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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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ADDRESS BY REV. MARY BAKER G. EDDY.

FIRST CHURCH OF CHRIST, SCIENTIST,
CONCORD, N. H.

My Beloved Brethren:—In the annals of our denomination this church becomes historic, having completed its organization February 22—Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen—Religious Liberty—the Father of the universe, and the father of our nation in concurrence.

To-day, with the large membership of seventy-four communicants, you have met to praise God. I, as usual, at home and alone, am with you in spirit, joining in your rejoicing; and my heart is asking, What are the angels saying or singing of this dear little flock, and what is each heart in this house repeating, and what is being recorded of this meeting as with the pen of an angel?

Bear in mind always that Christianity is not alone a gift, but a growth Christ-ward; it is not a creed or dogma,—a philosophical phantasm, nor the opinions of a sect struggling to gain power over contending sects, and scourging the one in advance of it. Christianity is the summons of divine Love for man to be Christ-like—to emulate the words and the works of our great Master. To attain thereunto men must

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know somewhat of the divine Principle of Jesus' life work, and prove their knowledge by doing as he bade—"Go and do thou likewise."

We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth—then its Science must be Christ-like, or Christian Science. More than regal is the majesty of its meekness; and its might is the ever-flowing tides of Truth that sweep the universe, create and govern it,—and its radiant stores of knowledge—the mysteries of exhaustless Being. Seek ye these, till you make their treasures yours.

When a young man vainly boasted "I am wise, for I have conversed with many wise men," Epictetus made answer: "And I with many rich men, but I am not rich." The richest blessings are obtained by labor; and a vessel full, must be emptied, before it can be refilled. Lawyers may know too much of human law, to have a clear perception of Divine justice! and divines be too deeply read in scholastic theology to appreciate, or to demonstrate Christian charity. Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight—we lose the Science of Christianity; a predicament quite like the man who could not see London for its houses.

Clouds that swing in the sky with dumb thunderbolts parsimonious of rain, are seen and forgotten in the same hour; while those with a mighty rush that waken the stagnant waters, and solicit every root and every leaf with the treasures of rain, ask no praise. Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee; and its tender lesson is awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver will guide thee, if thou seek this guidance.

Pliny gives the following description of the character of true greatness: "Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it." Strive thou for the joy and crown of such a pilgrimage—the service of such a mission.

A heart touched and hallowed by one chord of Christian Science can accomplish the full scale; but this heart must be honest, and in earnest, and never weary in struggling to be perfect—to reflect the divine Life, Truth, and Love.

Stand by the limpid lake, sleeping mid willowy banks dyed with emerald; see therein the mirrored sky,—and the moon ablaze with her mild glory will stir thy heart. Then, in speechless prayer, ask God to enable you to reflect God—to become His own image and likeness—even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God. Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Beloved in Christ, what our Master said unto his disciples when he sent them forth to heal the sick, and preach the gospel—I say unto you: "Be ye therefore wise as serpents, and harmless as doves." Then, if the wisdom you manifest causes Christendom, or the disclaimer against God, to call this "a subtle fraud," "let your peace return to you."

I am patient with the newspaper wares, and the present schoolboy epithets, and attacks of a portion of Christendom:

(1) Because I sympathize with their ignorance of Christian Science:

(2) Because I know that no Christian can or does understand this Science and not love it:

(3) Because these attacks afford opportunity for explaining Christian Science: and,

(4) Because it is written: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Rest assured that the injustice done by press, and pulpit, to this denomination of Christians will cease, when it no longer blesses it. "This I know, for God is for me." Psalms. And in the words of St. Paul, "If God be for us, who can be against us?"

"Pass ye the proud fane by,
The vaulted aisles by flaunting folly trod,
And 'neath the temple of uplifted sky—
Go forth, and worship God."

To this message the Church made this fitting response:—

Beloved Mother:—In behalf of First Church of Christ, Scientist, in Concord, N. H., we return our heartfelt thanks for the beautiful and loving message you so kindly sent us on the anniversary of your memorable address in Christian Science Hall. We assure you that we shall earnestly strive to follow the wise counsel and to heed the tender words therein contained. Faithfully,

IRVING C. TOMLINSON, President.
MABEL C. GAGE, Clerk.

THE HEALTH-GIVING THEOLOGY OF CHRISTIAN SCIENCE.

THE National Cyclopaedia of American Biography says of Christian Science, "Many people of the thinking class are turning to this Science and adopting it, because in it they find a solid foundation, a sure abiding peace, the verification of the promises of Jesus, and a demonstrable Christianity."

Because of the benefits they have received from Christian Science, its adherents are eager to have others understand it. They are certain that when understood, scientific Christianity will be accepted as universally as scientific astronomy. Their endeavor is to set forth the truth which has blessed them and will bless others. With this end in view an International Board of Lectureship has been formed by the Mother Church of Christian Science. A member of this Board delivered a lecture at The First Church of Christ, Scientist, on Wednesday evening, January 25,—the second lecture delivered in the Mother Church by a member of the official Board. The lecturer was Rev. William P. McKenzie, C.S.B., and the subject chosen was,

The Health-Giving Theology of Christian Science.

Healing the sick and the Christianization of character constitute a practical application of Christian Science. But in its investigation of fundamentals it is the Science of sciences, because its one Principle is God, the one Good, one Mind, in whom all things consist and exist. God is defined as Love, Light, Life, and in the theology of Christian Science proof of the reality of God is given, rather than theories regarding Him. Christian Scientists are a marked people because of their happiness wherewith they bless others. They have certainty regarding that of which poets have sung, which prophets have seen in vision,—the brotherhood of man,—because they understand the fatherhood of God. And is it not the aim of theology to make the true God understood?

Freedom of Sonship.

To phrase it simply, a Christian Scientist is one governed by that same Mind which was also in Christ Jesus. The

searcher into Christian Science tacitly agrees with himself that the government of fear, disease, sorrow, animality, and sin, is distasteful to him, and that his desire is to be transferred from the kingdom of the earthly, sensual, and devilish, to the kingdom of Heaven where all is spiritual, pure, and God-like. If a man who has been made wretched by the misgovernment of a cruel king, and exasperated by the injustice of tyranny, is transferred into full citizenship in a free country like this, the old laws have absolutely no grasp upon him. He may tremble with the old fear under certain circumstances, but if reminded of his new conditions and the new laws governing him now, he banishes the fear at once. Christian Scientists who are learning what is their citizenship in the heavenlies, know that the tyranny of merciless fear is illegitimate. They know that unjust laws which fetter man with sickness, enchain him with evil habits, condemn him to conditions of ill-health and inevitable sin, become powerless to control or hurt the free man. When realization of the Truth sets free, there is the further certainty of Sonship with the Father, and to be free through Sonship is to be "free indeed."

Declaration of Independence.

We know how vague and indefinite seem the diseases that in human belief loom up threateningly. These powers for evil claim to set crooked the whole economy of life. If an accountant, upon the correctness of whose work the integrity of a business and its harmonious action depended, were told of a vague, unseen influence that could alter his sense of exactness and compel him to set down incorrect figures, and if every friend had some different charm or remedy against this influence to urge upon him, would not fear be induced as these conflicting recommendations were urged, and the terrible potency of the malign influence was enlarged upon? Then if the dread influence began to work, and he found himself out of harmony mentally with the science of numbers, and used one offered remedy after another without avail, would not despondency come? Is it not in similar ways that the sick are informed of an unseen, vague, relentless influence named disease, which can bring inharmony with the Principle of life, and unfit them for work or happiness? Now the quick and alert accountant does not fear such an influence as we have supposed, and with exactly the same sense and degree of certainty, the Christian Scientist

is unafraid of the vague phantom called disease, which terrifies men. Once knowing the principle of the science of numbers by obedience, that knowledge cannot be lost. In the same way once knowing the facts of Christian Science and the truth of Being, that is, the truth about God, there comes freedom from fear. Since God is Love, fear is cast out, for "perfect love casteth out fear." "Ye shall know the truth, and the truth shall make you free," said Jesus; and in these two passages there is the Christian Science declaration of independence, whereby is set forth man's right to enduring life, liberty as God's child, and the happiness of heavenly origin.

What is God?

What, then, is God? The picture of the Jewish Jehovah, as given by the old writers, was intensely human. He was a "man of war." He is pictured as rousing himself out of sleep "like a mighty man that shouteth by reason of wine." To serve such an ideal meant that narrowness of mind which has so severe a rebuke in the book of Jonah. The rabbinical command was "Thou shalt love thy neighbor and hate thine enemy," which meant to love the Jew and hate the Gentile. When Jesus came, giving a new ideal of God, in the light of which brotherly love for all mankind was possible, he swept away the teachings of "them of old time." In these old writings this tribal Jehovah was represented as exhibiting caprice, irresolution, enmity, changeableness, jealousy, and other merely personal and therefore unspiritual characteristics. On the matter of Sabbath-keeping he was supposed to be very sensitive, and the man-made laws on this question had gone to extremes of the ridiculous. We remember how quietly Jesus swept away those traditions which made void the law of God, and how he interpreted God's law to mean liberty, peace on earth, and good will among men. There are many yet whose conception of God is personal. A learned professor on examining his thought, found that in his mind since childhood had been the picture of Deity as a severe-faced man wearing a long beard and a peculiar cap down over his brow. He remembered at last that he had when a child seen such a picture in a religious book. The revelation of God in Christian Science takes away the corporeal, personal, and limited sense, and brings out the spiritual sense of God as omnipresent Life, Truth, and Love. It was Jesus who said, "God is Spirit;" so to

think of our heavenly Father as limited by corporealism, by physical existence and bodily senses, is manifestly error. John, in speaking of his message, "that God is light, and in him is no darkness at all," illustrated what he meant in saying, "God is Love." We can all understand how impersonal, incorporeal, and universal must be this Love if it is like light. It is this omnipresent divine Love, inexhaustible and unchangeable, which is the Principle of Christian Science. Upon this its theology depends, and its practical operation is to make manifest in human consciousness the all-governing power of Love, casting out fear, sickness, sin, and all else that is unlike good, so that, as in heaven so on earth, the good-will of Love may rule.

Foreordination of Good.

Starting with this First Principle one can see what a flood of light is thrown upon the puzzle of the ages, the doctrine of predestination. Much anxiety, and many illnesses can be traced to misconceptions regarding this doctrine. Even children, hearing it spoken about, puzzle over it. Once a child sitting by a pool with a pebble in his hand, debated upon the question of "fixed fate, free will, foreknowledge absolute." Did God know whether he would throw the pebble into the water or not? After several false motions he threw it in of his own free will; then came over him like a pall the sense that he was in the grasp of a relentless, iron necessity and could not have done other than he did,—that all things are inexplicably fated; that even sorrow, sin, and death come from the irresistible will of God.

To elucidate this topic let us take a simple parable from the science of numbers which all comprehend. There comes a weary and fretted child to the mother's knee, bringing a slate covered with bleared figures that tears have dropped upon. It takes but a moment for the experienced mind to see the mistake and to show what the right figuring is. Knowledge of the science of numbers enables the child's helper to set in the right order and relation the figures that belong to the correct solution of the problem, and to wipe away the wrong ones. A little thought will reveal this truth, that the principle involved in the science of numbers foreordained the correct figuring, and the right solution of the problem. Also that the mistakes in addition or subtraction, the incorrect arranging of figures, or any other error in operation or result, were not included in that princi-

ple,—were, so to speak, outside of it and unknown by it. If, then, in the science of numbers, the principle involved foreordains the errorless process, and the solution wholly right, must it not be true that in the Science of Christianity where the Principle is infinite Good, foreordination refers to results that are wholly good? Who of us has not spent nights of agony over the problem of predestination which theologians in past ages have presented as the foreordination of evil for the hopeless many, and good for a favored few? But the Bible is full of promises regarding the ultimate triumph of Good and the wiping away of sins as completely as from the slate the errors are removed. "Sin is lawlessness," and has far-reaching results in our experience. So, for that matter, may wrong figures have when unlawfully arranged by dishonest motives. Yet the principle awaits the removal of the lawless figures, and the revealing of those exact and right, leading to the correct result, and knows nothing else. So may we discern as in a mirror, dimly, at first, but then face to face, the operation and excellent glory of the divine Principle, the everlasting Love, which foreordains the revealing of the children of God, free from blemish, disease, or sin.

Revealing what is Foreordained.

We know what the solved problem is like, and how necessary it is in its place amid the great whole comprehended in the science of mathematics. What is the individual man like, wherein is illustrated the Divine Principle? We repeat that the same Mind is in him which was also in Christ Jesus. This Mind means life and immortality,—while the Adamic mind, the fleshly and carnal pretence to mind, comes to death; that is, must be wiped out like an incorrect solution that pretends to be something when it is nothing. For a time the Adamic mistake may masquerade as real, and exhibit caprices that defy law. Sin is lawlessness, but law is victor in the end, and has abiding control. The normal action of the law of Good was shown in the life, the word, and the works of Jesus. He clearly understood the power, presence, and availability of Good. The mathematician looking at the pupil's mistake sees mentally the true statement because he understands the principle. The work of the pupil is empirical. He has to try and try and try again. In attempting to heal disease medical men show themselves to be empirical rather than scientific. They try one drug

after another, one mode of treatment after another. But the healing done by Jesus was absolutely scientific. Observing the various errors in the problem of life, such as palsy, leprosy, fever, avarice, impurity, pride, insanity, and so on, he was able to rebuke the error, and reveal what was right and in accord with the Principle he understood. The practised calculator, where we see conglomerations of blotted and hopelessly wrong figures, sees what ought to be there by quick intuition, and skilfully makes the right solution manifest. So where we would see the birth-blind man, the paralytic, the leper, the demented among the tombs, the sinful woman of the streets, or the dishonest publican, and say that the case of each was hopeless, Jesus, as we know, saw the real man by the swift intuition of love, and brought out what he saw even as the mathematician brings out his solution. He could and did do this because he understood that the great First Cause, the divine Love, the heavenly Father of man, foreordained only the good.

In speaking of one case, where a woman had an infirmity for eighteen years, he designated the error as the binding of Satan, or bondage to that which presumes to oppose God. But he did not tolerate the error nor give it power. He recognized as a matter of truth that the woman was a daughter of Abraham, and this spiritual freedom he made manifest by healing her. In another case the law of heredity was involved. The theological question, in the case of the man blind from his birth, was, Who did sin, this man or his parents? Sin was considered real by the theologians, and the afflicted were hated because the judgment of God was supposed to be manifest upon them in suffering. The whole book of Job is a protest against this theory that God is the author of man's misery. How did Jesus meet the question? He replied in words which bear the meaning: "Sin is not real either in this man's case or in that of his parents; but that which is real can be revealed, namely, the glory of God." The man himself had a glimpse of the truth, for he argued with the Pharisees on the basis that the healing, not the disease, was God's work, and that if Jesus were not of God he could not do such healing work.

Take one more case, that of the strange woman who anointed the Master's feet at the feast in Simon's house. The forgiveness, or reducing to nothing, of sin, was set forth in a startling way, when he said that the measure of the error to human sense was the measure of the love set free when

the sense of sin was destroyed. In this case it may be noted how Pharisaism never heals, because it is a sense of the reality of sin in others, whereby they become worthy of despal, and incidentally set off by contrast the supposed righteousness of the despiser. The sinner makes sin real in himself, and loathes it after he has had experience of its results, so is more ready for the kingdom of Heaven which brings the destruction of sin by the appearing of humility and love.

These cases illustrate how Jesus understood the foreordination of Good, and the powerlessness of disease, of the law of heredity and of sin. He understood the law which established good as a uniform and orderly occurrence, and did not acknowledge power in that which opposes Good. There is a great desire to gather into the limits of a personality that which opposes Good, that which is "a liar and the father of it," and so give majesty to Satan. Just as well try to personalize all that opposes the correct in figures, and teach a child that when he does wrongly it was the influence of this vague personage and not his own error. If we do not believe in an indefinite personality who misleads children into mistakes in figures, what better reason have we for believing in a satanic majesty who compels men into lawlessness and opposition to God? When a mistake is made the pupil is led away from his own idiosyncrasy and ignorance, or possibly by listening to the wrong advice of others. When error is indulged, man is "drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." This death, however, is the destruction of the sin, that is, the finishing of the lawlessness. Then the abiding law becomes once more apparent, and Good is revealed as the real and eternal; thus what God foreordained becomes manifested.

The Atonement.

Now, if it be so that what God has foreordained is good, it behooves us to seek for an understanding of this good, and for affiliation with it. Too long have we been tossed about with varying winds of doctrine, drifting upon seas of hopelessness, discontent, and despair. It is written by Paul and has become an article of faith in all Christendom that through Christ Jesus we received the atonement, or reconciliation with God. I need not speak of those misconceptions of atonement which explain that it was God who received the atonement, or reconciliation, with a small proportion of the human race,

through having some portion of his wrath against fallen man appeased by the sufferings and death on the cross of His son. For if God is from everlasting to everlasting the same Good, the same Love, alteration in his attitude is needless if men are to be blest, and hostility to a multitude which no man can number would be impossible. The atonement that is to be worked out is one between man and the truth regarding God. The perverted sense of man resultant upon tradition and the sins of the ages has to be corrected. The life and work, the sacrifice and love of Jesus indicate the condition of mind which must be gained in order to understand God. Jesus' work was for himself and for the world, that man might be saved through knowing the truth about God. Here an illustration may help us.

Once all thinking men believed that the earth was a flat plain. Scholars declared that Scripture proved this, for they found it written of God that He "stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in." The curtains of a tent come down on all sides, said they; ergo, earth must be the floor of this tent whose curtains are the sky. Moreover, any one could see with his eye that it was so. These arguments were used against Columbus when he proposed to sail in search of unknown lands; the scholastics accounted it blasphemy to believe that the earth extended beyond the boundary they had set. But when, at last, the rotundity of the earth was established, a reconciliation had to be wrought out between the minds of men and this truth. Then the ready scholars discovered that the first part of the verse already quoted said of God, "it is He that sitteth upon the circle of the earth;" then they said that the Bible proved that the earth was round.

When the truth was first declared regarding the principles of astronomy which we now accept, men were out of harmony with that knowledge because of previous false beliefs and traditions. It was necessary that an atonement should be made between man and a true knowledge of the movements of the planets. One can estimate how great an atonement has been wrought out between the truth of heliocentric astronomy and the minds of men, when traces of the old false belief persist so strongly yet, for we still say the sun rises, and our almanacs preserve that phraseology. How foolish it would be to talk of placating the astronomical laws by a sacrifice which would make them include some men and not others in their operation. It was not necessary to change the

order of the universe, but only necessary to change the perverted sense which man had regarding the universe. Misconceptions of God that have prevailed might suggest that He required to be placated or His wrath appeased through human suffering; but understanding God as the one Cause, the eternal Good, or Love, removes these pain-dealing misconceptions. Christian Science reveals the atonement as coming to man when he recognizes and obeys the eternal and inexhaustible and unchangeable love of God. We believe that the Christ-mind which so understands God must come to every one. We believe that "Sharon's rose must bud and bloom in every heart."

So perverted and peculiar seems to be the human mind that every truth has been combated until the power of the truth conquered, and the patience and faith of its advocates were rewarded by seeing an atonement wrought out between truth and the thoughts of men. Fierce indeed was the conflict aroused when Jesus declared the truth about God. The common people heard gladly the teaching that God was Love, and accepted the proof given by healing. But those who made gain by teaching ritual and performing lifeless ceremonies in the name of Jehovah, opposed the Christ of God. He taught one God, the Father of all, Jew and Gentile alike. He proved this God to be Love by manifesting the healing power of Love to Jew and Samaritan. He discarded the false teachings of the olden time and established new ethics by the Sermon on the Mount, and most clearly did he teach one Life, the enduring Life, which was to know "the only true God, and Jesus Christ whom he had sent." The whole thought of men was out of harmony, in disunion or lack of oneness with God; because men thought then, as so many do now, that life was in body, and substance in the material. Through this reversal of the legitimate relation came the results of inharmony, and the discords of life were manifest as sin, disease, and intense fear of death. These inharmonies Jesus came to destroy; he came to destroy the works of the devil, the opposer and perverter of Good. To the true atonement with God he was our Way-shower. He exhibited a character so accordant with the divine Principle that he could say "he that hath seen me hath seen the Father." He was so at one with God that he said "I and my Father are one." Not that he represented the only case of concord, or was the only manifestation of atonement with the Father; for he is spoken of as "the first-born among many brethren."

He also said, "My Father is greater than I," indicating that the Father-Love is infinite in comprehension, while each child thereof is in unity with Love, as the innumerable chords in music are at one with their principle, Harmony.

Working Out Atonement.

It is the cardinal point in Christian Science that by knowing the unreality of disease, sin, and death, you demonstrate the Allness of God. This point is set forth in "Unity of Good," written by Mary Baker G. Eddy. Jesus made the way of reconciliation clear by exactly such proofs. He showed the unreality of leprosy, palsy, paralysis, fever, hysteria, congenital blindness, the withered hand, lameness, deafness, and dumbness. He restored to moral health the maniae, the Magdalen, the publican, and other sinners. He raised from death the child of Jairus, the youth who died at Nain, and Lazarus, who had been four days dead. All through his life on earth Jesus was working out the atonement. His teachings, his acts, his rebukes and counsels, his perpetual healing of the sick, his triumph over hatred and murder through love, and his resurrection, were all part of the revelation of the truth about God to which he sought to reconcile men. It is curious to note how the mediæval imagination fixed upon the hours of apparent physical agony upon the cross, and morbidly decided that the God of Heaven was being in some way placated by this torture. Then to fulfil this theory, scholastic theology posited a law greater than God which He must "satisfy," by inflicting agony upon His Son. Should we accept this theory and remember that Judas was the efficient agent in bringing about the crucifixion, we must then believe his treachery to have been ordained of God. But these human theologies have had their day. Depending upon morbid sentiment and heartless satisfaction, they were devoid of any healing power. The true theology has appeared once again—that which Jesus proved by healing the sick and redeeming the sinner, even Truth which he proved to be Life, by his resurrection. Once again Truth demands of man to receive reconciliation with it. Christian Science calls upon the world to be reconciled to the God who "healeth all diseases," and also "forgiveth all iniquities."

The Sacrifice Demanded.

But some one says, Does not atonement require sacrifice? What about all the lambs slain upon the altars and the offer-

ing of the blood of bulls and of goats? Does not Paul say "without the shedding of blood there is no remission"? Let us dismiss all our predilections in theology, the result of traditional thought taught us from youth up, and ask what Jesus said we were to sacrifice to gain atonement with God. Did he ever refer to the heathen idea of placating a Deity with the steam of blood, and the smoke of burning flesh, thus gaining favor by sacrificing the life of others? Even David had seen the incorrectness of such an idea for he said, "Thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The question might well be asked, How will sin be washed away and the meek spirit revealed through any ritual, or occurrence that is outside a man's thought and life? Must it not be through some renewal within? We have from the Master's lips a teaching as to how the old life can be sacrificed and the new life appear. We have to put upon the altar and sacrifice the wrong sense of life—sacrifice the corporeal self that jars and conflicts with others in its interests, and gain unity with the one Life which is Love. This is involved in the teaching "Whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it;" and that other teaching, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of Heaven."

Christian Science reveals to us that the main error of man is placing life in matter and thus ruling out Spirit, or God; and a second error is the effort to preserve life by caring for the body as its source. Before an atonement can be wrought out with Love the anxious thought and fear which is thus propagated must be lost. Let a free-hearted child fall into the care of one who is without God in the world, and it is compelled to take anxious thought for its life. Fear of disease, colds, and contagion are taught rather than the care of the beneficent Love which clothes the lily. When Jesus bade men "consider the lilies of the field" and "behold the fowls of the air," they were dwelling in the poverty and bitterness of heart brought about by Roman oppression; and he desired to make them think rather of the all-embracing care of the heavenly Father. In Love they lived, and they needed to be converted from their anxious thought and to become at one with the child-like sense and peace of heart of the kingdom of Heaven.

Losing and Finding Life.

Is it not noteworthy the way in which a child lives in Life rather than in body? Knowing nothing of life in matter until he is taught that error, he lives in sunshine, joy, beauty, hope, and memory of pleasant things. The big things that seem evil he soon forgets, and even little things that had happiness in them he makes present in thought. He does not brood upon slights, because the sense of a personality to be wounded is not developed; so he will forgive a wrong as naturally as the sun shines when the fog is gone. He is usually fearless regarding animals, and they often reward his confidence by obedience and gentleness. The thing to be observed is that the child lives in Life and Love, in the joy of the world, not in matter, until through fear and false testimony he believes the lie that the body is his life and must be guarded with anxious fear. This limitation begins with that parental fear which is falsely called love; fear of the keen weather of winter, or of the hot sunshine of summer days; fear of breezes, and rain; fear of animals and men; fear regarding food and water and clothing; dread of contagion if disease be spoken of,—until the world becomes the prison house of fear, and the spaces about him become peopled by unseen terrors. He is made to expect evil to fall down upon him as naturally as the sparks fly upward.

Just in proportion as life is limited and shut up in body, so is personality developed and the sense of a separate mind. The interests of this mind being corporeal, its aims and desires are in conflict with others. Being without God in the world, it is without hope save in its own ability to provide for itself, and being unaware of the infinite supplies of Love, it contends with others for what is visible, and to sense limited. The millionaire without God is dogged by the fear that he has not enough, or may lose what he has. The poor man without the thought of a heavenly Father, is bitter with envy and hate of the rich man who has what he desires to have.

Christian Science comes in as interpreter of the word of Jesus. To "become as a little child" is to forget human tradition and the God-denying fear of the ages; to live not in body, but in the omnipresent Life which is Love. By this Science the rich become contented and useful, the poor satisfied with good; and caste-hatreds disappear as the one God is known to be omnipresent Mind. When all men have this one Mind, and are animated by the divine Love, the

kingdom of heaven, which in Christian Science is come, will be known of all mankind; and the "new heavens and new earth, wherein dwelleth righteousness" will be finally established. The least in this kingdom is greater than the greatest among men. Jesus ranked John as the greatest prophet, yet indicated that even an infant in the real kingdom was greater than he. Why? Because even a child who knows the premise of Christian Science, that Mind is All-in-all, and Mind is Love, knows eternal life.

Perhaps the best illustration of losing life in order to find it is given in the lives of the three disciples who became nearest in thought and understanding to the Master, Peter and James and John. In helping them to work out their atonement Jesus healed the two sons of Zebedee of the cruel thought which possessed them when a Samaritan village had refused hospitality and they wished to obliterate the whole town with flames. He also set them free from the malignant influence of their scheming mother who urged them on to worldly ambition. He taught them to be meek and loving, and to obey Love; and John, who understood the teaching, has given us our best definition of God, and also the apocalyptic vision of the new heavens and new earth. Peter, who left all to follow Christ, found that he had still more to give up. He had to lose the wrong sense of life expressed in pride and self-importance and unregulated impulses. Thereafter he became patient and wise and at one with God. These three best understood their Master and were nearest to his heart. The same love was lavished on Judas with the same power to heal, but he preferred the flattery and the favor of the Pharisees rather than the love which rebuked his sins; and his latent thought was made manifest in the rueful bargain he made. A bagful of half dollar bits of silver outweighed, to his sense, his own honor, truth, and fidelity, and the Christly love of his Master. The sins of the others were Love-destroyed as they came nearer to the Christ-love; the sins of Judas had to be pain-destroyed, for he turned his back upon Love. Yet in so far as sin disappeared and the understanding of Love appeared, in either case there was wrought out an atonement.

This one thing we must notice, that Jesus did not have any theory of two lives, one fleshly and one spiritual, bound together. Real life to him was the spiritual, for he was "the Son of Man which is in Heaven." Moreover, he said, "If a man keep my word he shall never see death." He also

said, "He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment but hath passed out of death into life." It is evident that the understanding of the Science of Christianity not only relieves men from sickness, sin, and the fear of death here, but also includes redemption from the thronging fears of the unknown and the imagined terrors of future punishment.

Fears of the Unknown Removed.

The time is not so far away when people thought that space was "peopled by demons and gods with earthly passions and natures." One can imagine their anxiety and the tension of terror because the unknown was thus full of fear. Even religions have not helped to remove this fear; indeed, the fears of the unknown have been multiplied through priestcraft. The hell depicted by the imagination of heathen Buddhist priests is similar to the descriptions of punishment indulged in by mediæval theologians purporting to disclose the mysteries of Christ's teaching; because the use of fear by priestcraft has been prolific of profit. After the Reformation the teaching in Protestantism allowed but a very small remnant to expect heavenly joys, and satisfiedly predicted a future of agony for the countless unsaved. When there came a revulsion of thought against this belief, it was extreme. Protestantism had predicted glory after death for the few; the new thought would make no distinctions, and held that death led to glory for all. In this way death was exalted to be the friend of man, giving entrance to the heavenly joys, even when such had been unsought and undesired during life on earth.

If Jesus could not give the vision of the kingdom to the unready, he could by parables indicate to the crude mind what it was like. All the world can see the truth of Love in the story of the prodigal son, that pearl of the parables; but the prodigal had to return to the waiting love and relinquish his desire for any life separated from it. Then he became at one with love. It was not death but a new life that gave him entrance to his father's house. In like manner Christian Science furnishes us with illustrations and proof of salvation now and here by initiating the new life. The healing of a sinful man or a hopeless invalid is a parable, reflecting as in a mirror the truth of God's Love; like Jesus' illustrations of the kingdom of Heaven, it illustrates the same mystery, for the healing of a sufferer by the Christ-

truth is the first ray to him of the coming of Christ. If the clouds of despair hang low, rosy hope touches their outline with beauty. When the truth is received in an honest and loving heart the glory of the light grows,—the light of Truth that never fades away. In this light the sinner learns the deceitfulness of sin, and Truth sets him free from believing its lie. Thus to the sick, bodily health is proven and to the sinners moral health. It is made clear that this new life depends on Spirit, and thus realized, it becomes known that it cannot be lost. The problem of salvation, then, depends on the proving of Truth and upon progression in Love, rather than upon arbitrary decree. In this probation now going on each one has to work out his own salvation, as is just and right. But the satisfactory thing is that in Christian Science there has been given to us an exact method according to which we can work. When we find the unlearned proving their knowledge of God in the same way in which the early apostles proved their understanding, viz., by healing the sick, we are made certain that the kingdom of Heaven has again come nigh unto us, and fears of the unknown disappear.

Mediators.

The tendency of mankind is to desire a mediator between himself and the Divinity which he worships. A priest is one who is set apart as the medium through whom worship is to be given, prayer offered, or sacrifices made to the Being worshiped, and through whom the pardon and blessing sought is to come to the worshiper. Among the Jews the male descendants of Aaron were consecrated to the service of the Temple and had sole authority to offer sacrifice on the altar. The priest then was the go-between when people would approach God. The priests were not always faithful. They became formal and emphasized the ceremonies rather than what had called for them. Hence arose prophets who came to the priest whose usefulness had died because of ritualism, and roused him and the people to a new sense of the vitality of Truth. The prophets were on fire with zeal, denunciatory where sin was found, but comforting to the oppressed. Jesus in his life, work, and teaching, illustrated the deeper meanings which priests, by ritual and ceremony, and prophets, by mystic figures and analogies, had striven to make plain. He came to fulfil, not to abrogate. The wise and true later life of a man, fulfils the promise of childhood,

and the childish things are put away. What was done in symbol by the Aaronic priesthood was done in reality by Jesus, so that the veil is gone from the Temple, and the way open for all to learn directly of God. This is the argument used in the epistle to the Hebrews, against those who were holding to the ceremonies which presented Truth veiled. The writer besought them to see that the veil was gone, and the true Light shining for every man.

The writings of poets, prophets, hymn-writers, seers, and recorders of visions, are full of suggestions, glimpses, hintings, dreams, and prophecies of Good. They were able to tell, or suggest, what they saw in vision, but not able to tell how the vision was to be realized. The true priest should be able to make men acquainted with God. The chosen people were intended to do this for the world. They were to be "a kingdom of priests and an holy nation." But we know how sadly they failed in their mission, turning aside to worship the many gods of the heathen nations rather than adoring the one God. We find similar turnings aside on the part of those who claim to be the exponents of God to-day. They do not recognize one God from whom man's life is derived, but turn aside to worship many gods, called remedies for disease, in order to gain life. The vision of John, the revelator, enabled him to see those who should be gathered "from every tribe, and tongue, and people, and nation," who were to be unto our God "a kingdom and priests; and they reign upon the earth." Those who are thus chosen and purified by much tribulation in order to represent God aright, are not selected by arbitrary decree but enter upon their office through spiritual fitness therefor. The purpose of their work is not to establish a new priesthood, but to bring the kingdom of Heaven, wherein neither prophet, priest, nor king shall be required save the one Ruler, divine Love, known and obeyed in all hearts.

The ancient prophets did not have the Science of Christianity in a distinct and methodical way. They had glimpses of it but they could not impart it to others. One feature of the second coming of Christ is the appearing of the letter of Science, whereby all men who desire can be instructed. The great thing to be sought after is the right understanding of the kingdom of Heaven,—what it is, how we may have it within. In its text-book Christian Science fully answers this question. By line upon line and precept upon precept it shows all men how to have the fruitage of spiritual life in

consciousness, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." It also teaches men how to have without, or outside of, consciousness, such conditions as are represented by the designations "the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and doeth a lie." When such a condition of consciousness as bears the fruit of the Spirit, is gained, it is easy to see how "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." The beautiful thing about Christian Science is that it makes this condition of consciousness a present possibility, and through its healing and regenerative influence sets forth to-day "the man of new mould which after God hath been created in righteousness and holiness of truth."

The Discovery of Christian Science.

This movement, now world-wide, with its three hundred chartered churches and more than one hundred other congregations, with new churches forming at the rate of six a month, with ten thousand devoted workers, three hundred thousand confessed adherents and twice as many sympathizers, with far beyond a million cases of healing, really began with one case of healing in Lynn. More than thirty years ago, just as the tumult of war was subsiding and the freedom of man had been established, there began in that city the crusade for a higher liberty. Julia Ward Howe had written the "Battle Hymn of the Republic," Mrs. Livermore had done the work of love in the hospitals, and many other devoted mothers and sisters of men had shown that it was woman's hour. It was not strange, then, that through a woman should come the discovery which announced to this age the healing power of Truth, and gave to Christendom, in Christian Science, the philosophy and method whereby the brotherhood of man will be established.

The discovery came in this way. A woman met with an accident which her physician considered fatal: he said she could not survive over three days. On the third day, which was the Sabbath, her pastor called to say farewell, believing the injury to be fatal and the end to be near. When he was gone, the other people were sent from the room, and the sufferer opened the Bible and read about the healing work of Jesus. Then dawned upon her consciousness the assurance that the divine Love must be omnipresent, and the

sense of this truth came like warm sunshine. Agony ceased, life warmed the cold limbs, strength was restored, and she arose healed.

When Newton saw an apple fall, he gained the vision of an unseen force, and thus became the discoverer of the law of gravitation. By this experience of healing through the beneficent action of the divine Mind, there was gained the vision of divine Science, and since then the understanding of the law of Love has been established; that is, the Discoverer has also been the Founder of Christian Science, she who is now known to the world as the Rev. Mary Baker Eddy. For three years after this restoration to life, she studied the facts of healing recorded in Scripture, seeing them no longer as unrelated happenings of a miraculous nature, but as the necessary result of spiritual power and law; then the Science involved was understood, but it required six years more of experience and proof of the divine Principle involved in healing before it was possible to give to the world the text-book of Christian Science. All the propositions in a text-book must be proven beforehand, else the students will fail in their proof. It is an interesting fact that from the very first those who have studied "Science and Health with Key to the Scriptures," with the Bible, have found themselves able to heal the sick, and to cast evils out of themselves and others. Any reasonable mind will see that if by study of a text-book they become able to heal the sick as the early disciples and followers of Jesus did, it is an understood Principle that is being proved, and that Christian Scientists are not merely following a person.

In Christian Science where all depends upon demonstration, there cannot be hero-worship; there must be following in the way pointed out through the toil, the self-sacrifice, and the wonderful love for humanity evidenced by the Shower of the way. At the same time if the tens of thousands of sick healed by virtue of the Principle thus revealed were not grateful to the Revealer, men would be on a lower plane than the brute creation. But those healed have learned the true nature of man, humane and Christlike, and therefore express gratitude and pure love as naturally as a flower blooms in beauty and sends out fragrance. The excellence of this love is that all mankind share in the benefit of it. The singular purity and consecration of the Discoverer of Christian Science made the revelation of the omnipotence of Good come to her naturally. There was no catastrophe as

in Paul's case. Since the meaning of her mission dawned upon her she has labored with a devotion unceasing and a zeal untiring for the good of humanity, in line with former intentions, but now in accord with Christian Science, whereby the whole world is to be regenerated. The singleness of her purpose, the continuity of her sense of God's presence, the simplicity of her obedience to God's will, encourage every working Scientist to follow her example; and furnish an illustration of the unity of Good in character which is to bless all mankind.

Those who understand the theology of Christian Science are best able to estimate the character of the one who has taught it, and in its healing and saving power see the evidence of its origin. In an early translation of the Bible we find a significant expression where Luke tells of the mission of John to make ready the ways of the Lord and "give knowledge of Salvation unto his people." Salvation to our ears has a theological sound, and in popular thought means eventual escape from hell and its eternal misery. The sense intended is lost when salvation does not become a present blessing. Wycliffe touches the real meaning of the passage by writing "Science of Helthe," where "Knowledge of Salvation" is given in our version. If the "gospel of salvation" were recognized to be "the good news of Health," people would understand that the blessing is now to be enjoyed, and would not vaguely postpone happiness and heaven. It is interesting that the book wherein the good news of Christ-healing is elucidated scientifically should not only re-assert the knowledge of salvation from disease and sorrow and sin, but be named, "Science and Health."

Out from the mists of sorrow,
Up from the depths of pain,
Merges the dawn of the morrow,
And joy cometh again.—*J. M. Martin.*

NOTICE.

The tenth edition of the Church Manual revised—containing the rules and by-laws of the Mother Church, also list of members, is now on sale. Address orders to the Christian Science Publishing Society, 95 Falmouth Street.

THE SIGNIFICANCE OF EASTER.

BY ADA J. MILLER.

THERE was unusual excitement in Jerusalem; three malefactors had been crucified. The attending circumstances were so strange that the crucifixion was the absorbing topic of discussion throughout the city. As the untimely twilight deepened into darkness, the wonder and fear increased.

"How dark it is!" one friend remarked to another, as they met on the street.

"Yes, this is unaccountable. There must be a dreadful storm coming. I fancied I felt a slight earthquake shock a short time ago. Did you notice it? We must hurry home."

The darkness deepened and the quiet of night prevailed. Those still on the streets were hastening homeward; they had never witnessed such darkness. The very atmosphere seemed vibrant with a new element. Fear and anxiety were depicted on all faces. The silence of awe, wonder, and fear prevailed, and this increased when the city itself trembled in the darkness, as though fearful of calamity. Finally, towards evening, the clouds dispersed, the sun shone, and the streets were again busy. The earthquake and the damage it had done now became the topic of interest.

"Had you heard that the Temple veil is torn?" remarked one priest to another as they met. "Strange how this could be, is it not?"

"The shock was unusually severe, and it must have been greatest here in the neighborhood of the Temple or else this could not have happened. It is strange, surely. I must go over to the Temple. What did you say? This man Jesus died just at that time, just as the veil was rent?"

"Yes, so I'm told. It was simply a coincidence, nothing more. These fanatics who believe him to be the son of God will probably try to connect the incidents and play upon the credulity of the ignorant."

"How absurd the claims of these people are! Had he been the son of God he would not have died like any other human being. I hope they have learned their lesson now. Do you know, they even go so far as to report that this man Jesus said he would rise from the dead? It occurs to me

that it would be well to have a guard placed at the tomb for a few days. Likely as not these fanatics will carry the body away, conceal it, proclaim that he has risen, and have another so-called miracle with which to delude the weak-minded."

"A happy thought, suppose we go to Pilate in the morning and request that a guard be placed. He will see the wisdom of the step, I'm sure. These delusions should be exposed; sterner measures should be taken with those who seem to be drifting from the faith. We must make our rulings more strict, so that our people cannot be led away by these pretenders." Agreeing to meet in the morning, the priests separated.

The intense excitement gradually passed away as night approached; again the streets were quiet; the day was ended. Little did even the few faithful disciples realize that on that day the greatest problem of the world was being solved; the greatest question ever asked was being answered. Hate and Love had met. Hate held menacingly before Love its material weapons, the scourge and the cross, and said derisively, "Now you can show the world your power; I say you are powerless; can I not kill you?" So hate made the cross; hate drove the nails; hate called out, "If thou be the son of God, come down from the cross." Through the chief priests, the leaders of religious thought, hate again spoke, and, mocking, they said among themselves, "He saved others, himself he cannot save."

With anguish and despair the few faithful followers gathered about the cross. With tenderness they bore the body away. He had told them that this must be, but they could not understand. "How can we go on without him?" they said. "How can we go on alone? Surely it would seem that God might have spared him. What can we do? But even though he is dead, we know that he taught us how to live, taught us how to love God. We believe in him, we believe." Thus talking together, they tenderly cared for the body of Jesus, and laid it in the newly made tomb, then rolled the stone before the opening so that the sanctity of the grave might not be broken by idle curiosity. Then they left him, and with hearts too full for speech they silently returned to their homes.

The following morning, guards were placed at the tomb, and the stone was sealed. All was quiet except for the low voices of the watchmen, who discussed the events of the preceding day, told of the various incidents, and jested in

regard to the reason they were placed before the tomb. The day passed, again morning dawned; the stone was still in its place and sealed; the guards were in their places. Occasionally a passer-by saluted them, but the day passed uneventfully and another night came. All was quiet. Hate was still the seeming victor. The usual routine of the city life was resumed. The priests, more than any other class, were deeply stirred by the events that had occurred. As they performed their duties, it was with a firmer determination to look more carefully after their people.

Again morning dawned. All nature responded to the glad tidings that had come to the world. The morning stars sang together, "Rejoice, rejoice, Love is victor, Love is victor!" But their "Jubilate" had not yet been caught by mortal ear. At sunrise two women were walking slowly, thoughtfully, toward the tomb of Jesus. As they approached the sepulchre, they talked earnestly together as to how they could roll away the stone.

The tomb was soon reached, and to their amazement the great stone had been rolled aside. Trembling with fear, yet eager to perform the loving office for which they came, they entered the sepulchre. The body of their loved one was not there. Their pale faces, speechless lips, and eyes full of anguish, told their suffering. The awful silence was at last broken by a voice divinely sweet: "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you."

They glanced timidly at the radiant face of the speaker and quickly left the tomb. They went at once to the disciples and gave them the message, but to the men, their words were as an idle tale. To satisfy the women, however, they returned to the tomb with them and saw at once that the report was true. Wondering, perplexed, they turned away and walked slowly toward their homes. Mary Magdalene, in her loneliness and sorrow, remained at the tomb. As she stood looking longingly into the empty grave, a voice asked with infinite tenderness, "Woman, why weepest thou?"

She turned and saw some one standing by her side, and again the question was asked, "Woman, why weepest thou? whom seekest thou?"

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." From a heart

lonely and broken with grief, this woman, of whom much had been forgiven, spoke these words. With bowed head and grief-stricken face she awaited the answer. For a moment there was silence and then she heard that one word which dispelled the clouds and opened the eyes blinded by sorrow.

"Mary!"

"Rabboni!"

At once the face was illumined, radiant, joyous. And then was given to her a message, the most important ever sent, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jesus, the Christ, used woman as his messenger. Woman was first to carry the glad tidings that Love was victor, that hate was vanquished, that death had been overcome. The problem of life was solved; and on that Easter morning of long ago our Master completed its solution, proved that Life is supreme. On that Easter morning real Life, the life more abundant, began for all who were willing to acknowledge him as the Way, the Truth, and the Life. Following in this Way, we are led unto the Truth which opens to us Life eternal. Thus are we resurrected from death in sin, resurrected from mere existence into Life. "To know me *is* life eternal." "I am the resurrection and the life." Now, not after what we call death, but *now*, we may enjoy this life more abundant. When we have tasted of this Life, when we have heard the Master's voice, we know for ourselves the significance of Easter. We know that it means life; radiant, helpful, trustful life, which is animated, guided, strengthened, sustained by God.

THE next admission of candidates for membership with the Mother Church will take place June 3, 1899. Applications to be presented at that time must be in the hands of the clerk on or before May 15.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

THE NEW LIFE IN CHRISTIAN SCIENCE.

BY BERT POOLE.

ON looking back over the past three years, they seem indeed like the mortal dream which Science and Health tells us is the condition of most of earth's millions. My only thought in writing this experience is to help and encourage those men in professional life from whom the juice and joy seems to have vanished.

I can say of a truth, I was driven to take Christian Science. Also, that my mind could not go back to its former attitude of what constitutes existence, to the position which I held up to May 1, 1898.

From 1879 to 1889 I was a fairly prosperous artist of the commercial type. Without academic training, I had followed lines of picture-making that were commercialized, and I traveled much. Moving to Boston in 1889, a studio was opened, and a hard struggle ensued in the endeavor to become established in a home line, so as to be with our growing family of four children, also to allay the nervousness of my wife, who suffered mentally during my enforced absences on business trips. With varying fortunes for a year or two, a position was obtained on one of the city papers as cartoonist. I had not the art-training necessary to satisfy my own mind, but the work seemed to suit my employers, and for two years the position was retained. Then came a wish to secure a larger income, and I again set up a studio for myself. For four years success seemed to be coming my way, and all I thought and planned for was to increase my income and become famous. I became mad with ambition, and the praises and encouragement of publishers and friends only made me blind.

Through the blindness, however, I was ever mindful of the fact that my work was technically faulty, though graphically effective.

I studied nights to remedy these faults, and partially succeeded, but the frequently unreasonable demands for work and constant attention to them, not wishing to disappoint good patrons, together with the night and Sunday studying, ground me down to a rut of servile work which I began to wish to throw off. With all the newspaper work which came

to me I had developed a platform cartoon field, and made frequent lecture trips and engagements which were invariably followed by busy days in the studio.

In the spring of 1895 a letter was received from a manager in the West offering me a position to travel with the late Bill Nye, to illustrate his lectures on the platform while he spoke, and also to perform some of my own specialties in cartoons while I spoke. In June we met in Washington, articles were signed, and we were to "star" the country as the Bill Nye-Bert Poole Combination. In October we started on the trip. My salary was a big one, and the engagement was for twenty-two weeks. How my pulses beat. The goal was reached. I was to become known throughout the land, and with it all, fortune was to perch on my banner the while, and I could go to Paris in the summer and study. Then, if our season was a success, others were to follow and a competency would be secured. Well, we started in. I had spent several hundreds in fitting out and was a little in debt.

Before we had proceeded a week it was apparent to the "combination" that all was not well. Mr. Nye was in failing health; he would not acknowledge it to us, but rather avoided the subject. Although we had bookings weeks ahead, owing to the above condition, within two weeks we "busted," as show people say, and "dispersed to our several homes."

The collapse came so suddenly that my mind was in a daze.

What should be done? For a month I did hustle round and succeeded in filling several of our dates with other talent. But that soon ended. Then came a week at a well-known vaudeville house.

This was followed by an offer from a Western house of a twelve weeks' engagement at a good price in vaudeville. This was not accepted for one reason: Sunday work was to be a feature, and I declined to play the role of entertainer on the Sabbath. I was called a fool. Then a New York bureau offered the inducement of \$100 a night to entertain Hebrew clubs on Sunday nights. This also was declined.

Fool, again. Then hard times, as we call it, set in. I became discouraged at ill fortune, and at the thought that as I had tried to be honorable that reverses should be so thrust upon me. During all these years I had been an active Methodist. But I wandered a long way from God in thought. Although I used frequently to study and work at the problems of life on Sunday, still I could not bring my thought to do entertaining on that day. So while in the

midst of unrequited work, accumulating debt, and a sorry existence, hope again came in May, 1897, with an offer of an exceptional position on a prominent youth's periodical. A glad summer followed, and with a small salary comparative happiness reigned again.

In the fall it was found that the confinement of the office life and insufficient light at my desk were breaking down my health. A nervous malady developed to an alarming extent. In the March following, the work and worry of my physical and mental condition developed into an utter prostration, and I came home and remained in bed about two weeks. The firm, not wishing to support sick people, wrote a nice little note, saying that "owing to the slackness," etc.

And so I was discharged from the custody of that prison. In April I was asked to look into Christian Science, but I only laughed at my good mother, who proposed it. Nevertheless, early in May I wrote the following letter to a friend who I knew was a Scientist: "If you can tell me what it is the Scientists do to cure a man that they say is never sick, I should like to hear about it. I am sick, and I know it, and although I haven't brains enough left to grasp an idea, I am willing to have it *pumped* into me if you have the pump." The good fellow responded with alacrity, and lent me Science and Health. On the car homewards I opened the book and read, "Leaning on the sustaining Infinite, to-day is big with blessings." I felt at once that here was something at least to lean upon—and what better than the Infinite? And then the thought, "Will this book tell me how to find the Infinite? I fear it will be full of a lot of Bible quotations to learn and all that sort of drudgery." But no. I read on and found that the "key" unlocked the Scriptures, not the words of them, but the *Thoughts*, the *Spirit*, the *Truth* of the Book of books.

I had been having the evening papers read to me while reclining on the lounge, and listening with closed eyes and throbbing head. This night I took up the new book, and sitting by the light began to read. For three or four months I had not done this. My wife looked on in silent wonder, but said nothing for some time. I had been retiring at eight o'clock exhausted, weary, and discouraged. This night I read till after nine o'clock, until admonished that I would be sick. I knew differently, but let the book drop and retired, feeling that as sure as the sun would rise, so would I the next morning, feeling better. I had been having worrying, fitful,

sleepless nights. This time I slept till morning, and rose with a light heart instead of dire dread.

I took the book and read it all the way to the city on the car. I was seeking a business opening, but did not feel as if I could recommend myself as being in good physical and mental trim until this morning.

The joy I began to have was unbounded as the grand verities of man's immortality unfolded themselves through the pages of the precious book. Then the Friday night meeting was attended, and the presence of so many in the Truth acted as a calming influence upon me that passes description. The weeks went by and the summer came. I did not cease to make endeavors to obtain a business opening. The dreaded dizziness and fear of evil happenings well-nigh vanished. Only rarely did they return, and then more as a disturbed memory than as the old trouble. And now the way broadens and brightens in Science. The lessons, the services, the grand testimonies, the living presence of the divine Truth, helpful words from other Scientists, and the unfolding of the Christ-thought in the Scriptures, Science and Health, and the various publications from the pen of our Leader; all these make me very grateful for the day that I turned, a groping, sick, weary mortal, to find, at the first step of seeking, the grandest and most simple system of knowledge by which man can understand his oneness with God. Every day brings proof of the futility of mortal mind and fleeting dust to set up any valid claims for us to depend upon.

In the early fall, I again entered the field of commercialized art work. With a clear, calm realization of the abundance contained in Truth and right living, and an industrious determination, work was cheerfully begun. Need I tell the Field that we have lacked nothing? The ventures paid moderately well, and we have been able to make those to whom we owe gratitude as well as money wear smiling faces.

There remains with me the ever-sustaining thought of God's presence, every hour, every moment. Mortal thought used to say, "you cannot live on thoughts." God's Truth demonstrated teaches that right thinking brings the capacity to perform right things, to use right methods at opportune times. And all this without anxious care and distrust. How can His children worry and dishonor the Father when all reality is Mind? Eternity is now. We are in the midst of it as really as we ever shall be. Toiling

honestly brings its own sweet sense of living for others and not for self.

And so the new life in Christian Science is just beginning. There is constant but glorious work to do for God, whose image and likeness we are, and while our friends who do not yet see the light think we are impractical dreamers, the evidences to the contrary are too numerous to allow that thought to prevail always. Ours is a life to be lived. We are to show by signs following that we are Christ's true disciples, and demonstrate the beautiful, uplifting truth of the Scripture. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." (Revelation, 2 : 7.)

INGRATITUDE.

BY EDWARD A. JENKS.

SAMARIA! thy winding ways
And shady paths are dear to me,
And all the shadow-haunted aisles
That skirt sweet Galilee.

The Man of Sorrows knew thee well—
He left His footprints everywhere—
And one may walk those paths to-day
And feel His Presence there.

And if, perchance, your foot shall fall
Upon some spot His sandal kissed—
As well it may—your soul will thrill,
Your eyes be dim with mist.

'Twas here the lepers called from far,
"Have mercy on us!" or we die:
And Mercy came to their relief—
Hushed their despairing cry.

One only turned to give Him praise:
"Where are the nine?" the Master said:
Alas! alas! they came not back,
For Gratitude was dead."

THE PRAYER OF UNDERSTANDING.

BY ANNA LOUISE NORRIS.

DURING weary years of invalidism, when the days were passed in dread of the long sleepless nights, Jesus' sweet invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," would come to me over and over with tantalizing persistency. Tantalizing because seemingly so hopelessly beyond reach. How often had I prayed for relief from pain, for restful sleep. Joyfully would I accept the invitation and receive the longed-for rest if I only *knew how*.

Baptized in my infancy in the Presbyterian Church, and early in my young womanhood uniting with that body, I had great faith in prayer, and many and fervent were the prayers sent up to the "Throne of Grace" for the recovery of my health. Having devoted years of study and practice to the mastery of an art that was just beginning to yield gratifying results, with the future bright and glowing, failing health came as a death-blow to all my ardent hopes. All that loving hearts and hands could do for me had been done; *materia medica*, of schools both allopathic and homœopathic, skilful surgery, change of climate with mineral water and baths, all had failed. With my last chance, another surgical operation of doubtful result, with lost faith in a God who either could not or would not answer the prayer of his suffering child, the way seemed dark indeed. But truly "The darkest hour is just before the dawn." With a feeling of shame for what I then considered my weakness, I went to a Christian Science healer, having little faith in what, in my ignorance, I regarded as a very foolish method, but very willing to be healed if such a seemingly impossible thing could be done.

And the Scientist was not long in proving that "With God all things are possible," for in five treatments I, who had suffered untold miseries for five years, was free from suffering; and in less than two weeks had walked a distance of twenty blocks. But the physical healing was not all of the blessing. My loving healer in the first five talks had given me an understanding of God and Life that was indeed a revelation. She taught me that I was God's spiritual child and subject only to spiritual law, and that I could never work out my salvation—salvation from sin, sickness, and death—by the law of matter, by the law that would hold man forever

as sinful, sick, and dying. Then began the search in our wonderful text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, for the law of Life. And, dear reader, I found therein no new law opposed to scriptural teachings, but just the old Bible truths that Jesus taught, but so freed from man-made creeds and doctrines that I discerned the Christ anew as the Way, the Truth, and the Life. The Way that leads from the belief of life in matter to the understanding of Life in the divine Mind; the Truth that breaks the bands of sin and sickness and gives the freedom that is man's spiritual birthright; the Life that knows no death but is "hid with Christ in God." I learned, too, in this little book, why my prayers were not answered. They were the petitions of a blind belief, and rose no higher than the mortal mind's conception of an infinitely magnified corporeal personality. But the prayer of the Scientist who healed me was that of understanding, even the understanding of Life, Truth, and Love, "The prayer that gains the ear and right hand of omnipotence and calls down infinite blessings" (Science and Health).

The study of this Truth has brought into my life a happiness never obtained through other avenues of thought. The old sorrows and heartaches and disappointments are fading away, and in their place is growing up a great joyous contentment. "Acquaint now thyself with God, and be at peace," says Job; and it is knowing God in Christian Science, proving him to be a God "near at hand," "A very present help in time of trouble," that brings to the heart "The peace that passeth all understanding."

I turned to Christian Science as a last resort, caring only for the physical healing. To be well that I might resume the work so grievously laid aside was all that I desired. I had not dreamed of the spiritual awakening that was to change my selfish life. But in the light of this great Truth all earthly honor seemed valueless, and when compared with the great privilege of working for the coming of Christ's Kingdom, the reign of harmony on earth that Christian Science is even now establishing, I saw it all as dross.

There is a hymn that we used to sing in my old church, "Jesus, I my cross have taken, all to leave and follow thee," it was with a feeling of self-condemnation that I sang those words, for I knew that I had not left all. And when I repeated the lines "Perish every fond ambition, all I've thought or hoped or known," I felt that I was little less than a hypo-

crite. But now I can sing that hymn from my heart, for I do desire to leave all for this blessed Christ Truth. To heal the sick, bind up the broken-hearted, to set free the captive to false erring sense, to be a faithful worker in the Master's vineyard, is now what I long for above all else. And Christian Science is showing me how to leave all, how to turn from the false to the true, and I find that this coming to Christ, this learning of truth, gives the promised rest.

Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We must work before we can have rest, we must put on Jesus' yoke and work as he did, and in doing his work we shall learn of him meekness and lowliness, thus crucifying self and bringing out the Christ-like qualities. And as we grow to be more and more like Christ, we shall partake more and more of his rest, until at last we shall hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Words cannot express my gratitude and love to our dear Mother in Israel for the great blessing that she, through her spiritual interpretation of the Scriptures, has brought again to mankind. She is rescuing mortals from the quicksand of false belief and placing their feet upon the solid rock of understanding, and generations shall call her blessed.

HOLD THOU MY HANDS!

BY JAMES T. WHITE.

Rondeau.

HOLD Thou my hands a little while in thine—
Thy gentle, restful hands—O Life divine!
Cast out dark seeming and unquietness,
As mothers do their children's restlessness,
With unseen hand, which love and rest combine!

And when these inconsistent hands of mine,
To wayward selfishness and deeds incline,
With Thy all-might and tender-lovingness,
Hold Thou my hands!

And when I face the dark, and must resign
Love's tender, human touch; must disentwine
Its dear, detaining clasp; when fears depress,—
Those mortal fears I cannot quite repress,
For all my faith and trust,—O Love divine,
Hold Thou my hands!

CHURCH DEDICATION.

SUNDAY, January 29, 1899, marked a very important event in the history of a small but loyal band of Christian Scientists living near Sutherland, Florida. On that day they dedicated to the service of the ever-present God a little church which stands in the midst of a pine forest, and, as far as we can learn, it is the first Christian Science church dedication in the state.

The building is twenty-four by forty feet; well lighted; wainscoted in curly pine, oil finish; walls and ceiling tinted, and on the platform is a simple but exceedingly pretty reading-desk, also pine. Over the entrance is a porch, rustic in design, but effective and appropriate. The outside is to be painted white, and the thought is to put out flowering shrubs, roses, orange trees, and many other beautiful flowers, thus "making the wilderness blossom like the rose."

The lesson was especially prepared for the occasion. At the conclusion of the lesson, Mr. T. H. Bell, one of the directors, gave a short sketch of the organization and growth of the society. Ten years ago four families living about Sutherland became interested in Christian Science, and met at one of their homes; later on they built an arbor in the woods and held services there, and afterwards they rented a hall in town. He spoke of their manifold trials, and added, "We have a membership of thirty-two, and have proved that God is with us. This little church here in these pine woods amply meets all our needs, and it is paid for."

Mrs. Hale then said she was happy to be able to read some congratulatory letters which had come to her for them.

She then read letters from Mr. Ira O. Knapp, Miss Daphne Knapp, Dr. and Mrs. Baker, Miss Rachel Speakman, and Mr. and Mrs. Adams, who have been interested in these faithful disciples and have helped to make this demonstration possible. The expressions of love, and encouragement from those far away friends touched our hearts deeply, and we feel that in "every place our faith God-ward was spread abroad."

Mrs. Hale who acted as First Reader by invitation, then spoke to them as follows:—

My Dear Brethren:—The first sentence in the preface to

Science and Health reads, "Leaning on the sustaining Infinite, to-day is big with blessings." These faithful, untiring disciples, who have worked through discouragements which seemed impossible to overcome, never faltering, going forward when possible, content to stand still if need be, knowing it too was Good, thus "letting patience have her perfect work," then going on again as they heard the divine word, working in the way of "His appointing," may well rejoice with "exceeding great joy." To-day is big with blessings for you and for all. You have taught wonderful lessons in love, in faith, in unselfishness, in obedience and sacrifice. There was no treasury where the rich cast in much out of their abundance, but it is the story of the poor widow of whom Jesus said, "This poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living." As your want was great, dear friends, so were your sacrifices. We wish all the world might know what the demonstration of this little church in the pine woods stands for. Your problem has been a long one and a hard one, but you studied your rules well, worked according to Principle, and added and subtracted, multiplied and divided, reduced improper fractions to their lowest terms, worked faithfully in cancellation, until you reached this answer, "God is all," which there can be nothing added to nor taken from. This Church of Christ, Scientist, stands to-day as the visible proof of the correctness of the answer to your problem.

Standing in the doorway of this church we could not see a house in any direction, and we realized as never before that to attend service here, meant to some of you a walk of three and four miles, through the heat and sand, many times carrying the little ones. Such steadfastness is a rebuke to me, and I feel very humble as I stand before you to-day, and my heart is full of love and gratitude to you, for inviting me to assist in dedicating, free from debt, this little church in the pine woods, to the Omnipotent, Omniscient, Omnipresent God.

We have no grand organ to waft our praises God-ward, but the soft music of the wind through the fragrant pines, makes sweet melody, whispering of healing balm. The birds all about us sing a roundelay, and the burden of their song is "not a sparrow falls to the ground without your Father."

The swell of the sea as the surf gently breaks upon the shore, joins in the refrain, hinting of

Peace beginning to be
Deep as the deep of the sea.

And the trees in the forest break forth into singing, "let everything that hath breath praise the Lord."

"They all sang together, praising God and giving thanks unto the Lord, because He is Good, and all the people shouted forth a great shout when they praised the Lord, because the foundation of the house of the Lord was laid."

The hymn, "How firm a foundation" was sung, and the morning services closed by reading "The Scientific Statement of Being" (Science and Health, page 464).

EASTER THOUGHTS.

BY CHARLES H. CLARKE.

EASTER day foretells the overcoming of evil and all its claim to Life or Intelligence. In the new birth, there must be many conflicts with seeming claims of evil. The idea is infinite, and the birth slow. Mortals are in this matrix of materiality, and as spiritual consciousness breathes through its darkness, the resurrection is going on, and we rise out of our dead selves into newness of life. There is no royal road to spiritual freedom. The resurrection has begun, and we are all partakers just so far as we die to evil and live to good,—overcoming pride and self-love, anxiety, fear, anger, and malice. The simple story of the few faithful followers of Jesus is pathetic as we go with them in thought through this experience. They had not perceived the spiritual idea as sons of God, but were true to the light they had, clinging in love to the personal Jesus. They mourned for their Lord as one indeed lost to them, yet there was, with the despair, a hope that in some way his prophecy would be verified.

It was the women who first went to find their Lord, showing that to woman the risen Truth was to be first revealed. They took with them spices and ointments, types of thought fragrant with love, purity, and devotion. Such a mental state would insure freedom from obstacles. They found the stone rolled away from the door of the sepulchre,—there was no hindrance,—the angelic ministry of love had removed all barriers. Jesus had met and conquered every obstruction

to the seekers after Truth. He had, during his ministry, exposed the works of evil, and in the three days had proved Life deathless and Love the master of all human passions. On entering in, they found not the body of the Lord Jesus, and they were perplexed as they looked about them. They had followed their highest, best understanding of how to find their Lord. This made the way possible for a higher revelation of Truth. In their perplexity, no doubt, visions of the possibilities of the fulfilment of Jesus' words overshadowed them, as they were about to enter the portals of a clearer spiritual apprehension, and they tarried as if waiting, when the two angels in dazzling apparel were perceived, and the illumination of immortality dawned upon them. Their remembrance of the lessons of Jesus was brightened by the consciousness that Life is immortal—eternal.

What is this sepulchre to us? Is it the belief of pleasure and reality in the things of materiality where Truth seems bound? Is it all that the world offers of riches, honor, and power? Every hope which is placed on these temporal conditions will prove emptiness,—riches take to themselves wings,—friends of the world will forsake,—honors are fleeting. Then we must behold an empty sepulchre! When Jesus was offered homage and worship, he said, "Call no man good upon the earth, there is none good but God, worship Him." Look back of personality and see the Infinite idea, God's thought, if you would find Truth, the risen Christ. Think of the millions of human beings who try to find happiness in human devices, whether the desire be for wealth, learning, or position. Experience is a dear school, yet how few will learn Truth except through suffering. In this extremity is found God's opportunity if the lesson is perceived and the tired, heart-aching child can turn to the unfailing source of peace and joy. Christian Science comes to each of us in the nature of an unfolding. There are times when the tempter will say to us, among other things, "This new thought is too exacting, it asks of us more time than we are able to give." Let us settle this by living up to the highest light we have, adding the little every day's gain,—placing our thought on Truth, guided by Love,—"line upon line, precept upon precept, here a little and there a little." Our work is gradual. We are told in our text-book, "Science and Health with Key to the Scriptures," and our dear Mother has reasoned it all out in the line of Truth, that "progress is born of experience," and if we have proved these gains, they

are to be relied upon with earnestness, and they will stand by us when we are called in time of need. If we try to follow Jesus, we must know that what he taught was simple Truth, and simply taught, but it was Truth. Now all this is an unfolding, a gradual opening up of spiritual graces and infinite possibilities. And let us remember that humility is the stepping-stone to a higher recognition of Deity, whereby we discern the divine power of Truth and Love to heal the sick.

These women at the sepulchre were about to receive the angelic message. Self was cast down in humility, so that they might be able to see the Truth which was to be unfolded to them.

Let us perceive this Truth also, lest we be found looking into empty graves of sense to find Life. We only find Life by looking to Life, and how much more abundantly we are finding Life through this newly resurrected Truth revealed to us by Christian Science. Like these women, let us fearlessly declare the lesson we learn,—telling to dull ears even if haply eternal Life may find lodgement.

THE PILGRIM'S PROGRESS.

BY MATTIE C. BISHOP.

AN increasing sense of gratitude for the manifold blessings we are constantly receiving from the hand of Love, through our dear Mother, and the feast of good things our treasured *Journal* brings to us each month, causes me to try to express my gratitude and to "Distribute what God has given me of experience, hope, faith, and understanding."

It may comfort the heart of the writer of "A Voice from the Desert" in the August (1898) number of the *Journal*, to learn of one of the instances where her "experience" has helped another. The article came to me just when I most needed it. I was becoming discouraged, and material duties seemed to be shutting off every avenue of progress in demonstrating Science; but the difficulties surmounted in that case helped me to overcome fear, and taught me this lesson:—

The little trials which we meet each day
May lie as stumbling blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Christ, to thee.

I also learned that no "adverse circumstances" can prevent us from following the commands of Jesus, and the teachings

of our text-book, inasmuch as we understand and are earnestly desiring to obey them. We know that only through striving to practise these teachings in daily life can we express our gratitude for what Truth has done, and is doing, for us.

Like many others, I was led to Science through physical healing; but I found vastly more, in the blessing of a satisfying religion, for which I had sought in vain in the orthodox Church. From my childhood I longed to understand the Scriptures. When I was nine years old my father gave me a copy of "Pilgrim's Progress," by John Bunyan, which always had a strange fascination for me. Many times I have left play or more childish books to pore over the "Pilgrim's Progress" and my little Bible. I read them both through, and tried to understand many hard questions. I followed with a child's vivid imagination the journey of the Pilgrims. Since coming into Christian Science I find many experiences in the allegory of Christian in his journey to the Celestial City which seem typical of the Christian Scientists' journey from sense to Soul. Most of us have at some time been dwellers in the City of Destruction (mortal beliefs), and have been pointed by an Evangelist to the "little wicket gate." And sometimes with as great a struggle as that of Christian through the Slough of Despond have we "come up through on the other side," put off prejudices and the pride of mortal opinions, and knocked at the door of Christian Science. Though "our hearts did quake within us" at the "growling and barking of the beasts" (error beliefs), yet our Interpreter has since shown us how they were bound. We need not fear, since "One did go before us," and has given to us a precious "little roll," which teaches us how to avoid the pitfalls, and overcome all evil spirits through the one Mind which is the only Power.

Well do we remember when we reached the hill where the "burden" dropped off and we rejoiced in health (wholeness). For a time we went on our way "leaping and rejoicing and praising God." Since there have been battles with Apollyon; "chained lions" to be passed; and often the way has led over the Hill Difficulty. Yet we would not turn back, but rejoice to be following, though it may be slowly, the one who has trod this Way before us.

There have been many Chambers of Peace wherein we have rested along the journey. In the House of the Interpreter we have learned many valuable lessons, which help us to see the Crown held over us by the Angel (spiritual intui-

tion). We gradually look up from our modern raking up of the straws of material thought to catch grand glimpses of Reality.

Have we ever, like Christian, forgotten our Chart and little roll (Bible and Science and Health), falling asleep in the arbor of Personal Sense? Then, like him, through sorrow, have we been compelled to retrace our steps until we found them again (regained the consciousness of our atonement)? Then were we led on down to the Valley of Humiliation, and heard again our Leader's words, "Guard humility—watch and pray or you will miss this way of Truth and Love."

Again, some of us may have followed the By-path, being convinced that the way laid down in our Roll was too narrow, and the pleasant, smooth path laid just alongside. We soon found that we were on the enemy's ground, for while we slept we were seized by Giant Despair and cast into Doubting Castle. Then, like Christian and Faithful, through many a hard struggle did we make our escape, and learn that "There is but one way to Heaven and harmony, and Christ shows us this way. It is to know no other reality than Good, or God and His reflection, to have no other consciousness of Life's demands, and to rise superior to the so-called pains and pleasures of matter" (Science and Health, page 138).

Then as true Christian Scientists we progress in this narrow way which leadeth into Life, and "Enter through the gates into the city"—our true Spiritual Consciousness which St. John beheld as the "new heaven and earth"—the blessed reality of Being.

DO RIGHT.

Do RIGHT—this is the key that unlocks the infinite treasure-house of Wisdom, Truth, and Love; the password at the pearly gates; the key-note in Life's everlasting song; the gem in the crown of rejoicing; the secret place of the Most High; the seal of authority over evil; the sesame at the caverns of the infinite; the talisman that would call twelve legions of angels in a moment of need; yea, the touch-button of Omnipotence.—*Waldo Pondray Warren.*

CHURCHES AND SOCIETIES.

Progress at Pueblo.

About nine years ago Christian Science was first introduced in Pueblo by one of Mrs. Eddy's loyal students. Previous to that time there had been a great deal of false teaching which many of us had been induced to follow, but we were only too glad to turn from it when we found the one and only true way.

In 1891 a church was organized, with a charter membership of nineteen. For some time we had held our meetings in a parlor rented for that purpose, but about a year ago we were compelled to obtain larger quarters. In our search we found an old church near us, which had been used for a carpenter shop, and in size and location it was just what we needed. The agent of the property accepted our terms for rental. Then came the time for a financial demonstration. Our rent was more than doubled, and repairs to the amount of one hundred and fifty dollars were necessary. There was no money in the treasury, but with a courage born of conviction known only to a Christian Scientist, we went to work.

Easter morning, six weeks later, we held the first service in our new home with all expenses paid. At that time we had eighteen members.

In June we began to arrange for a lecture. We sent for Mr. Edward A. Kimball, who delivered one of his instructive lectures August 27 to a good audience at the Grand Opera House. The expenses for the lecture amounted to one hundred and forty dollars, which we consider a good demonstration for us. We now have thirty good working members, and we feel there is a good, healthy growth in Christian Science in Pueblo, and much healing has been done.

We have a Sunday School with an average attendance of thirty. A good work has been done by the children in the way of distributing literature. They have placed Science and Health in the county jail, "Miscellaneous Writings," Science and Health, the Journal, and the Sentinel in the Public Library, and the Sentinel in the Y. M. C. A. Library.

Mrs. S. A. Runner, Pueblo, Col.

Christian Science in Wilmington, Del.

Christian Science seems to be fairly established here now. In December last, we rented rooms and organized a church. We had seven members who are members of the Mother Church, five of whom had had class instruction. Our meetings have been very helpful and harmonious, the attendance is constantly increasing, and some very good healing has been done.

February 23, we had Carol Norton give us his lecture on "Christian Science and Common Sense." We rented the auditorium of the Womens' New Century Club Building, a beautiful hall that seats about five hundred, and it was filled with a most attentive and appreciative audience. All classes were represented, including ministers, lawyers, and doctors. A large delegation came from Philadelphia, and representatives were present from Washington, Baltimore, and West Chester. All were delighted, and at the close of the meeting many such remarks as, "This was indeed a rich treat;" "If half this is true we should all have it;" "It was the finest lecture I ever heard;" "The argument was unanswerable;" "I could have listened two hours more," etc., were heard over the house. It was indeed a Pentecostal feast, and we feel that a new impetus has been given our work by it.

If we have come into the vineyard at the eleventh hour, we feel that the Master's blessing abides with us.

HANNAH P. BAKER.

Larger Quarters at Leavenworth.

In July of the current year it will be five years since the Christian Science Church first flung its flag to the breeze in Leavenworth, Kan. For a time it had a hard road to travel. To-day it is forced to leave its small rooms at 605 Shawnee Street and occupy more commodious quarters to meet the demand for room and to care for its large membership. To this end the old Christian Temple on Sixth Street, between Shawnee and Seneca Streets, has been leased by the congregation, and next Sunday its first meetings will be held there. The building has received a thorough overhauling within and been given a good coat of paint without.

Edward H. Keach is in charge of the congregation. Its meetings are held regularly every Sunday at 11 A.M., and each Wednesday evening at 7.30 P.M., to which the general public is invited.

When the congregation was organized it first met in rooms on Cherokee Street and for a long time it seemed as though it would be difficult for Truth to secure a foothold in Leavenworth. The members have, however, persevered, and the fact that a good-sized church building had to be leased to find accommodations shows that Leavenworth is keeping pace in the growth of this sect with other communities.

The congregation numbers among its members some very prominent people.

The Kansas City Times, February 19, 1899.

A New Church at Denver.

The Christian Scientists are contemplating the building of a place large enough to accommodate the members of their church.

The Board of Trustees, which consists of W. M. Burns, W. W. Booth, and Mr. Kail, discussed the question of building a new church at a meeting held last week, and came to a decision that a larger place for worship has become an absolute necessity. William Griffith, First Reader of the Church, expresses his opinion in favor of a new church rather than an addition to the one now in use.

"The congregation is growing steadily and rapidly," he said to a reporter, "and it is a great pity that there is not room for all who wish to listen to our readings. Our present church has seating capacity of eight hundred, and at every reading many are turned away for lack of room."

Mr. W. M. Burns, chairman of the Board of Trustees, said:—

"Why, there is not another such harmonious body in the city. We will stay together, and if a new church is built the present one will be disposed of and the whole congregation find seats in the new building. There will be no separation."—Denver (Col) Republican.

Moves to New Quarters.

Beginning with February 12, the Second Church of Christ, Scientist, will hold its services in the auditorium room of the Pepper Building, northwest corner of Ninth and Locust Sts.

It has had the auditorium completely renovated and handsomely redecorated and refurnished, the furnishings and decorations being in green, gold, and terra cotta. It is seated with opera chairs.

Services are held every Sunday at 11 A.M. and 8 P.M.,

and week day meetings for the relating of experiences and talks on Christian Science are held every Wednesday evening. The Sunday School is held every Sunday immediately after the morning service, in the rooms of the Athenæum.

Mrs. Amanda J. Baird, C.S.D., is the First Reader, and Mr. W. E. Benson, Secretary of the Board of Education of Kansas City, is Second Reader.

Kansas City (Mo.) Times.

Prescott, Arizona Ter.

One year ago the 14th day of November, 1898, seven persons including myself, met at my home to read the Christian Science lessons. Since then we have not failed to hold a meeting every Sunday. We have always met at different residences, and are doing so yet, but shall be compelled to take a hall very soon. Our average attendance at the Sunday and Wednesday evening meetings is eighteen or twenty, and we have had as high as twenty-three. The Congregational minister here has preached the last three Sundays against Christian Science. It is error striking at Truth, and error is powerless. It cannot injure us in the least. In fact, it has created quite an interest in Christian Science among people who have never been interested before. We have had from one to three strangers with us at each meeting since he preached his first sermon. All the members of our little circle are earnest and sincere.

Mrs. Ed. M. Wells, Prescott, Arizona Ter.

New Church.

Christian Scientists of the Elmwood district announce that a third Church of Christ, Scientist, has been formed, and that Sunday and Wednesday privileges have been leased from the trustees of the Elmwood School for the purpose of holding services regularly in Elmwood School Hall. The Elmwood School is on Bryant Street, between Delaware and Elmwood Avenues. Elmwood Hall occupies the entire ground floor of the gymnasium building. The hall is spacious, well lighted, and furnished with the most modern system for heating and ventilation.

The opening services will be held February 26 at 10.45 A.M., with an evening service at 7.45 P.M. There will be Wednesday evening meetings at 8 o'clock.

Buffalo (N. Y.) Express, February 25, 1899.

A Church Charter at Lowell, Mass.

In May, 1895, we organized as a church, adopting the Tenets and Rules for Branch Churches of the Mother Church, and realizing the protecting power of divine Principle to meet every need. We finally saw the wisdom of conforming to the state laws, and with some students of Christian Science who were members of the Mother Church, we took the necessary steps to secure a charter. May 25, 1898, we were granted a charter by the Commonwealth of Massachusetts, under the name of First Church of Christ, Scientist.

A marked feeling of harmony has prevailed at all our services, and a good interest is manifested.

ISABEL F. ESTABROOK, Clerk.

Church Rented.

We organized our church here January 2, 1897, although services had been held for some time previous at the house of one of our number; then in a room rented for the purpose. We now rent the Universalist Church. Our congregation seems small as yet, but we feel that we are growing, and all are earnest workers. Much good healing has been, and is being accomplished here all the time. Surely "that happy day" is well on the way, which Mrs. Eddy speaks of on page 360 (Science and Health), "when all shall recognize his re-appearance, . . . and acknowledge the healing power of divine Love, in what it has done and can do for mankind."

Mrs. Grace F. Stephens, Whitewater, Wis.

Salem, Oregon.

January 14, the sincere, loyal members of our society, feeling that the demonstration had been fully made within their hearts, took steps for the organization of a church. A week later all the details had been completed and the Salem Church of Christ, Scientist, with a membership of thirty, became a fact in the history of this great forward movement of religious thought. Our society had been steadily growing for the past few years, and this consummation into a Church of the living God has added a noticeable impetus to the growth and influence of the work in our city.

Orville Ballou, Salem, Oregon.

Christian Scientists in Hamilton, Ont.

First Church of Christ, Scientist, held two opening services Sunday last in Unity Church, visitors being present from several outside cities, over one hundred coming from

Toronto on a C. P. R. special. The morning service was conducted by Mr. and Mrs. Wilson of this city, and J. E. Patterson, clerk of the church, read a most interesting synopsis of the growth of the church from its organization.

The Hamilton Herald, February 1, 1899.

Waterville, Me.

We feel that we should send in our "little mite," knowing it will be acceptable. We hold services each Sabbath, also Wednesday evening, at the home of our First Reader. Our average attendance is small; one Sabbath we had an attendance of twenty-five. We have Science and Health and "Miscellaneous Writings," in our Public Library.

Quite a number are looking into the Truth; and we feel hopeful, knowing that "God giveth the increase," and if we are faithful, no good thing shall be withheld from us.

I. A. B., Waterville, Me.

Again Used for Worship.

The building on Aylmer Street, recently occupied as Jackson's piano warerooms and formerly the Baptist Church, is again being used for religious services. It has been purchased by the Christian Scientists, and will be used for the services of the local members of this society.

This will make two additions to the church buildings of the town, the Christian Alliance's new building on George Street, and the Christian Scientists' Church on Aylmer Street.

The Review, Peterborough, Ontario.

Fairbury, Ill.

Christian Science came to our special attention in 1892; after some time meetings were held at a private house. The attendance was increased until we rented the W. C. T. U. room. December 7, 1898, we organized as First Church of Christ, Scientist, of Fairbury, Ill., with fifteen members. We now have the regular Sunday and Wednesday services in the K. of P. Hall. The result of this movement has been increased attendance and a wider interest manifested.

ELIZABETH FISHER, Clerk.

New Society Formed.

A SOCIETY of earnest seekers for Truth has lately been formed in Hoopston, Illinois. They number at present fourteen. They are holding regular services both Sunday morning and afternoon, and on Wednesday evening. Their Christian Science rooms are centrally located and well fur-

nished and equipped. The society is prepared to work for the Cause so dear to us, and confidently looks for a rapid growth in numbers, while they are steadfast in striving for the understanding of Truth.—Stella F. Sabin, Hoopeston, Ill.

Fort Wayne, Ind.

We organized the First Church of Christ, Scientist, here one year ago the seventeenth day of March under the state laws, and received our charter.

We have noticed an increased interest and attendance since the lecture here by Mrs. Annie M. Knott, C.S.D.

The church building fund has grown steadily, and the outlook is cheerful and hopeful. We have more than doubled our number of class students since we organized, and all are busy.—Louise J. Woods, Fort Wayne, Ind.

RESURRECTION DAY.

BY IDA FULLER MOORE.

'Tis Resurrection Day;
The stone is rolled away
That hid from us the sense of Life and Love;
All clad in Heaven's hue,
And on God's image true,
Descends the holy vision of the dove.

Peace to each hoping heart;
Balm for the arrow's dart;
Mankind is risen from the sleep of death!
Love burst the prison bars,
And, with the morning hours,
On this fair earth we draw a freer breath.

Freedom is ours to-day;
The stone is rolled away;
No longer bound with error's grave-clothes dread;
But, folding up their gloom,
We leave them in the tomb,
And show the world we're risen from the dead.

Clouds may endure a night,
But with the morning light
Comes Truth's fair day, whose sun shall ne'er go down.
It glows with radiance clear
And brighter will appear
As Spirit's joy our faithful work shall crown.

NOTES FROM THE FIELD.

CHRISTIAN SCIENCE was sought by me for the physical healing, as I had been a great sufferer for twelve years, and had become a physical wreck through disease, and a slave to *materia medica*. About ten months before I went to see my healer and teacher, two of the most reputable M. D.'s of this city, after a series of examinations lasting several weeks, pronounced my case incurable, and said that I could not possibly live more than twelve months. That made me very miserable, and I was greatly depressed. Then my dear mother passed away, and the grief her loss occasioned only made my mental and physical condition more deplorable. I heard of Christian Science some time before going to it, but on account of my ecclesiastical belief I refused to investigate, and hence failed to recognize and accept the Light that sets the captive free. My physical suffering and wretchedness continued until I did investigate, and then, oh, what peace and joy I realized, for I was born again!

My husband was told of Christian Science by a friend whose wife had been healed. After being told by the M. D.'s that I could not live longer than a year, he earnestly and continuously pleaded with me to try Christian Science. I would not accept it, however, until I had about reached the limit of time placed on my mortal existence by the M. D.'s. I was growing more despondent each day, and suffering intensely all the time. Finally I said, "I will try Christian Science; if it doesn't do me any good, it won't do me any harm." The first treatment was sufficient evidence to me that Christian Science was the Truth that gives liberty; and with the second treatment I was enabled to see that Christ is still doing his work to-day, even as he did over eighteen hundred years ago, by healing the sick and casting out evil. I knew then, as I had never known before, that God is ever-present and omnipotent; that there is no other power or presence, since He is All-in-all.

What a song of rejoicing wells up from our hearts in praise and gratitude to God for the glorious spiritual uplifting from despair into the understanding that God is, ever has been, and ever will be All-in-all, and that we as His children, made in His image and likeness, reflect Him.

I love Christian Science more and more. The greater my growth in grace, the more I love the Truth, and the more I love to read "Science and Health with Key to the Scriptures." I am grateful for the healing, but my spiritual uplifting is so much more to me, that, like all Christian Scientists, I am rejoicing all the time, and giving thanks to God "from whom all blessings flow."

I have three brothers who are M. D.'s; my father was also an M. D. forty-three years. One year ago last summer, when an invalid, I visited one of the brothers. This past summer I visited the same brother, and he could not but acknowledge the great benefit that had been wrought in my case, and was happy to see me once again well.

My husband is with me in Christian Science. We have all the writings of our dear Mother. We also take the Christian Science Journal and Sentinel, and count them as members of our household.

Mrs. Dr. William G. Long, Macon, Ga.

I SEND the following testimony as a tribute to our textbook, Science and Health, as the one who did the work has had no other instructor.

On the evening of January 14, I received a note from a friend who lives in another town saying she was at a hotel here, and asking me to come to see her. I went down and found that her husband, who is a traveling man, had been there since the previous Monday, very ill with what the doctor had pronounced pneumonia.

The gentleman had some knowledge of Christian Science, and had tried to help himself, but had grown so much worse that the people in the hotel took the liberty of sending for a doctor. He came, and with his medicine left word that the patient must either go to a hospital or have a trained nurse. Instead of this, he sent for his wife, whom he had not notified, as he hoped to conquer the trouble himself.

She came at once, and when the doctor called next day she dismissed him, telling him that she would depend on Christian Science. He told her Christian Science might be all right for some things, but not for pneumonia, and warned her against letting him do certain things, because of dangerous symptoms, etc. She answered simply that she knew in whom she was trusting. That was Sunday. The patient began to improve at once, and each day brought such a marked change for the better that by Wednesday night, to

all appearance, he was well. On Friday the fear was entirely gone, and they went home, a distance of between sixty and seventy miles.

During the time they were here, she received word that friends in four different families had passed away with pneumonia. All of these had heard of Science, and some of them had been benefited by it, "yet in their trouble they sought not to the Lord, but to the physicians." This lady is one of a family of eight.

Something over a year ago they bought Science and Health, and at once decided that it was what they needed. Before they had finished reading it, they put away old remedies and demonstrated the truth of what they had learned by putting it into practice. The lady's father, who, she told me, is over eighty years old, has been healed of many ills simply by reading the "little book;" the children have been released from the bondage of fear, and they all rejoice, as they see the limitless possibilities which this great Truth has opened to them.

There are no other Scientists where they live, though some of their friends are becoming interested.

Her only question about her husband was, Do you think I can take him through? For answer I quoted 1 Corinthians, 10 : 13. There was no further hesitation, and I cannot refrain from expressing my respect and admiration for the calm courage with which this woman met not only the disease, but the many other seemingly discordant conditions surrounding her. "Wisdom is justified of her children," and those lines, "Moral courage is the Lion of the Tribe of Judah, the king of the mental realm" (Science and Health, page 507), were justified in this "student of the books."—Florence Swaine Loudon, Minneapolis, Minn.

I HAVE long thought that I would like to tell the many readers of the *Journal* of a demonstration in mental surgery which I made some time ago. It was over myself, and seemed to my sense, wonderful.

One Sunday morning I started for Sunday School with my books in one hand and my umbrella in the other; some way I caught my heel on the stair and fell, landing in the hall below with one leg doubled under me. The noise I made in falling startled the people living on the first floor and they ran into the hall, declaring that I was hurt, etc. They were strongly opposed to Christian Science, or

rather to their idea of it. I immediately met the claim that I was hurt with a strong denial, and audibly met the spoken affirmation of accident, sympathy, etc., with the declaration, "I am not hurt." I immediately arose but staggered a little, so I grasped the door to steady myself, while everything turned black before me. I stood still a few moments, realizing the Truth that I was a child of God and could neither fall nor be hurt, and a verse of Scripture came to me, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John, 15 : 7). I knew at once that, if I "abided" or stayed firm in my denial of error and in the knowledge of God's allness, I need not fear. So I put my foot down bravely and started, although I was still a little dizzy, and several times I had to put my hand on the fence to steady myself.

I was to call for one of the Sunday School scholars, and was glad of the opportunity of sitting down a few moments. I walked to the hall, some little distance, and stood nearly all the time I was there, walked home and back again in the afternoon to our service, stood up through that (I was a Reader), and walked home again.

I had not looked at my leg, because I knew that would impress the belief on my thought and make it more difficult to destroy. Error screamed pretty loudly all night, but the pain had ceased in the morning, and after Monday I had no more trouble with it.

I had never thought of break or fracture, and had only treated along general lines. Several days after I felt a protuberance just below my knee; I looked, and there were the two ends of the fractured bone pressing hard against the skin as if trying to come through. I was a little frightened then and thought, "I wonder if they will go back in place," but the answer quickly came, "Why, of course; the same Power that enabled you to walk will put the bone in place." And it did. For a short time there was a slight manifestation of swelling, but it was soon gone.

I never realized as I did then the great truth that Mind does control fully, and that man is not dependent on a material organization for anything, not even locomotion. If this is doubted at all, as some have doubted, I can prove it by those who saw the bone. It was wonderful to me.

Margaret M. Ellison, Winnepeg, Man.

TRIAL and demonstration during the past four years, have

brought to me a faint idea of what it has cost our Leader to have been willing to suffer alone, and to stand firm for Truth, that weary, suffering, restless, sinful humanity might come into a knowledge of the "God who is our God forever and ever," into that knowledge which brings with it "the peace which passeth understanding."

The answer to a question regarding the Christian Scientist's thought about the divinity of Christ, and the power and beauty of Truth manifested in a life consecrated to God, did what no argument would ever have done, simply swept away the very foundation of long and bitter antagonism to what I thought was Christian Science.

All this came to me while I was studying one branch of art, and in that class-room I have experienced the power of impersonal teaching; and have learned that all true teaching, whatever may be the subject, *must* be impersonal. And in the pure integrity of purpose, I have understood, that no matter what may be the vocation, there is but one business, namely, to reflect Life, Truth, and Love.

While acknowledging the spiritual value of Christian Science, I could not accept the physical help, until after six months' earnest study in the Bible, I found the great weight of evidence to be on the side of Christian Science, that "the power of the Lord is present to heal."

The first physical benefit received, was an instantaneous relief from intense pain, in the revelation of Truth contained in a single sentence, heard days before in the class-room, and supposedly rejected by me with contempt. An invalid for nearly ten years, with almost no sleep to relieve incessant pain, I was consigned to an existence of caution and inactivity, though I considered myself decidedly convalescent, as pain and weakness had lessened.

I gratefully remember the earnest effort and helpful friendship of the physicians who had me in charge, and thankfully acknowledge the early home and church training, which developed in me the faith that carried me beyond the physician's extreme verdict. But my debt to Christian Science is for *understanding*, that gift which has brought me "into the glorious liberty of the children of God," and now I am absolutely well and strong, able to work ten hours a day if need be.

My recovery was slow. I feared that I might in some way be disloyal to God for His great help in the past;

and because of mistaken theological opinions which blinded me for a while.

Now for four years I have not been absent from my special duties a single day because of any physical or mental experience.

Truly can I say, "Oh that man would praise the Lord for his goodness, and for his wonderful works to the children of men." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—N. H. W., Chicago, Ill.

For months previous to August, 1897, I had suffered very severely from catarrh of the bowels, this was also accompanied with hemorrhages, and the disease had become chronic. In fact, I had suffered more or less from the same complaint for ten years previously. I had consulted doctors and had taken medicine continually during the whole of that time. I sometimes seemed to get relief for a short time, but the trouble always returned in a more severe form, bringing with it other complications, until at last in despair I had almost given up hopes of ever getting any better, when, one Sunday afternoon, a friend whom I had not seen for several years called to see me. Of course he noticed my condition immediately, and I was somewhat surprised he did not suggest to me a long list of remedies, for he had always been a walking drug store ever since I had known him. However, at the first possible moment he began to talk Christian Science to me, but I did not believe in Christian Science, principally because I did not understand it. After listening to all he had to say about it, I finally arranged to go with him to a healer the following Tuesday evening, but with about the same kind of feeling that would lead a drowning man to grasp at straws, and thinking it could not possibly hurt me anyway. The eventful Tuesday evening came at last, and I called on the healer. He talked Christian Science to me and gave me a treatment; he also instructed me to throw away all medicines and to pay no attention to diet. I remember I left him without being very favorably impressed with his method of treatment; however, I faithfully kept my promises to him in regard to medicines, etc. During the whole of that week I suffered, to mortal belief, untold agonies. I made several calls on the healer during the following two or three weeks, and tried hard to believe it would eventually

do me good. The second week I was fifty per cent better, and the third week I felt very happy indeed when I could go to my healer and tell him I needed no more treatment, as I was completely cured.

I recovered my general health so rapidly from this time on, and my physical appearance changed so much that I was continually answering the question: "You are looking so much better than I have ever seen you look, what have you been doing to yourself?" and I have talked Christian Science so much to my friends that they seem to think I am somewhat of a crank on the subject.

I could go on writing almost indefinitely on the benefits my family and myself have received from Christian Science, but will say in conclusion, that I am beginning to understand that instead of there being anything miraculous in this treatment, it simply restores the normal state of man, teaching that he is really and truly created in God's image and likeness.—S. N. Norton, San Francisco, Cal.

MORE than three years ago Christian Science found me struggling along, trying to find rest and peace; but try as I would, I could not find it even in part.

I tried honestly and sincerely; I would read my Bible, wonder what it all could mean, and then put it away because there was no satisfaction in it. I was looking and longing for something to satisfy my desire for spiritual things. The thought of physical healing had not occurred to me, although Science found me a wreck physically.

One day I called on my sister-in-law, who was suffering from a disease pronounced incurable by the M.D.'s, and found there a Scientist who had been sent for in their desperation. Never shall I forget with what intense interest I grasped every word she spoke. Here was a *something*, I could not tell what, that had taken entire possession of me, as she talked on and on, and answered question after question which I asked her.

Soon a healer was sent for to take charge of the case. He requested that Science and Health be read to her each day. The patient not being able to read it for herself, the healer asked me if I would read to her a little each day. All at once I became very conservative as to what this man might want me to read to this dying (as we then supposed) woman. Not wanting to read anything that did not pertain to God and the hereafter, I said, after a moment's hesitation, "If you

will allow me to take the book home to-night to look over, and I feel that it is right and good for me to read it to her, I will be glad to do so."

Very willingly he consented. It was then about five o'clock. I took the book home and commenced to read where it happened to open, which was at the chapter on prayer.

Then was the Bible opened to my understanding, and passage after passage made plain; so plain and so practical as to leave no sense of doubt. Then and there I thanked God, as I had never done before, that this Truth had come to me.

I read on and on, only stopping long enough to partake of the evening meal, and then again took up the "little book," and was sorry indeed when I found that it was one o'clock, and that I must close it for the night. But the book had done its work, and I was only too glad to read every day to the patient.

Six weeks later my husband and I entered a class taught by one of Mrs. Eddy's loyal students. Then came the work of tearing down what had been built on a foundation of sand—error, to re-build on a foundation of stone—Christ. After a great deal of patience and much sweet forbearance on the part of our teacher, we were led to see in part the allness of God and the nothingness of error. I soon found myself entirely well. The troubles left me so gradually, one after another, that it was some time before I realized how much I had been benefited.

Mrs. Belle A. Armstrong, Racine, Wis.

My little boy, five and a half years old, is always so much interested in the demonstrations about children which we find in the *Journal*, that they must be read to him over and over again; so he wishes me to write some of the demonstrations we have had over error, thinking that some of the other Science children would enjoy them as much as he does theirs.

To-day the reading of our dear "Truth book," as he calls Science and Health, together with the Journals, has sent a claim of headache and fever into its "native nothingness." When he was four years old I was getting something from a large, heavy trunk, and not realizing he was near me, I slammed the lid, which had an iron rim around the edge, down upon his little hand. He screamed, and as I lifted the lid and saw what I had done, I simply took the little hand in mine, closed my eyes, and entirely forgetting self

and all its fears, left all to divine Love. By the time we crossed the room the crying had ceased. He looked up with the tears in his eyes and rolling down his cheeks and said: "Mother it stopped hurting when you took hold of my hand." But we knew it was Love that took hold of the hand. Within ten minutes after the occurrence, there was only a slight mark like a pin-scratch across the back of his hand.

One evening last summer he was trying to perform some tricks on his velocipede, when he fell, striking the side of his head against the cement sidewalk with considerable force. When he came in he could not open his eye for the pain. A few minutes' reading of the "Truth book," put him to sleep. He awoke after a half hour, still in pain, and in a little while threw up seemingly all he had eaten that day. A little more reading from the "little book," and he went quietly to sleep for the night. He awoke the next morning without a mark on either face or head.

We have had this Truth in our family for more than seven years, and have found it a *never-failing help* in all directions. Our little sister of eleven years does her own work very scientifically, and we will leave her to write of it in the future. Our gratitude to God and our Leader can best be shown in our earnest work in the cause of Truth, and our sincere desire to be found worthy the name of Christian Scientist.—A. S. H., Chicago, Ill.

I WOULD like to give my testimony, as to the curative efficacy of Christian Science healing. Thirteen years ago last June I had a severe claim of sciatica. My husband asked me if I would try Christian Science. At first I scouted the idea, but after thinking it over for a few moments, said, "Yes, I will; for they give no medicine and can do no harm." Accordingly he procured one of Mrs. Eddy's loyal students, and after the first treatment I felt the benefit. The third day after she wanted me to go to her home for treatment, and said if I could not walk that there was always a carriage at the station which I could take. When the day came it was a very rainy one, but I dressed for the occasion and started for her home. I took no carriage, but climbed a very formidable flight of stairs in order to reach the bridge that crossed the railroad tracks, and down another flight, taking a long walk before reaching her house. I was treated through the remainder of that month, and through the month

of July, going to see her once a week. She did not treat me through the month of August.

September came, and I thought I was worse, and went to see her, being hardly able to walk at all. She gave me treatment, and when she finished she said, "You are a well woman." I thought to myself, how do you know that I am a well woman? But upon going to the station, I was convinced that she was right, for I seemed to be walking on air, and I have been a well woman ever since, for not only was I healed of that one trouble, but all others were entirely uprooted, and I have never had a return of any of them.

One of the other severe troubles was headache, both rheumatic and nervous, and I am pleased to say I have had the headache but once since, and that was occasioned by some troublous thoughts that I made too real. I write this in answer to questions that have been asked if rheumatism could be cured by Christian Science. It not only healed me physically, but benefited me spiritually. I had said before hearing of Christian Science that I did not believe that rheumatism could ever be gotten out of the system. Now I know it can. I am very thankful that I was led into Christian Science, although it was through suffering.

Mrs. Abbie C. Thayer, Newton, Mass.

My attention was first called to Christian Science by friends, in 1896. For over sixteen years I was a great sufferer from eczema, my trouble seeming specially aggravated during summer and winter. I tried many physicians, among them some of the most noted in the Western states. I consulted specialists in Montreal. I tried hot springs, baths, hygiene, electricity, patent medicines—in fact everything that came to my notice. All these efforts and remedies failed; in fact, each left me a little worse for the experiment.

A change of climate was suggested; my business was sacrificed, and I journeyed to the Pacific coast. I found relief for a time, but on returning to my former home a few years later, I was again afflicted as before. Other diseases now manifested themselves; such as indigestion, a general inaction, and finally partial paralysis.

It was in this condition Christian Science found me. My friends advised me to purchase a copy of "Science and Health with Key to the Scriptures." I received my book, and began to study. I did not appear to get much out of it at first, but I kept on reading, my health began to improve, and

continued to improve, and I have enjoyed good health from that time until now.

I was in Alaska in February, 1889, and Southern California in August, and felt no bad results from extreme heat or cold; thus proving to me that one can be healthy in all climates with the understanding of Christian Science. I had been a constant smoker of tobacco for twenty-five years, but I gradually lost all pleasure in it. I realize more every day the wisdom of our Leader in the way the great work is being done through Science and Health, the Bible, and her various writings, freed from all mortal bias or interference.

Our services here are well attended, and the cause is gradually but surely advancing. Since Mr. Kimball's lecture here in September we have added to the seating capacity of our hall, every seat is now taken at our Sunday services, and more chairs will be procured.

William Reilly, Seattle, Wash.

I HAD been suffering for over two years with heart disease and other diseases that *materia medica* could not reach. In this condition I was taken to a hospital in Kansas City, Mo., and after going through a rigid examination was told that I would be obliged to undergo a dangerous surgical operation. Preparations for the operation were at once commenced; among other things, I was confined to a certain diet. After these preparations had been going on a few days, one evening the doctor came to see me, and informed me that the operation would be performed the next day. That same evening my nurse came into my room and closed the door so no one could hear her talking; she then told me that I could not live through the operation, and begged me to try another doctor. I had her telephone for my husband to come to the hospital at once. A few minutes after he came my trunk was packed and I was taken to a hotel. Next day we sent for a homœopathic doctor; after giving him several weeks' trial, I gave up and went home in a worse condition than ever. We called in two doctors after my return home, but it was the same old story—"Could do nothing for me." After a few weeks' suffering my mother-in-law came on a visit, and one day told me that she had known of a severe case of a frozen limb being healed by Christian Science. I then made up my mind to try it. I was taken to Longton, Kansas, to see a Mrs. H.; on my arrival found that Mrs. H. had gone to Rich Hill, Mo. I then went to see another physi-

cian, this time a lady; after going through another examination, she told me I had catarrh of the bowels, and could only give me something to relieve the pain. A few days after this a Christian Science friend told me of a Christian Scientist living a few miles from Elk Falls, Kansas, a Mrs. F., who would treat me. I then went to see her, and in two weeks from my first visit I was perfectly well. It is now seven years since I was healed, and during this time there has not been a drop of medicine in our house. A little over three years ago I had the privilege of sitting in a class taught by one of Mrs. Eddy's loyal students, and I have had many beautiful demonstrations, many of them instantaneous.

Mrs. Josie F. Osborn, Howard, Kansas.

I HEARD of Science and Health, sent for it, read it, and was transformed from a semi-invalid of eight years' standing, into a robust, healthy woman. I have had many trials of sickness since reading it, three years ago, but have used no medicine during that time.

I read in the *Journal* of the love which all seemed to feel for our Mother, and I tried to feel so myself, knowing I had as much reason as any one to feel grateful, but I did not really *feel* love for her until I began to strive to follow the way she pointed out, until I began to strive to forget self, and especially to manifest love for every one. Now in trying to love with an earnest, tender love those who love me not, in striving to think and act more tenderly toward those who seem to be enemies, and in returning good for evil, I am truly following her so far as I understand. And through unspeakable battles with the belief of a power other than God, I can say with her, "I have learned that the world can neither deprive me of something nor give me anything." I can now say when error seems to war so fiercely, "Never mind, you can do nothing but destroy yourself. No matter how much I suffer in the process, I shall thereby gain spiritual good, and the material is only an illusion, you cannot deprive me of Truth, and Truth is all that is real."

As I have been until lately the only Scientist in this town, I have been talked against somewhat, and some have said they believed I was going crazy. Two pastors who did not know me have said the "devil had me," and twice Science has been denounced from the pulpit. But Love has made all burdens light. Now I feel towards our dear Mother as I have never

felt toward any human being, because by experience I know something of her struggles—alone with God—to deny self, and bear her cross up the rugged hill for others' sake. I do not think any one can really love her who is not trying to follow the way she shows us, and I believe we love just in proportion to our giving up self.

Mrs. Rosa Loy, Fairfield, Wash.

A LITTLE over two years ago, there was no one in Chicago who more bitterly opposed Christian Science than I. I could not say enough against it. It seemed to me absolutely and utterly preposterous. I even went so far as to partially ignore some of my relatives who were in Science. I never had read Science and Health, but I picked up the *Journal* once in California, and that only confirmed me in my opinion that it was one of the most fallacious doctrines ever offered to the public. Previous to coming into Science, I suffered from several diseases pronounced incurable; one of them being a very serious attack of eczema, which took me to Clifton Springs, N. Y., for several successive seasons. The treatment there, which was simply sulphur and Turkish baths, apparently gave me some relief, but the disease was sure to come on again the next summer. Through the influence of a young friend, and the interposition of a gentleman friend, I suddenly became interested in Christian Science, and soon after counted up, for my own information, twenty-six different troubles, ills, habits, etc., of which I had been cured. Among these was the habit of smoking, which I had indulged in from my boyhood (a period of thirty years). I could not make up my mind to give up this habit for a long time, as it was so dear to me, and the one experience I had had some twenty years ago trying to stop for a month was so bitter that I feared to make a second attempt. When I finally came to the point, I was astonished to find how easily the habit was overcome, scarcely any suffering being experienced. All my troubles have dropped away with one exception, and that I hope to get the better of in time.

For the encouragement of others, I wish to say that I have never taken any class instruction, nor ever had any treatment from a regular practitioner. I have fought the fight alone with God. Every day I am more and more thankful that I am in Science. It helps me in every way, not only physically, but in business and in social life.

J. H. Long, Chicago, Ill.

I AM glad to add my testimony to the many who have told of wonderful demonstrations through the understanding of Truth. I have seen beautiful things, which I had always been taught to believe would be revealed to those who lived aright after leaving this mortal life. "Science and Health with Key to the Scriptures," has taught us to demonstrate the saying of our Lord, that the Kingdom of Heaven is within us, that it is here now, and if we only walk in the Light, peace and joy will be ours.

I have had several diseases disappear. First was sick headache, which seemed almost unbearable, and which came very often; the last, now nearly two years ago, being so severe that those with me thought it to be meningitis. I sent for our faithful, patient teacher, who has done such good work here, and was soon relieved, and next morning I was well enough to attend our service at church. The next to appear was neuralgia in my right eye. Again I sent for our leader, and this time the relief was almost instantaneous. Next came chills and fever. Although I was suffering intensely, they disappeared with one treatment. Once or twice evil tried to suggest a return, but I have put it down, realizing the precious words which seemed ever before me, "The law of the spirit of Life in Christ Jesus has made me free from the law of sin and death."

So much has come to me through the understanding of Christian Science. The burdens which sometimes seem so heavy and hard to bear, become unreal when we learn to take his yoke upon us and learn of him. I realize God's goodness more and more each day, and I know He is ever near to sustain and help us.—K. S. Preston, Macon, Ga.

ONE of the boys of our Sunday School who had been desiring a newspaper route for some time, finally had a chance to have one but with this condition to meet: There was a dog on this route that was very ferocious. Three boys had been bitten by this dog, one of them being in bed two weeks from the effects of the bite. The first thought that came to the boy was, could he get along with the dog? The next thought was, he would try, trusting wholly to Christian Science.

When he told his parents what he was going to do, they asked him how he would meet it. He said, "I will just give that dog a dose of Christian Science before I get to the house, and it will be all right."

The first morning that he started to work, it was still dark when he got to the house where the dog was, and the dog came bounding out, barking loudly at him. The little Scientist, who had been realizing the presence and power of Love, spoke to the dog, and it came and lay down at his feet. Then he said, "Come, Brownie, take the paper around to the back door for me," and Brownie took the paper and carried it to the back door, where the family had requested it should be left, and has done it for him every morning since.

Emily L. Cameron, Denver, Col.

I CANNOT express how thankful I am for the little understanding I have of Christian Science. It has helped me to overcome sin in myself and others. Four years ago a little girl eleven years of age was sent to Denver from one of the mountain towns to be placed in the home of the Good Shepherd. Two years after her mother took her out of the home, and found that she had grown much worse. After three weeks she was obliged to send her back. At the Home they told the mother that she would probably do better when she was old enough to see the right and wrong. She was kept there a year and a half longer. The mother then decided to come to Denver and see for herself, as she had very bad reports of the child. She was told that she was getting worse. She could not be trusted out of their sight. They really did not know what to do, for they had tried everything, and did not think they could keep her any longer. In the mean time the mother had offered every inducement to the child, but it made no difference, she went on from bad to worse.

The mother asked advice of a Christian Scientist as to what she should do. She knew nothing of Christian Science. When asked why she did not have her treated, she replied, "Do you think Christian Science could do anything for that child?" The answer was, "With God all things are possible." The child was treated one week. At the end of the week the mother called at the Home again, and there was a look of peace she had never seen before in the child's face. The teacher told her that there was a wonderful improvement, and they could not account for it in any way. That was almost a year ago. She continues to improve, and has become a beautiful and obedient child.

Esther C. Janes, Denver, Col.

Dear Journal:—Reading the article containing the statement that the word accident has no place in the vocabulary of a Christian Scientist, impels me to tell how I proved the truth of it. December 15, I struck a match to light the lamp, a spark flew from the match, and quicker than a flash my gown, which was of flannelette, caught fire—the front, both sleeves, and part of the back scorched brown. By rubbing my hand over the blaze it was at once extinguished. I had no thought of fear, but of ever-present Love, and knew no harm could befall me. My mother came running, saying, "What's burning? I smell something." I said, "Nothing now; my gown has been on fire." When mother told my brother of it and he looked at the garment, he said, "It is a wonder you did not burn up."

I am the only one in Science at my home, and have had many good demonstrations—healing myself of sore throat, cough, bilious attack, etc. But all that is as nothing compared to the healing of temper—"Slow but sure."

I always felt there must be a better way, but how to find it was the question. It is now answered by Mrs. Eddy in "Science and Health with Key to the Scriptures." Words seem empty in expressing gratitude, but we can be faithful to the teaching of Truth, and so prove by our lives that we are grateful.—Theresa Oswald, Princeton, Ind.

St. PAUL writes, "Work out *your own* salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." My mother has been a practitioner of Christian Science for a number of years, and I have yielded to the temptation to go to her when in need of help.

One night recently I awoke suffering with severe pain. Error immediately said, "You cannot carry out the work planned for to-morrow. You had better get help from your mother, for you cannot realize the Truth for yourself." The thought suddenly came to me, What would you do if you were in a foreign land? The only answer was: "Depend upon God, the ever-present help in time of trouble."

All this time the pain had been increasing, but when I decided to do my own work and tried to realize that "there is no sensation in matter," and that "God is all powerful," the pain immediately vanished, and with it every particle of soreness.

This demonstration has taught me a very useful lesson, and thinking it may help some one who is too dependent on

others for treatment, and knowing it will help me to express my gratitude, I send it to the *Journal*.

G. E. N., Boston, Mass.

IN April, 1897, a lady friend who is a Christian Scientist came to see me and talked a little of the wonderful Christ-healing,—that there was something more for me than the suffering I had gone through for years. I was in bed, where I had been nine years, being unable to sit up.

After she had talked with me a little while, I arose with her assistance, and remained in a chair for several hours. I could not stand, as my back was curved from neuralgic pains.

In a few days I commenced to do a little work about the house, and a little later I rode eleven miles to the home of my friend who had given me the Truth and had, in one present treatment and several absent ones, brought me out of the darkness into Light.

I had been a great sufferer with fistula, and I had so many ailments that life was indeed a burden. I soon took up my work which I had done years before, doing very hard work both inside and outside, as all farmers' wives do. I am in perfect health, and any one anxious to know of my case can write me and I will gladly tell them what Christian Science has done for me and my family as well.

Mrs. Nettie Wagner, Morris P. O., Seneca Co., Ohio.

SUNDAY, February 26, was a day long to be remembered by the First Church of Christ, Scientist, of Concord, N. H. The lesson for the morning was especially impressive and inspiring. After the preliminary exercises, the First Reader, Rev. I. C. Tomlinson, read a message from our beloved Leader, Mary Baker Eddy. As words cannot express the full meaning of that precious message to this little flock, I can only say I hope every Christian Scientist in the land may have an opportunity to read it. The spoken and written words of our dear Mother have been my strength and guide for over seven years, and have helped to carry me through much sorrow and suffering. I have been a member of the Baptist Church (until July last) for nearly fifty years, and I can truly say that during all that time I never realized such a glorious spiritual uplifting as on the day above mentioned. It is my happy privilege to have my name enrolled among the seventy-four charter members of the First Church of

Christ, Scientist, Concord, and my constant prayer will ever be that I may "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."—M. E. D., Concord, N. H.

Toronto, Canada, December 2, 1898.

My Dear Sister in the Truth:—On Thanksgiving Day we wrote a note to our beloved Mother, but thinking she might be flooded with the grateful babblings of her many children, did not send it. It has just occurred to me to ask you to give it to her or not as you may think best.

Our lives alone can express the gratitude we feel, but I must tell you of the effect on our congregation when we told them at the Wednesday evening meeting what our Mother had done. They rose spontaneously and sang, "Praise God from whom all blessings flow," and then one after another told of what our Mother had done for them individually through Science and Health. A case of instantaneous healing, as I afterwards learned, took place on the spot, and more than one case of spiritual uplifting was reported.

With kindest remembrances from Mr. Miller, I am your sister in the one Love.

F. T. MILLER.

In the spring of 1897, as I was house-cleaning, I made a misstep and fell, striking my head on the corner of the table, crushing the bone over the eye and cutting a gash large enough for two fingers to be laid in the hole. My first thought was, I am ruined for life. The next came the sweet assurance, "God is your Life." My husband came to me and said, "Your eye is spoiled." I said, "No; it is all right." He washed the blood away and wanted to go for a doctor to dress the wound; but I said, "No; God will do all that is necessary for me." From that moment there has not been a pain in my head. The bones have come back in place, and there was not a material remedy applied. I did not lose an hour's time; but gained light and happiness. Am striving so to live that I may be worthy to be called one of the dear Mother's children. My heart goes up in humble thanksgiving to God for this blessed Truth.

P. W. F., East Peru, Maine.

I HAD dyspepsia for seventeen years, and during that time consulted thirteen physicians, who gave me medicine but without relief. I was advised by them to try diet, out-door

exercise, and travel, and one of the M. D.'s said, "Quit taking medicine and don't think about your disease and you will get well."

Almost nine years ago I tried Christian Science, and in a short time would get up in the night to eat, and I was not very particular about what was in the pantry—cold potatoes, meat, cold coffee, cabbage, or anything. I would eat it and go back to bed, and would get up feeling well and ready for breakfast.

That meant much to me, as I had been for years afraid to eat such things, and got where nothing would stay on my stomach. With dyspepsia went bowel trouble, liver complaint, headache, and the tobacco and liquor habit.

Clarence Sisler, Mineola, Texas.

Our band of Christian Scientists is small, but we are gaining slowly. We have the Sunday Lessons at our home. Two neighbor families come regularly, and occasionally others come. Still others are reading our literature, but have not sufficiently overcome the fear of what people will say to attend our services.

We are very grateful for the many blessings Christian Science has brought to our family. Where in the old way our household was a drug store, inhabited by sickly persons, in the new way it is a household entirely free from drugs, and its inmates are the pictures of health. All our stock is treated and tamed by Christian Science. The results sometimes seem wonderful to our neighbors who know not the Truth, or rather will not accept it. But to us we cannot know enough of the Truth.

Mrs. P. C., Stock Farm, Coin, Iowa.

THE other day as I was riding on the street car, I heard a gentleman make this remark: "In these times of so much sickness, it will not do for us to wait until we get sick to take medicine, but we should take it as a preventive."

My thought went over the last ten years, and words cannot express how thankful I felt that we had demonstrated many times that we had a sure preventive.

Christian Scientists do sometimes have sickness manifested, yet how many times does the calm Christian thought meet the error in thought and the disease is never manifested. Thus the Scripture is fulfilled, "He that dwelleth in the secret place of the most high shall abide under

the shadow of the Almighty. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psalm 91 : 1, 7).

M. R. K., Leavenworth, Kan.

Dear Journal:—The following is a copy of part of a letter I received from my daughter, who is a Scientist in a Wisconsin town.—Mrs. O. W. Day, Oak Park, Ill.

"Last night about one o'clock I heard a scream and a 'bark' that woke me out of a sound sleep, and I found Vaughan struggling for his breath with a severe attack of croup. I picked him up and carried him into my bed, sat up and held him, and treated him a few minutes. It was really wonderful. He never coughed again, and in a few minutes was breathing easily and gently. He had been choking and gasping and rattling as I never had heard one of the children do before. This morning before I was up he was playing and laughing with the rest of the children."

M. B. Morgan, Port Washington, Wis.

CHRISTIAN SCIENCE has done everything for me. Through what little I comprehend of this glorious Truth, I have demonstrated wonderfully over false humility, sensuousness, and lack of true manhood. Not only have I better health physically, but more capacity, more business ability, and more true love and affection. Our text-book says, "What cannot God do?" and I sometimes wonder.

For these and multitudinous other blessings manifesting themselves daily, my heart overflows with love and gratitude to our beloved Mother and Guide, who is leading us with such courage and wisdom. My earnest desire is that "our lives may attest our sincerity."

Davenport Bromfield, San Mateo, Cal.

Dear Journal:—On coming into Christian Science two years and a half ago, I found myself confronted by a claim of hatred, and I was very much surprised, for I thought all we had to do in Science was to love God; but I have since found that "It is easier to desire Truth than to rid one's self of error" (Science and Health, p. 218). But by diligently striving for a year and a half, it was destroyed, and with its destruction I saw very plainly how love for personality will blind us to Truth, just as much as hatred. The former being more subtle than the latter.

Mary H. Anderson, Cripple Creek, Col.

EDITOR'S TABLE.

RESIGNED TO THE WILL OF GOD.

TO be always resigned to the will of God, is one of the most beautiful traits of the Christian character. It means infinitely more than can be comprehended by the one who has not learned this needful and all-important lesson. How little do mortals realize of the joy and peace that fills the heart of one who can look up with the eye of faith and calmly say, "Thy will be done." Less still, perhaps, do they know of the many experiences that were necessary to teach this faith and trust in God. The countless struggles, prayers, tears, and sacrifices are known only to the one who has surrendered the human will to the divine.

Uninstructed by Christian Science, mortals entertain a false sense of what it is to be resigned to the will of God. Sickness and death, the discords and calamities of earth, are frequently regarded as "dispensations of Providence," and to be resigned to the will of God means, in part at least, to believe that these evils are from Him; that He permits them and wills that they should be, even if He does not send them directly; His purpose being to humble mortals and draw them nearer to Himself.

Strangely enough, mortals try to believe that whatever of discord and suffering they are unable to prevent, is in accordance with the will of God. Incurable diseases, unforeseen calamities, and death are submitted to as manifestations of the divine will. But if they are in any way able to remedy discord, heal disease, or prevent death, they at once proceed to do so, never stopping to think that possibly these threatened evils may be dispensations of Providence. Now if the evils that mortals know how to prevent are not the will of God, and the Christian feels justified in doing all in his power to forestall them, why conclude that the evils which mortals do not know how to escape are in accordance with His will? Would it not be more rational to think that all evils might be overcome, if mortals only knew how? This view would inspire a desire to know, and cause man to seek diligently for the understanding that would prove an effectual remedy for every earthly woe.

If evils are of God, the human sense is unwilling to draw

nearer to the source of its discord and suffering. It is hard to say, "Thy will be done," and misfortunes sometimes cause mortals to lose their faith in God instead of drawing them nearer to Him. The plan of salvation is shrouded in mystery when the innocent and helpless are made the victims of God's dispensations.

The light of Truth as revealed in Christian Science, is dispelling the darkness of mortal belief, and we are gaining a truer conception of God, and consequently a better understanding of what constitutes His will. We willingly accept the Scriptural declarations that God is Love; that He is unchangeable, and "no respecter of persons;" that He "is not the author of confusion but of peace." Being infinite Good, He creates nothing but Good, and "sendeth no evil upon man." This view of God has not made us love Him less but more. We desire to know more of His presence and power, for we have learned that this knowledge saves us from the very evils we once thought to be a manifestation of His will.

We now see that all sin and suffering have their seeming origin in the belief of a power apart from God. We no longer make God responsible for them. They are no part of His creation, and do not express His will. When we remember that in heaven there is no discord,—no sickness, suffering, sin, or death, but all is perfect harmony because God's will reigns supreme, we can earnestly pray as the Master taught us, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Because we are learning that God's will removes all discord and suffering, it is easier to say, "Thy will be done."

We are always resigned to the will of God when it means the destruction of that which seems evil to mortal sense; but we are not so ready for God's will to be done in earth as it is in heaven, when it takes away that which human sense calls good. It is in this respect that our greatest demonstration is yet to be made. The seeming good of mortal thought is evil, for there is but one Good, and everything that does not proceed from this Great and Only Cause, is evil.

Since God is not the creator of error and evil, His will is manifest in their destruction, for He recognizes nothing but His own creation. Error is a false sense, and Truth destroys all error. If a sense of error seems to bring harmony, we may not be ready to part with it. But we must be as willing for God to take away that which is evil as we are for Him to bestow that which is good. Evil must eventually result

in discord and suffering if its indulgence is continued. Love would save us from that suffering by taking away the evil sense.

While we know that God's will means only good to us, and there is no power to prevent its fulfilment, does it not seem strange that we are ever unwilling to bow in submission to the divine decree?

Mortals seek health and happiness, but want to find them in their own way. Thus they pass the long night of error in fruitless toil. When the morning dawns and they are willing to deny self, and sacrifice human opinions and beliefs, letting God's will be done, they speedily find their heart's desire. It would seem that one experience ought to be sufficient to teach the needed lesson. But mortals so soon forget how they failed to find when they followed their own inclinations, and were finally compelled to seek in God's way. Thus one experience after another seems necessary to enforce submission to the will of Truth and Love. Constant self-denial, and surrender of human desires and opinions, demonstrates meekness and humility resigned to the will of God.

"Whom the Lord loveth he chasteneth," says the apostle. The false sense is rebuked and stripped of its disguise, that man may be willing to part with it. The psalmist declared that he was comforted by the rod as well as the staff: "Thy rod and thy staff they comfort me." A staff to lean upon symbolizes the supporting influence of Truth and Love. The rod means correction. He who earnestly desired to be saved from all evil was comforted and encouraged when he was corrected as well as when he was strengthened. To be thus comforted one must possess an earnest desire for good, and a willingness to deny self, and make any sacrifice necessary to gain the true consciousness of being.

"Behold now is the day of salvation," if one is willing to be saved. Mortals are ever willing to be saved from discord and suffering, but are they as willing to part with the error of thought that makes suffering possible? If not, they are not completely resigned to the will of God, and should not be surprised if they are not made every whit whole. The healing work of Christian Science can be wrought in no other way than in accordance with the law of God which expresses His will. This is scientific healing, for it can remove the effect only as it first removes the cause.

When God's laws are understood and obeyed, mortals will not fear to say, "Thy will be done." They will not fear the

purging process, for it can take away nothing that is real and good, but only that which is unreal and evil. The fruitful branch is purged that it may bring forth fruit more abundantly.

He who loves God most soonest feels the chastening influence of Love which instructs him in the way of righteousness. Thus may it be said of every one, that "he learns obedience by the things which he suffers." The faithful disciple of Truth knows that nothing but a false sense can suffer, and with tearful thanks he says, "Thy will be done." He asks not that he may be permitted to live in a sense of error and not suffer, but earnestly desires to be saved from the evil which makes suffering possible. Because it is his earnest desire to be always resigned to the will of God, he is ever ready to deny himself and take up the cross.

Resignation, born of spiritual understanding, is a pearl of great price, to obtain which we might well go and sell all that we have. It is impossible to enumerate all the blessings it has in store for us, but we might speak of a few of them. Let us remember that its foundation and support is to be found only in the understanding that there is but one Mind, one Creator, and one Power. Everything that really exists is created by this Mind which governs all in perpetual harmony.

Resignation removes anxiety for the future, and enables the faithful followers of Truth to cast every burden on the Lord. The future, as well as the present, is in the hands of Omnipotence, and since He governs all, and sends no evil, there is nothing to fear. Love will supply all things, and the Christian is able to "take no [anxious] thought for the morrow." He knows that the morrow with all it may bring forth is in God's hands, and he can say, All is well. He may not see his way clear from a human standpoint, but he understands that Mind governs all, and he knows that the divine will is harmony. The battle is already fought and the victory won, when he can say, "Thy will be done," because he knows God and is willing to trust Him.

Resignation saves from the suffering occasioned by envy and jealousy. Because he is willing to be what and where God would have him be, the faithful disciple has no desire to fill the place occupied by another. Because he knows that all of good another has gained is for him also, he does not envy the achievements of his faithful brother, but is impelled

rather to go and do likewise, well knowing that he shall receive when he deserves.

He finds no occasion for jealousy, for he knows that it is impossible for error to take away even the least that Truth has given him. He is able to love his brother with an unselfish love, because he knows that if God's will is done, they can dwell together in harmony, and neither will deprive the other of what God bestows.

Strife and contention pass away, for the "giver of every good and perfect gift" withholds no good thing from those who love Him. When selfishness has given place to love, the achievements of another bring as great a sense of pleasure as one's own welldoing, for he "seeketh not his own but another's good."

If envious mortals seek to take away what God has given, he can pray, "Father, forgive them, they know not what they do." And knowing that error has no power to defeat the will of Omnipotence, he rests secure.

Resignation surrenders personal opinion to the will of God, but never yields to the demands of error. For this reason it may appear to be selfishness to the selfish disposition. It seeks to please God, not man. Its opposition to error is equalled only by its firmness for Truth. It may become the victim of false accusation, but only prays the more earnestly, "Thy kingdom come."

Because meekness and humility is the basis of true harmony, resignation enables the disciples of Truth to come together "with one accord in one place." It destroys all ambitious desire to have what others cannot gain, or to occupy higher and more important positions. When mortals are willing for Mind to govern them in every thought, word, and deed, they will know "how good and how pleasant it is for brethren to dwell together in unity."

ERRONEOUS RUMORS.

WE hear from various quarters, that the impression has gone out that the Board of Education, at their recent session, established some new rule, or rules, with reference to the charges to be made by Christian Science practitioners. The only foundation for such rumors is this: that during the session of the Board, the question was considered as to the advisability or wisdom of charging a specified sum for a given length of time in advance of treatment. The Board took no

official action upon it, but the members of the Board expressed it as their opinion, that it was not well to charge in advance for a particular time. To illustrate: It has been a somewhat prevalent practice to charge five dollars in advance for one week's treatment. The Board thought that this was unwise, for the reason that it was, in a sense, declaring in advance that it would require at least one week to heal the patient, whereas the patient might be healed in a single treatment.

The Board did not change the prices or the rules in any respect whatever, as they had no authority so to do. The single point made by them was as above stated, and that only by way of suggestion to those present. Any statements or rumors other than the above are erroneous, and should not be further promulgated.

Also, statements to the effect that any individual member of the Board of Education has made official declarations, changing the price for treatment or rules referring to the same, are equally erroneous. No individual member of the Board has authority to speak for the Board as a whole. We trust, therefore, that all rumors or statements to the effect that we (the editor of the Journal and Sentinel) have made official statements of the kind mentioned, will cease.

RESURRECTION MORN.

RESURRECTION morn is the dawn of Truth divine in human consciousness. As the individual awakens to Sonship in God his resurrection begins. As he becomes like Christ, or Christ-like, in character, reflecting his Sonship with God by doing the works which Jesus did, he is, in this sense and to this extent, attaining to his resurrection. However humble his station; however faint his earliest perception; however small his beginnings; however slow his seeming progress, his resurrection from sense to Soul, from darkness to Light, from false conception to true conception, from sin to righteousness, has begun; and if he pursue this morning Light, fainting not nor faltering, his ascension time will as surely come as that Christ lives and God's promises are true.

Will men follow him?

The morning light is breaking;
The darkness disappears!
The sons of earth are waking
To penitential tears.

THE
CHRISTIAN SCIENCE
JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVII.

MAY, 1899.

No. 2.

TO THE SUNDAY SCHOOL CHILDREN

Of First Church of Christ, Scientist, New York City, who
sent me the Picture described in Isaiah, 11 : 6.

BY MARY BAKER G. EDDY.

JESUS loves you! so does Mother:
Glad thy Easter-tide:
Loving God and one another,
You in Him abide.
Ours through Him who gave you to us,
Gentle as the dove,
Fondling e'en the lion furious,
Leading kine with love.

Father! in Thy great heart hold them
Ever thus and Thine;
Shield and guide and guard—and oh, when
At some syren shrine
They would bend their pure hearts deeply,—
Light with Wisdom's ray—
Beacon beams—athwart the weakly,
Rough or treacherous way.

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Temper every trembling footfall
 Till they gain, at last,—
 Safe in Science, bright with glory,—
 Just the way Thou hast:
 Then, O tender Love and Wisdom!
 Crown the lives Thou blest—
 With the guerdon of Thy bosom,
 Whereon they may rest.

Pleasant View, Concord, N. H., April 3, 1899.

MRS. EDDY'S ANSWER.

Editor of The Commercial Advertiser:

Sir — Over the signature "A Priest of the Church," somebody, kindly referring to my address to the First Church of Christ, Scientist, in Concord, N. H., writes: "If they [Christian Scientists] have any Truth to reveal which has not been revealed by the Church or the Bible, let them make it known to the world, before they claim the allegiance of mankind."

I submit that Christian Science has been widely made known to the world, and that it contains the entire Truth of the Scriptures, as also whatever portions of Truth may be found in creeds. In addition to this, Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in its translations, and lacking in the creeds. In evidence thereof, I query: Do Christians who believe in sin, and especially those who claim to pardon sin, believe that God is Good, and that God is *All*? Christian Scientists firmly subscribe to this statement; yea, they understand it and the law governing it, God being the divine Principle of Christian Science, and "of purer eyes than to behold iniquity." On this basis they endeavor to cast out the belief in sin, or in aught besides God, thereby enabling the sinner to overcome sin according to the Scripture, "Work out your own salvation with fear and trembling, for God worketh in you both to will and to do of his good pleasure."

Does he who believes in sickness, know or declare that there is no sickness or disease, and thus heal it? Christian Scientists do this, and by reason thereof its divine Principle, demonstrated, heals the most inveterate diseases. Does he who believes in death, understand or aver that there is no death, and proceed to overcome "the last enemy," and raise the dying to health? Christian Scientists do this in Christ's

name, and are striving to reach the summit of His words, "If a man keep my sayings he shall never see death."

If, as this kind Priest claims, these things, inseparable from Christian Science, are common to his Church, we propose that he make known his doctrine to the world, that he teach Christianity thus, and send out students according to Christ's command, "Go ye into all the world and preach the gospel to every creature . . . Heal the sick, cleanse the leper, raise the dead, cast out devils." The tree is known by its fruit. If, as he implies, Christian Science is not a departure from the first century churches—as surely it is not—why persecute it? Are the churches opening fire on their own religious ranks? or are they attacking a peaceable party quite their antipode? Christian Science is a reflected glory; it shines with borrowed rays—from Light emitting light; it is the new old Christianity, that which was and is the revelation of divine Love.

The present flux in religious faith may be found to be a healthy fermentation, whereby the lees of religion will be lost, whereby dogma and creed will pass off in scum, leaving a solid Christianity at the bottom—a foundation for the builders. I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the Life of Love.

I shall decline entering into newspaper controversy.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., March 22. 1899.

TO THE PUBLIC.

[The following views of the Rev. Mary Baker Eddy upon the subject of the Trinity, are known to us to be those uniformly held and expressed by her. A reference to her writings will fully corroborate this statement.—Ed. Journal and Sentinel.]

The contents of the last lecture of our dear brother, the Rev. Irving C. Tomlinson, on the subject "The Unknown God Made Known," were unknown to me till after the lecture was delivered in Boston, April 5.

The members of the Board of Lectureship are not allowed to consult me relative to their subjects, or the handling thereof, owing to my busy life, and they seek a higher source for wisdom and guidance. The talented author of this lecture has a heart full of love towards God and man. For once he may have overlooked the construction that people

unfamiliar with his broad views and loving nature might put on his comparisons and ready humor. But all Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose.

The Board of Lectureship is absolutely inclined to be, and is instructed to be, charitable towards all, and hating none. The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link leads upward in the chain of being. The cardinal points of Christian Science cannot be lost sight of, namely—one God, supreme, infinite, and one Christ Jesus. The Board of Lectureship is specially requested to be wise in discoursing on the great subject of Christian Science.

MARY BAKER G. EDDY.

CHURCH BY-LAW.

[The following is to be inserted in Article XXXII. on Board of Lectureship and the clause relating to prayer placed under its proper heading in Manual.]

He who dated the Christian era, is the Ensample in Christian Science. Careless comparison, or irreverent reference to Christ Jesus, is abnormal in a Christian Scientist, and prohibited. When it is necessary to show the great gulf between Christian Science, Theosophy, and Spiritualism, do it, but without hard words. The wise man saith, "A soft answer turneth away wrath." However despitely used and misrepresented by the churches or press,—in return, employ no violent invective, and do good unto your enemies when the opportunity occurs. A departure from this rule disqualifies a member for office in the Church, or the Board of Lectureship, and renders this member liable to discipline and, possibly, dismissal from the Mother Church.

Each and every Church of Christ, Scientist, shall read this By-law in the church on Communion Sunday.

The Mother Church will—and the branch churches may, call on the Board of Lectureship semi-annually for a lecture. All the Christian Science Churches' prayers in church shall be offered for their congregations. The Board shall not appoint a lecture for Wednesday evening. If called for, a member of the Board can lecture for a Society. Not over three lectures, yearly, should be given by a member of the Board who is a First Reader; his or her labors are required in the church.

DEDICATION OF A CHURCH AT ATLANTA.

Atlanta, Ga., April 4, 1899.

WHEN the members of First Church of Christ, Scientist, of this city, assembled on last Sunday morning to dedicate to the one ever-present God their beautiful new temple, whose fair white walls rose in stately beauty and purity in the radiant Easter sunshine, it was with joyful hearts and gratitude too deep for expression that divine Love had so bounteously rewarded their faithful work in establishing Truth in this sunny southland. What a witness to the overcoming of pride and prejudice, what a demonstration of the affluence of Mind, how fitting a testimonial to the Mother, whose reflection of Good has shown us how to accomplish so beautiful a work!

Many have been the battles with error, many the persecutions of enemy and friend, many indeed the tests of bravery and patience, but unfalteringly the little band pressed on, meeting all obstacles with love, realizing constantly that Mind was the builder, the architect, the artist, the attorney, the financier, the source of supply, and with what sweet force do the Mother's words come home to us on this glorious day of achievement:—

"It is useless to suppose that the hand of Love is satisfied with giving us only toil, cross-bearing, and multiplied trials, in return for our efforts at well doing."

Just two years ago, on Easter, 1897, the fund for this building was started. Very modest were our ideas then, very great seemed the work of erecting even an unpretentious church edifice,—a little flock, without even moderate wealth and with heavy demands upon each one,—but with the trustful realization of Love's infinite resources came its manifestation, and on Easter morning the little temple stood finished, a veritable gem of architecture, exquisite in conception, perfect in workmanship, daintily complete in detail. It is acknowledged by all to be the most artistic structure in the city, and we find ourselves rebuking a little tender pride that so much of the beauty and symmetry of Love should have been reflected through us as to elicit such unqualified admiration from the entire city.

The dedicatory service was most impressive and beautiful. The auditorium was filled with a deeply attentive and interested throng, seats having to be placed in the aisles to ac-

commodate the audience. The pulpit, with its double reading-desk of ivory white, exquisitely carved in renaissance design, gleaming against the background of soft green, was simply decorated with a few large palms. A bowl of La France roses stood on the desk between the two Readers, and a magnificent tall vase, the gift of the visiting Chicago Scientists, held a great cluster of Easter lilies. At either side of the desk stood tall golden candelabra, each bearing seven electric candles, the gift of the Sunday School children.

An artistically rendered organ recital began at a quarter to eleven, continuing until the entrance of Mrs. Livingston Mims, the First Reader, and Mr. E. H. Carmen, the Second Reader, from their studies. Mr. Carmen read the words of the Easter anthem, which was sung with beautiful effect. Mrs. Mims then read, for the lesson of the morning, portions of the twenty-fourth chapter of Luke, the third chapter of Colossians, and the twenty-first chapter of Revelation, which was followed by a few moments of silent prayer, the choir singing softly, "Father, hear our prayer. Amen," and the Lord's Prayer, with its spiritual interpretation. Hymn No. 3 was then sung, "O Life that maketh all things new," after which Mrs. Mims, in a voice vibrating with earnestness and exultant with joy, spoke the following words of welcome:—

With deep and tender love do we welcome all our guests; some who are walking with us in "the joy of paths untrod," who have come from afar to share and increase our gladness in this demonstration of our own "vine and fig-tree," under which to worship the one supreme God; rejoicing with us, because they know what it means. Equally welcome are our friends of other denominations. We love for them to know our work—that it is of God. This dear church represents to us and to the world that, in this fair city, is established the Science of Christ—or Scientific Christianity—the Comforter leading into all Truth; that in an age of gross materialism the power of the spiritual idea of Life, as eternal self-existent Mind; the spiritual idea of Love, as infinite, universal, ever-present; the divine idea of Truth, as omnipotent to destroy sin, sickness and discord, have been proven and attested by word and deed among us.

Not money, but the demonstration of Love, and trust in the ever-present Good have built for us this temple to the living God. Its unwritten history would astonish the worldly-wise and prudent. Yet here it stands "fair, royal, and

square," unfettered by any kind of debt, unembarrassed by a single solicitation.

This Church of Christ, Scientist, is not a menace to any other church, nor to anything but sin, and sorrow, and discord. It has a message of love, and peace, and joy, and good will to all who love Good—God. Its mission is not to establish another sect; our beloved Leader in Science and Health tells us "there are already too many sects and not enough Christianity," but it brings the message of Spirit to the churches and to the world. It says, not by vicarious atonement are men saved, but by working out their own salvation in the way that Jesus, our great way-shower, taught and exemplified. "If ye believe in me, the works that I do shall ye do also." Christian Science brings the rebuke of Spirit to our modern lethargy and proclaims, "He that hath an ear, let him hear what the Spirit saith unto the churches." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It inaugurates the grand warfare between Soul and material evidence, and this struggle and triumph casts out evil, heals the sick, and raises the dead in trespasses and sins into newness of Life in Christ.

On this fair Easter morn, like the waiting women at the sepulchre, we too see the stone of mortal belief rolled away, and we begin to apprehend that Life is God—deathless, eternal Mind, and that Man is God's idea, the image of His love, inseparable from the Father—Life—Principle. We do rejoice that we are risen with him to see the dawn of an eternal day, when the power and demonstrations of primitive Christianity shall redeem the whole world through the merits of Christ.

Words cannot express our debt of loving gratitude to our beloved Mother in Israel, Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, who, through sore travail, untiring watchfulness, and unspeakable love, has brought to this age the revelation and recognition of the divine power and presence—Immanuel—God—Good with us now and here—the everpresent Love—the Divine, all harmonious Principle of man and the universe—inseparable from its ideals. We are safe in leaving it for time to unveil more and more the immeasurable glory of her mission, her life and her work. Her reflection of Love overflows in a message to us, which I now have the pleasure and privilege of reading to you.

A Dedicatory Message—By Mary Baker G. Eddy.

Mrs. Eddy's address was as follows:—

My Beloved Brethren:—

You have met to consecrate your beautiful temple to the worship of the only true God. Since the day wherein you were brought into the light and liberty of His children, it has been in the hearts of this people to build a house unto Him whose name they would glorify in a new commandment—"that ye love one another." In this new recognition of the riches of His love and the majesty of His might you have built this house—laid its foundations on the Rock of Christ; and the stone which the builders rejected you have made the head of the corner. This house is hallowed by His promise, "I will put my name there forever, and my presence shall be there perpetually, and mine eyes shall be open and my ears attent unto the prayer that is made in this house." Your feast days will not be in commemoration but in recognition of His presence; your ark of the covenant will not be brought out of the city of David, but out of the secret place of the Most High, whereof the Psalmist sang, even the omniscience of omnipotence, your tabernacle of the congregation will not be temporary, but "a house not made with hands, eternal in the Heavens;" your oracle, under the wings of the cherubim, is Truth's evangel, enunciating, "God is Love."

In spirit I enter your inner sanctuary, your heart's heart, breathing a benediction for God's largess. He surely will not shut me out from your presence; and the ponderous walls of your grand cathedral cannot prevent me from entering where the heart of a Southron has welcomed me.

Christian Science hath a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win, for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, he will naturally seek the Science of his spiritual nature, and, finding it, be God-endowed for discipleship.

Where divine Love gains admittance to a humble heart, that individual ascends the scale of miracles, and meets the warmest wish of men and angels. Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for

"if ye would run, who shall hinder you?" So dear, so due, to God is *obedience*, that it reaches high Heaven in the common walks of life,—and it affords even me a prerequisite of joy.

You worship no distant Deity, nor talk of unknown Love. The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race.

The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love. When the human senses wake from their long slumber to see how soon earth's fables flee, and faith grows wearisome, then that which defies decay and satisfies the immortal cravings is sought and found. In the twilight of the world's pageantry, in the last drawn sigh of a glory gone, we are drawn towards God.

Beloved brethren, I cannot forget that yours is the first Church edifice of our denomination, erected in the Sunny South—once my home. There my husband died, and the song and the dirge, surging my being, gave expression to a poem written in 1844, from which I copy this verse:—

Friends, why throng in pity round me?
Wherefore pray! the bell did toll,
Dead is he who loved me dearly:
Am I not alone in soul?

Did that midnight shadow, falling upon the bridal wreath, bring the recompense of human woe, which is the merciful design of divine Love, and so help to evolve that larger sympathy for suffering humanity which is emancipating it with the morning beams and noonday glory of Christian Science!

The age is fast answering this question: Does Christian Science equal *materia medica* in healing the worst forms of contagious and organic diseases? My experience in both practices—*materia medica*, and the scientific Metaphysical practice of medicine—shows the latter not only equaling but vastly excelling the former.

Christians, who accept our Master as authority, regard his sayings as infallible. Jesus' students, failing to cure a severe case of lunacy, asked their great Teacher, "Why

could we not cast him out?" He answered, "This kind goeth not out but by prayer and fasting." This declaration of our Master, as to the relative value, skill, and certainty of the Divine laws of Mind, over the human mind and *above matter* in healing disease, remains beyond questioning a Divine decision in behalf of Mind.

Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thereby God-endued with power (knowledge of divine law) and signs following. Jesus declared that his teaching and practice would remain, even as it did, "for them also which shall believe on me through their word." Then, in the name of God, wherefore vilify His prophets to-day who are fulfilling his prophecy, and verifying his last promise, "Lo, I am with you alway"? It were well for the world if more of the wisdom of the ancient Rabbi survived, who said, "No man can do the miracles that thou doest, except God be with him."

Be patient towards persecution: Injustice hath not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of Light,—you are not children of darkness—let your light shine. Keep in mind the foundations of Christian Science—one God, and one Christ—keep personality out of sight—and Christ's "blessed are ye" will seal your apostleship.

This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, that wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality. The sepulchres give up their dead—Spirit is saying unto matter, "I am not there," am not within you—behold the place where they laid me! but human thought has risen.

Mortality's thick gloom is pierced—the stone is rolled away—and death hath lost its sting, and the grave its victory. Immortal courage fills the human breast, and lights the living way of Life.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., March 20, 1899.

It is impossible to describe the rapt attention with which this beautiful address of Mrs. Eddy was received. The

church was hushed to a spellbound silence. Truly the benediction of her spiritual presence, which she declared God would not deny her, and which no ponderous walls could prevent, was felt, and the deep wells of feeling poured themselves out in the hymn which followed, written by our Mother, "O'er waiting harpstrings of the mind."

Mr. Carmen, the Second Reader, after making the announcements, read the following résumé of the work of building the church:—

Two years ago the members of this church saw that the time was near at hand in which a building must be erected in this city to the glory of the God who is Love, and as a testimonial of their gratitude for the many blessings received by them through the understanding of Christian Science. The work of demonstrating the money wherewith to pay for such a building as would be a credit to the Cause, and to this beautiful city, was inaugurated during the fortnight just prior to Easter Day, 1897. At the morning service on that day contributions to the building fund amounting to \$204 were received. Since then the work has been progressing, not according to methods usually employed for the raising of funds wherewith to pay for church buildings, but in the way that is considered ideal, but not practical. By seeking first the establishment of the Kingdom of God and his righteousness, the members of this church have been able to prove the truth of the Christ-promise, And all things that the Gentiles seek shall be added unto you.

The financial aid of no one has been solicited, there have been no fairs, suppers, sales, or entertainments of any kind given for the purpose of raising money. The financial aid of friends outside of the immediate membership of this branch church amounted to less than a thousand dollars. There is not a member of this church, who, to human sense, possesses an affluence, and yet in two years free-will offerings have been flowing into the treasury in such measure as to enable us to announce that at this time the treasurer of the building fund is in possession of means wherewith to pay every bill that has been contracted.

The building stands as an outward and visible sign of the inward and spiritual grace wherewith are possessed all who honestly, fearlessly, and intelligently endeavor to follow the Christ, made manifest in the flesh nineteen hundred years ago, and in the Christian Science text-book to-day.

This First Church of Christ, Scientist, is a branch of the

Mother Church of Boston, and an expression of Love, a testimonial of gratitude to Mary Baker Eddy, the Discoverer and Founder of Christian Science, who has taught us to know God—Good—as eternal Life. She it is through whom God has spoken to this age, in the little book "Science and Health with Key to the Scriptures." To us it is the Key that has unlocked the hidden mysteries of the Bible. Many of us who closed this blessed Book years ago on account of its seeming contradictions, have, since utilizing the Key that revealed to us its hidden treasures, been enabled to rejoice that we can come to this fount and drink the spiritual facts of being.

Loving congratulations and expressions of joy have poured in like a stream from other branch churches of the Mother Vine. A word should be said about our beautiful candelabra, a gift from the children of our Sunday School. The fund was started by a little boy in an adjoining state, who was healed of blindness by one of our members.

During the offertory a contralto solo, "And God shall wipe away all tears from their eyes," was beautifully sung. The collection, it may be interesting to state, amounted to about one thousand dollars, this including the Easter offerings pledged by the members.

Before announcing the closing hymn, Mrs. Mims read the following poems, both written for the occasion of the dedication. The first was written by Mrs. Mary Trammell Scott, one of the members of the church.

Walls that rest on demonstration!
Dome that points to larger good!
Lights made clear for revelation!
Built upon Truth—understood!

Church of Christ! Each stone and timber
Tells of vanished pain or fear;
Now thy flock—triumphant—tender,
Stands and knows that God is here!

Church of Christ! thine attestation
To this city portends good.
Love reveals the true creation
When thy Life is understood!

Know all men, this church to-day is
Built upon the power of good;
And the prayer its people pray is
That God may be understood!

Founded thus on demonstrations
Of the Christ—the only Good—
It will rise till revelations
Prove that Love is understood!

A loving dedicatory greeting to First Church of Christ,
Scientist, Atlanta, Ga., from William Bradford Dickson,
C.S., April 2, 1899:—

I.

Since naught is Matter, all is Mind,
And whatso'er on earth we bind
In heaven is bound.
This house of thine
Is Love's sweet shrine,
Where Life and Truth for aye abound.

II.

Love speaks, and lo! in every heart
Affection's buds begin to start,
Unfold and bloom,
For heaven make room
And shed abroad
The incense of a loving God.

III.

When 'neath this sacred roof you meet,
Let only loving glances greet
The sick and lorn,
The weak forlorn,
The lamb unshorn,
The broken heart, with crown of thorn.

IV.

Thus Christ will come and sup with thee,
And this Love's Home will ever be
God's house of rest,
Where every guest
May taste and test
And know Love's ways are always best.

v.

In silent prayer, on bended knee,
 Give thanks to Him, who gave it thee.
 Let Love's stream flow
 In hearts below,
 That earth may know
 And feel the radiant heavenly glow.

vi.

Nor in thy happiness forget
 That Mother Heart, wherein is set
 Life's coronet,
 A crown of Love
 From heaven above
 For Her who brought Truth's treasure trove.

vii.

Blest Easter morn! May thy fair light
 Forever shine—dispel the night
 Of matter's reign.
 Destroy earth's pain,
 The greed for gain,
 Efface from all sin's scarlet stain.

viii.

Dear House of God, forever blest,
 Beneath Love's wings forever rest.
 The house of Soul,
 Sweet heaven's goal,
 Where love songs roll
 And heal the earth from pole to pole.

 THE BIBLE PRACTICAL.

One remarkable feature connected with Bible study is this: Almost every incident recorded in its pages is continuously being enacted over and over again in every land, in every life. In every deed its every lesson is a living lesson, and though a deal of its teaching is conveyed through types, parables, and other similar means, yet so well has the Divine Wisdom chosen them, that every scene and picture there portrayed, has its story repeated to-day in the hearts, lives, and experiences of men and women, irrespective of race, creed, or clime.—Volunteer's Gazette, Philadelphia.

LECTURE OF MR. EDWARD A. KIMBALL, C.S.D.

DELIVERED IN THE FIRST CHURCH OF CHRIST, SCIENTIST,
CHICAGO, MARCH 1, 1889.

I ASK you for the moment to let your thoughts traverse a long stretch of centuries and rest on one of the most dramatic scenes of all history.

In the midst of this scene is a man in bonds and at bay. Having actually communed with God, having felt the very touch of a divine afflatus, this man, taught and impelled by infinite wisdom, stood forth an avowed disciple of the Christ which heals and redeems. His sturdy manhood had been chastened and ennobled by divine revelation, by discipline and experience, and by the descent of the holy Spirit. In the midst of a besotted generation his moral, ethical, and spiritual culture had exalted him so far above the countless millions of the earth that he stood there an instance of sublime isolation, almost alone on the earth, with hardly one solitary companion of all the race who had touched the supreme height of his own ascended thought.

Because of his responsive obedience to divine leading this lone minister of God was arraigned before the bar of public opinion, which was inflamed with rage at him who had dared to reform the sinner, to heal the sick, and to preach the immortality of life and hope of salvation in disregard of the theories of the schools and of a sensuous system of pretence and hypocrisy which it were mockery to call religion.

Permitted to speak for himself, conscious of the Divine presence and nature, and animated by the same mind which was also in Christ, he turned to a lost race and with unspeakable but hopeless compassion uttered this demand: "Why should it be thought a thing incredible with you that God should raise the dead?"

Paul Confronted by Materialists.

Paul was confronted by a race of materialists who had no consciousness of Being that was above the level of the material senses. To see, hear, smell, taste, and feel was the sum of existence to them. In their opinion matter was intelligence, substance, and life, and all that they include. Even their sense of God was material, opaque, spiritless; an utter misconception of Deity, without God and without

Mind. This false stratum of consciousness, devoid of any supersensible capacity to discern the reality of God, is less than man, because it is less than the intelligence which Paul says must be spiritually discerned. The Apostle, having gained some measure of divine Intelligence, stood there as the representative of the Mind and Wisdom that is God. His accusers, steeped in the barren traditions of a sensuous philosophy and religion, were governed by the "carnal mind," which is enmity against God, against Life, and therefore against the life of man. Before him was a generation whose material sense of Being had involved it in a carnival of sin, violence, and disease. Wherever the gaze turns, it finds that poet and philosopher, politician and religionist, prince and plebeian, were all on a dead level with matter and utterly without knowledge of the scientific fact that the normal and natural mentality of man is supersensible or spiritual. An ignorant sense of Being sat in the place of God or Truth, and had established in the consciousness of mortals the reign of sin, sickness, and death, and this same erroneous sense has since maintained its tenure by claiming these to be ordained of God, to be the natural and inevitable concomitant of Being.

Preached the Gospel of Healing.

To this ignorant and tumultuous state of humanity Jesus preached the gospel of healing through the power of Intelligence. In that day the carnal mind, true to its nature, declared that Jesus was of the devil. Paul's appeal brought forth from Festus the accusation, "Much learning hath made thee mad," and to-day the same revealed Truth, urging itself through Christian Science, elicits from the same carnal mind ridicule, assault, and defamation, the abuse which a bigoted and limited mentality usually bestows on that which it cannot understand.

"Why should it be thought a thing incredible with you that God should raise the dead?" For what reason is it that this appeal strikes such dull ears or stirs the antagonism of the materialist? It is because, first, he has an utter misconception of what God really is; second, he has a misconception of what causes sickness and death; and, third, he is ignorant of the proper and scientific means of cure. The materialist dwells wholly within the finite. He cannot possibly depict in consciousness anything that is higher in the scale of Being than matter. Hence his sense of God or infinity is wholly

finite. He declares that God or Spirit is Omniscience—All-Knowledge—and then assumes that intelligence is in matter. His sense is that Deity is a man-God; that is to say, that God is some object to be cognized hereafter by the senses, and that on a large scale He acts very much as a man would act,—capricious, tentative, changeable, full of experiments and expedients; involved in all sorts of evil, and under the necessity of making use of evil in order to bring out the possibilities of good. His sense is that God has created everything, and therefore has created all the evil; hence that the evils called sickness and death are divinely instituted and in accordance with the law of God. This theory involves not only the assumption that God has created man with his ultimate destruction in view, but also involves the monstrous doctrine that He has created a considerable portion of the race in accordance with a system of foreordained or pre-natal damnation. The materialist believes that God has created the ferocity of beasts and provided for the hereditary transmission of countless ills, and he denominates nearly every disaster as a “visitation of God.”

Depict a Repellent God.

According to popular belief, God strikes dead the infant at its mother's breast, and in turn removes the mother from her helpless brood, despite the agonizing prayers that appeal for deliverance.

The man-made creeds depict a repellent God whose plan of existence includes the sureness of agony, disaster, and death; the certainty of a tortured and wrecked manhood as the natural and requisite preparation for either Heaven or hell.

No wonder that such a people are afraid of God. It is no wonder that while trying to believe that death will usher them into the presence of God they resist unto the uttermost the death process which is said to be the open door to Heaven. The materialist will declare that through sin came death into the world, and immediately forgetting that God is not sin, will compile a creed or religious system that recognizes sickness and death as of divine procurement. So when Paul's question reaches his ear his answer is ready. To him it is indeed incredible that his God, who has instituted sickness and death, will contravene His own law and nature by raising the dead and healing the sick. His sense of the divine nature is so defective that it includes no probability

that God will turn aside the dread destroyer which He has ordained to do His will.

Humanity is Deceived.

Oh, thou stricken, deceived humanity! To what pitiable depths hath the carnal mind led thee, bound and fettered thee, and canceled thy God-given dominion over evil! Thy house is indeed left unto thee desolate, for a perverted sense of Deity has substituted an image of havoc and vengeance for "Him that healeth all our diseases." It has involved mankind in a perpetual quarrel about God and engendered the atrocity of sectarian strife and bitterness which to-day stands impeached in history as having been the monster assassin of the race. To such a condition of thought the supposition that God will raise the dead or heal the sick is indeed foolishness, and the fact that there is such a thing as spiritual power or the action of divine Intelligence able to cope with and master the so-called laws of disease is inconceivable. The opacity of materialism includes no such possibility in its estimate of cause and effect.

"Why should it be thought a thing incredible with you that God should raise the dead," and heal the sick? What have the sick and the dead meant to humanity? What is the educated sense of this generation on this subject? In what direction does it look for causation and natural law? What is its theory as to the inception of disease and of mortality's processes? The answer is this: That notwithstanding the awful penalty which the materialist pays for his idolatry, he locates intelligence and causation in matter; assigns for every material phenomenon a material cause, and holds that matter has inherent power and action, governed by material law and mindless principles. This fatal conception insures its own defeat, and man thus deceived and governed is indeed a mortal man. With matter for his life, matter for his foe, matter for his brain or mind, and a mental image for his personal God, what else is there for the man who is governed by a materialistic philosophy of Being, save to endure all the ills it ordains for him, and to plunge headlong toward an unknown doom?

The Mystery of Evil.

Midway he is involved in the innumerable woes which he calls the mystery of evil that has so greatly baffled and perplexed mankind. In its endeavor to solve this mystery

humanity has made the dire mistake of deciding that part of the evil is caused by God, or the God-ordained laws of nature, and part of it has been caused by the devil. Also that both God and devil are immortal entities and co-existent factors in an eternity of both good and evil. Notwithstanding the fact that this is utterly inconsistent with the declaration that God is Infinite Good, Life, Truth, and Love, nearly all the philosophy and religious beliefs of the world are permeated and fatally contaminated by this evil assumption. This supposition that God is a natural source of evil, and particularly of sickness and death, logically excludes all hope of divine deliverance, and would oblige the sufferer to contend against God himself in order to escape.

If God procures sickness and death, what sacrilegious folly it is for a man to seek to frustrate the divine intention by the employment of physicians and drugs! Indeed, under such circumstances the only consistently Christian course would be one of absolute reconciliation to disease and resignation to such will of God.

The world will never emerge from the area of disease until it shall have solved scientifically this problem, the answer to which is of the most vital concern to this race: Is God for or against disease and death? That is to say, is that which is Origin, Source, Causation, Basis, Law, Government, Power, and Action for or against the inception and continuity of sickness?

The Answer of Physiology.

Physiology, which takes no cognizance of the mental, moral, and spiritual, answers this question by declaring that sickness and death are caused by matter and its evil laws. Human philosophy and religious theories declare that God made matter and equipped it with destructive laws, and is therefore the originator, or procurator, of the phenomena of these laws, such as pain, sickness, and death. Not only this, but theoretical religious beliefs assert that God, although not creating sin, permits it, and has even foreordained that some of His children shall be damned because of that which He permits. This premise, if true, would lead to the irresistible conclusion that He thus allows sin, sickness, and death to exist and continue as a part of the naturalness of this universe.

The attempt to avoid inconsistent and pernicious conclusions by declaring that God does not originate evil, but per-

mits it, is of no avail whatever. On the contrary, it involves the searcher after God in hopeless confusion. If God permits evil, He, being infinite, must have infinite knowledge of that which He permits; therefore He would in such a case have infinite knowledge of evil. Because God is the same yesterday, to-day, and forever, He would thus be the eternal knowledge of evil, and that knowledge would be a part of Himself forever. Moreover, if God is infinite Good and is perfection, and as such permits evil, then it is good and perfect for Him to permit it; and if it is a good thing for God to know and permit it, then it is a good thing for man to permit it, because man is the image and likeness of God, and has been commanded to be perfect as his Father is perfect.

Infinite Laws Cannot Change.

The admission that God's eternal law causes the sickness and death of man necessarily involves the conclusion that such law will eternally cause man to be sick, because infinite laws cannot change. Indeed, the logical conclusion of every premise which includes God as the origin of or participant in evil leads to perpetual discord and chaos, suppresses hope and institutes the reign of dismay and despair. If the fundamental laws of Being, called the laws of God, operate in any way so as to cause sickness, then the divine deliverance is impossible, because God cannot undo Himself or cancel His own law.

Christian Science practitioners are learning that the belief that the woes of life, and especially the misery of disease, are in some way caused by God, or permitted by Him, does much to disinherit the invalid of his natural dominion over evil, prostrate his favorable expectation, and plant in his consciousness a hopeless resignation to what is called the inevitable. Such a mistaken theory shuts out the sick man from reliance on God as an ever-present help, and turns him to mindless matter in the hope that it will deliver him.

If you knew a community of people whose business and financial affairs were perpetually awry, and if you knew that this trouble was in consequence of an utter misconception of numbers, their value and laws, you would conclude that a knowledge of the science of numbers was necessary in order to establish a normal condition of affairs. Likewise, if all their musical efforts were discordant and offensive, you would know that it was because of ignorance of the science of music,

an understanding of which would restore harmony. If you found them in a state of conflicting opinions concerning government, you might know that the science of government alone would compose their difficulties. Suppose you found them subscribing to, and professing to operate in accord with, countless beliefs concerning God and man, and you saw that these contradictory beliefs manifested their destructive antagonism by impelling their adherents to kill each other and to mangle each other by thought, word, and deed. If so, you would know, if you understood the science of mind, that these people had no correct knowledge of God, or of true religion, and that an understanding of the science thereof was essential before they could have a universal religion, worship God aright, and establish the true Christian brotherhood.

In a Labyrinth of Theories.

Finally, let us assume that you found them sick and involved in a labyrinth of conflicting theories and practice concerning the laws of life and health and the cause and cure of disease. In such a case you should also know that the science of life and health, and the science of healing, were not understood, and that an understanding of such science was needed in order to establish and maintain a harmonious existence. You should know that it would establish health and dominate disease, and that the operation of such scientific understanding would manifest itself in benefits that are parallel with the deepest human need, and which would be in satisfying response to such demands.

This race is slowly learning that its ills are because of ignorance, and that its only remedy lies in gaining a knowledge of the Truth or Science of Being, and when people generally learn this important fact and turn in the right direction for relief, they will find that such relief is at hand and available. The question is often asked, How is a knowledge of the Truth or Science to reach humanity and effect the much-needed benefit? The answer is that all the Truth that has ever reached the world has come through individuals by way of revelation, inspiration, or discovery, and thus it will ever be. Through man or woman God has made known and will impart the scientific or true sense of life which will transform mankind, usher in the millennium, and establish the Kingdom of Heaven within.

Today Christian Science, uttering itself through its dis-

coverer, Mary Baker Eddy, declares itself to be the demonstrable Science of Life. It substantiates every salient and true statement concerning the infinity of God as Omniscience, Omnipresence, and Omnipotence; as Spirit, Life, Truth, and Love, and has made known the science thereof in such exact form as to meet the most urgent demands of logic and reason. It excludes all seeming necessity for conflicting man-made creeds, and religio-philosophical theories, and is in and of itself true science, true religion, and true philosophy.

Overturns Previous Conjectures.

It overturns nearly all previous conjectures as to the nature of evil and the cause of human woe. It discloses the knowledge of God and of life which is so precisely true and scientific that an intelligent and consistent structure of action may rest thereupon. It relieves the learner of the necessity of trying to reconcile himself to the contradictory and amazing propositions and statements which have been urged upon him as theology and philosophy, and which he has tried in vain to believe.

Christian Science shows that all the laws of God are contrary to disease. It shows that sickness is not in accord with natural law or with any fundamental law of divine ordination. It shows that the so-called laws of disease inhere in the universal mortal or human mind, and that they act, not as law, but as human belief and fear only.

The revelation of Christian Science on this subject alone is releasing the world from a terrible strain that has blighted its hopes and annulled the efficacy of its prayers. Those who are familiar with metaphysical healing know of the paralyzing effect on the body of the fear engendered in patients by the thought that they are suffering and dying according to God. Christian Scientists know that the distressing fears that have their origin in false religious beliefs, and are encouraged by them, cause havoc and suffering to an extent that is beyond estimate. The testimony of many people that are healed includes the statement of their relief and great joy when they first became convinced that their suffering had not been entailed by God.

The so-called mystery of evil is solved by Christian Science, and the enigma of the ages is no longer an enigma. The false supposition that evil is based on principle and operates according to law is being dispelled by the intelligence which reveals its actual nature, and strips it of its pretensions

and power. Evil, instead of being entity, is merely a negation. Instead of being immortal, it is finite and self-destructive. Evil is nothing more than error and an erroneous sense of life, and as such it has no more inherent or real power than any other error ever has. As error it has no power of continuity or duration as against the might of intelligence.

Man Unlike God Because of Error.

The human race is unlike God to-day, not because of law, but because of error. All its sin and sorrow, pain, sickness, and death; all its poverty, depravity, and dreadful strife; all, indeed, that is unlike infinite Good, is in consequence of ignorance of the Science of Being. Mortal woe is because of mortal error; sickness is of mental, or mentally erroneous, causation, and has no legal sanction or impulsion whatsoever. The only force back of sickness has no more substance than error, which is always primarily mental, and whose effect on the body is incidental.

No matter how you may denominate the Redeemer of the world, the fact remains that the redeeming influence needs not to contend against matter, but against error. As Paul says, "We wrestle not against flesh and blood," and we do not need to in order to dominate the ills of the flesh. An evil, defective sense of life is the "murderer from the beginning." It is the ignorance which fraudulently intoxicates mortals with sin, and entails upon them the delirium of suffering. It is ignorance which locks humanity in fratricidal conflict and cruelty, ruptures the brotherhood of man, and impinges upon earth's creatures the pangs of suffering, disease, and death.

For centuries the world has stumbled on, deprived of its natural rights and happiness, and in ignorance of the cause of its troubles. At every inch of the way it has wrapped its rags of error around it, and complacently assumed that it understood the facts of Being. The deep sleep of materialism has rendered it insensible to Truth, which, throughout all ages, has uttered its peals to ears that were dull, and to men who could not be raised to understand and give heed. There is no more pitiable phase in all history than that which depicts the obstinate and even venomous opposition of mortals to the revelations of Science, which were really angels of mercy and deliverance. How long will this people resist the Scriptural declaration that through sin, or error,

and not through the laws of matter, came death and sickness into the world? How long will it be thought a thing incredible that God-ordained intelligence should heal the sick and raise the dead?

No Excuse for Ignorance.

A casual examination of metaphysical science reveals the cause of human woe. There is no longer any excuse for ignorance on this subject, nor is there justification therefor. We are face to face with the phenomena of evil, and acquainted with the nature of that which is accomplishing the ruin of humanity; and the question that urges itself upon this age is this: Are the ways and means that mortals now use coping with error, and releasing them from its grasp? To what extent are its philosophy and sectarianism reforming the sinner and destroying temptation? To what extent is medical theory and practice establishing health as a permanent, scientific fact? The answer is that never was there a greater degree and scope of sin, nor a greater variety and range of disease, than now. Never was there greater apparent need of a scientific understanding of Being which will tranquillize and regenerate the race whose material vagaries and love of sin continue to repeat the gloomy history of centuries.

To this age, which has been a prey to many temptations and is submerged in sickness, depravity, and death, comes as of old another prophet with the most alluring message that ever touched the ear or inspired the hope of humanity. To this generation, which is gaining a partial sense of its plight, and comprehends somewhat its supreme need of the knowledge of true science and true religion whereby to clear up the mystery and dispel the fierce contention of its existence, hath appeared another messenger, declaring a gospel which includes the promise of deliverance from every woe that be-sets the race.

This message and gospel is Christian Science, the Christ Science, or knowledge of God, and of the Life that is God. Like almost every revelation known to man, it has antagonized the chief priests and exponents of nearly every school of thought, or system of philosophy and religion that is unlike itself. This resistance is habitual, and indicates the obdurate nature of the erroneous misconceptions that are formulated by the human mind, or, as it calls itself, the human brain. When Galileo announced the rotundity of the earth, the

most eminent theologian of the day denounced him as a "poor fool who is trying to overturn the sacred art of astronomy."

Not Surprised at Opposition.

Christian Scientists are not surprised at this opposition, nor do they murmur because any one can not, or will not, comprehend the verity of Christian Science; but, as a matter of historical propriety, they remonstrate against the falsity of statement and profligacy of libel and of personal abuse which is bestowed upon its discoverer, in the vain hope of making it and her appear odious.

When the history of these days of scientific and moral reform is written, with the full import and effect thereof in view, what will be said of the reception of the loving, holy woman who has thus described her entrance upon the scene of human need? "I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind. The lame, the deaf, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs who to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged" (Science and Health with Key to the Scriptures, p. 122).

As of yore, she came utterly alone, with the same isolated grandeur of message, motive, and impulsion. As of yore, she alone of all the earth had reached her own high plane of spirituality and scientific mental culture. Her consciousness alone had been sufficiently purged of materialism to admit the light of spiritual revelation, which should make visible the things of God as declared in Christian Science.

I would fain spare in pity the men and women of this generation; but, alas! they have, to their shame, bestowed upon this messenger of hope and salvation every offensive thought and word that the ingenuity of evil could suggest. Think you that any creature of this earth, unsustained of God, could have endured for thirty-three years the flood of evil that has poured itself out against this woman? Looking back on the history of the reformers and prophets of God, do you recall

any who have not been literally obliged to abide in Him while the storm raged and exhausted its fury? Do you remember any who have advanced with the torchlight of Truth into the confines of materialism who have not been stung and stung again by ignorance, bigotry, and sin? Think you that any person ever lived who would voluntarily endure it for money, fame, or the love of dominion over man? Think you that anything other than divine impulsion and sustenance, and the most exalted love for God and humanity could have ever induced such endeavor as has been put forth by Mrs. Eddy for a third of this century?

Church Has Not Waited in Vain.

The discoverer of the Science of Christianity has had to wait long and patiently for the world to hear, and even partially comprehend, her divinely intrusted message, but she has not held her lonely watch in vain. With Godly perseverance against what sometimes seemed awful obstacles, she has endured, rejoiced, loved, and triumphed, until she has impressed upon the consciousness of this age the salient facts of the Science of Being, which are revolutionizing thought, changing the philosophy, theology, and ethical tenets of individuals and of the schools; revealing the possibilities of Mind, the science of healing, and a rational mastery over sin.

Utterly alone with God, she has, with ceaseless and holy zeal, projected upon the thought of this people the eternal verity of Christian Science, until in this hour hundreds of thousands of adherents stand immovably fixed in the understanding of this self-evident and demonstrable Science, supported and avouched by millions of instances of demonstrations, and attested by countless achieved results in the midst of which the world now stands, for they are already a part of its very history and existence. Now, as in Jesus' time, the laity or common people, who receive him gladly, recognize instinctively the great boon which is being conferred upon them and which engages their affections and satisfies their reason in spite of the threats and misrepresentations that would dissuade them.

The same Truth that impelled the Prophets, Jesus, and the Apostles, and indeed every man and woman to whom it hath been revealed, voices through the great leader of reform in this generation the same irrepressible demand which a spiritual sense of Being forever urges upon the material sense, "Why should it be thought a thing incredible with you that

God should raise the dead?" and this people, so long sunken in the deep sleep of a destructive career, is at last awakening to hear the blest evangel, and to heed the deliverance which has been the hope of the ages.

Glimpses of Divine Nature.

Many of the searchers after God have had glimpses of the divine nature, and felt its power. Many have had much faith to think that all things are possible with Him. Others have admitted the Omnipotence of God, but doubted His willingness to exert it in behalf of the sick, or delegate any interposing power to any one else since the time of Christ and the Apostles. But now comes a declaration of Christian Science, through its Discoverer, which carries thought far beyond the frontiers of former hope and expectation, and opens wide the possibilities of life and peace. What a balm to suffering man! How grandly it meets his needs and gives cheer and comfort to his endeavor! The statement is this: "God will heal the sick through man whenever man is governed by God."

It matters not that some people hasten to denounce this and the incidental practice of Christian Science Mind-healing as being sacrilegious. The vital question is not as to what any one may think about it, but whether it is a scientific fact or not. The statement is in exact accord with the principle of Christian Science, and is attested by every instance of genuine Christian Science healing. The demonstrator of this Science understands the principle thereof, and the rule for demonstration, and he knows that the proofs verify both the principle and the rule.

If many professors of the science of numbers had been working long for the solution of a troublesome problem, and one had finally announced the discovery of the principle and rule, and that he had thereby solved the problem, would the others refuse to give heed, and say they did not believe it, simply because his way was different from the ways they had been unsuccessfully trying? Would they not at least carefully examine and study the stated principle, and apply the rule, before denouncing both? The operators in a theoretical life practice that has failed are hardly qualified to judge of a demonstrable Science which they have never attempted to demonstrate, nor does the bald denial of those who do not understand it weigh an atom in the scales against the one who not only understands, but can prove it.

Christian Science Gains Ground.

In a symposium on the subject of Christian Science prepared by physicians and ministers, which was lately published in a newspaper in New York, the facts of Christian Science healing were partially, but reluctantly admitted. Until recently it has been habitual with its opponents to flatly deny the healing testimony, but a continuity of such custom is no longer feasible, because the people are so familiar with the facts that a denial thereof now betrays either ignorance or dishonesty. An effort is therefore manifested in the "symposium" to discredit the character of the healing by declaring it to be in the nature of "hypnotic suggestion," and one doctor sententiously adds that "every physician is familiar with the influence of suggestion and expectancy on the sick." I would like to ask how much they knew about it thirty years ago. How much did they know before Mrs. Eddy discovered the science of true metaphysical therapeutics, and explained the unscientific nature of mesmerism? She showed that hypnotic influence and suggestion affected the sick, but explained why it acts in the mental realm just as morphine does in the physical, and why the last end of the patient is worse than the first.

Thirty years ago the medical professor despised nothing more than he did the mesmerist and his mesmerism. To-day many of them are studying and trying to amalgamate it with the drug system, and even participate in formulating what is called a system of "suggestive therapeutics." One writer in the symposium, in the attempt to make Christian Science treatment appear valueless by calling it "suggestion," declares that the effect of such hypnotic suggestion, no matter how salutary it may seem to be at first, exhausts itself in a short time, and the patient relapses. This is precisely what Mrs. Eddy has taught the world on this subject for thirty years, but to have the doctor utter the same thing now embarrasses the "symposium" somewhat, because it is an impeachment of the belief and practice largely maintained by his profession, and utterly cancels the statement of another celebrated man, who writes on the same page that mental science (which is falsely so-called, and which is purely mesmeric) is of scientific value. Opposition to Christian Science does indeed make strange bedfellows.

Opposition Lacks Unity of Thought.

A metropolitan editor recently expressed surprise that we did not "come back at" the people who were making public

utterances of antagonism toward Christian Science. One reason why we do not is that there is no unity in the thought, theory, or practice of those so opposed. Indeed, the medley of conflicting human thought which rises up to declare the unreality of Christian Science without having any knowledge of its nature is self-contradictory, illogical, and grotesque beyond the capacity of any man to estimate. It is a house divided against itself. To "come back at it" would be as profitless as to chase after the terminals of the rainbow. The house itself cannot stand. It will fall in due time.

The crusade of reform which is now progressing in the name of Christian Science is not controversial, but educational. It is useless to quarrel with the opponent of Christian Science because, as a matter of fact, he condemns that which is his own misconception. I never knew of a person who really understood it that did not recognize its verity and accept it with rejoicing. The man who does not understand it and know its great value cannot be persuaded by acrimonious and undignified debate, but needs to find his way through the pathway of loving-kindness and by means of the processes of education.

Another reason why we prefer to hold our peace is that many of the unfavorable utterances concerning Christian Science are in the nature of sheer defamation. They are nothing but graceless lies, and we do not care to yoke ourselves in an unprofitable race with falsehood.

There is one lie, however, that came under the jurisdiction of the United States Courts several years ago, to the effect that Mrs. Eddy is not the Discoverer of Christian Science, and that her works are not original. The Federal Court, in taking cognizance of this false claim, entered a decree confirming her status as the author and originator of the substance and details of her text-book, *Science and Health*, and entered judgment and injunction against the would-be infringer. A well-ordered mind usually accepts such a decree as decisive and conclusive.

As a lie which has been exposed, it is now hoary with age, and should have become weary of the use for which it is being urged in vain. Nevertheless there are people who are intent on assaulting Christian Science without regard to ways and means, who rehabilitate this fabulous charge, and continue it in ignoble service.

My attention has been called to a sermon preached in Massachusetts in which this old story is repeated to the effect

that Mrs. Eddy got her ideas from the manuscript of the late Dr. Quimby of Maine. This whole question of originality was involved in and disposed of by the legal decision referred to, and the fact that Mrs. Eddy is the Discoverer and Founder of Christian Science is now formulated as history and acknowledged by encyclopedias, dictionaries, and biographical works. There are, however, several features of the case which the Court decision does not take cognizance of, and which are worthy of mention:—

1. Dr. Quimby was an avowed mesmerist.
2. Christian Science and mesmerism are like polar opposites. They are antipodes, and could not possibly proceed from the same source.
3. The proposition that a professional mesmerist could originate Science and Health, or that the Discoverer of Christian Science could also be a mesmerist, is not only inconceivable but impossible.
4. People who have examined the fragments of manuscripts which Dr. Quimby wrote, and made the examination with a view of using them to discredit Mrs. Eddy's position, have admitted that they were valueless for such a purpose.
5. The only semblance of a basis for this report is the statement of Dr. Quimby's son to the effect that Mrs. Eddy's ideas were the same as his father's.
6. Mrs. Eddy herself says that she not only did not get any of the ideas of Christian Science from Dr. Quimby, but that his views were utterly unlike it.

Tribute to Mrs. Eddy.

Did you ever know a woman who, from childhood's early hour, had with purity of motive and with steadfast, holy purpose clung with uncompromising fidelity to God—eager to know His will and satisfied with obedience? Did you ever know of such a woman whose many years of journeying along life's pathway were marked by monuments of integrity, chastity, benevolence, and self-sacrificing love? Do you know that her life has been one of ceaseless and unselfish devotion to the welfare of her fellow man and that she has endured all the evil shafts that have been directed to her because of her endeavor to reclaim a lost race, rather than to falter and give way? Do you realize, when with her, the presence and balm of a deep, holy piety, the justness and merciful nature of her judgment, and the rectitude of thought that is in communion with God?

If you do know such a woman then you know that the very substance and grandeur of her life constitute their own best evidence that she is neither robber nor liar.

In the midst of the cheerless expanse of misrepresentation, there is an occasional oasis, and I am glad to acknowledge the fairness of one writer in the symposium: a minister, who wrote concerning the propriety of our use of the word Christian, as follows:—

"This new ism is more than this scientific truth. It invests it with religious feeling. It recognizes in the human spirit a manifestation of the divine spirit. It recognizes in God the indwelling spirit, the life and force immanent in all mankind. It leads its followers, therefore, within the soul to meditate upon this great mystery, which is the heart of all religion, and thus frees a spiritual force which has mighty potencies of healing. In this aspect of the movement it is a sincere and earnest following in the blessed steps of his most holy life whose name all the Christian churches bear, but whose ministry of healing these churches have mostly forgotten. Thus it is entitled to the first half of its name."—(Rev. R. Heber Newton.)

Newspaper Persecution.

Another writer says: "I think the prevalent newspaper persecution which the Christian Scientists are being subjected to is both wrong and injudicious. Let us remember that the blood of the martyrs is the seed of the church. Persecution has been the highest boon that has ever befallen any religious sect. If these persecutors are sincere and desire to extirpate the so-called fraud, they are adopting the very method that will not exterminate, but perpetuate it. It is probably not known to the ordinary newspaper reader that this 'sect' already counts its adherents by the millions. They have built magnificent churches in all parts of the Union, whose congregations always tax the capacity of their spacious auditoriums. It is well to understand this phenomenon thoroughly before undertaking to overthrow it. If it is founded on the truth, it is folly to try to batter it down. If it is false and fraudulent, it can never be exposed save by exact and precise knowledge of all its workings and phases."—(Rev. Henry Frank.)

This advice is tardy but wholesome. If those who hope to extirpate Christian Science by telling people that they love to be deluded, shall heed this admonition they will do

well. They should know that they appeal in vain to the man, once dying and now restored to life, and urge him to re-enter the sepulchre because he has been deluded by the fraudulent claim that God healeth all our diseases. In vain will they urge the blind who now see to close again their eyelids and endure the gloom prepared for them by those who declare that Christian Science is heresy, because it threatens to deprive the All-Presence that is God of the presence and eternal companionship of a personal devil.

Why should it be thought a thing incredible with you that man governed by God should heal the sick? Jesus and the Apostles, as well as the early Christians, healed the sick without the use of any material remedies whatever, and in utter disregard of the laws which the matter-physicians say must govern the case; and yet Jesus did not come to disregard law, but to fulfil law. If in fulfilling natural or divine law, he discredited so-called medical laws, it must have been because he knew that they were not laws. The Science of Christianity explains this by disclosing the fact that Jesus understood that disease does not act in response to natural law, but in accord with the aggregation of universal human belief, which is wholly erroneous and which, exerting its pressure mesmerically, is accepted as law and submitted to as such.

Physics vs. Metaphysics.

Christian Science explains that because these influences are of a mental instead of material nature, and operate as such in case of disease, then there is no scientific relationship between this influence as causation and the use of drugs as remedy. This is one of the important points at issue between physics and metaphysics, between *materia medica* and Christian Science Mind-healing, and while I do not assume that this brief exposition of statement is necessarily conclusive, it will serve to indicate the nature of our contention, namely, that because sickness is the phenomenon of the error of the carnal mind or mortal mind, it can be met and mastered by the natural might and action of Truth, which being ever-present is available to man in every hour and circumstance of his need. Jesus said to the sick woman, "Satan hath bound thee," and instead of drugging her into a state of insensibility he unbound her and did for her all that she needed, through the power of Mind.

What is God that He should heal the sick through man?

Our text-book, "Science and Health with Key to the Scriptures," by the Rev. Mary Baker Eddy, warrants this statement—God is Infinite Good. God is not only All-Knowing, but is also All Knowledge. It is inconceivable that All-Knowing God should be mindless, hence the further statement that God is divine Mind.

This infinite Mind must include all Truth—all true ideas—and the truth about everything that really is. It does not include the supposition that "two and two are five," or any other statement of error or evil, because all such are unreal images of the human mind and are no part of the All Knowledge that is God, for God, as the Bible asserts, "is too pure to behold iniquity." God is Omnipotence and Omniscience; hence the divine power and action are necessarily the power and action of the Truth, or of true ideas about everything.

Man cannot do more or better than to know the Truth. According to the Scriptures, the whole duty of man is to know God, or Truth. If he knows the Truth it must be the same Truth that is God, and when the individual consciousness is animated by Truth, or God, and manifests the true idea or sense of all things, he also manifests the power and action of Truth. This bestowal or presence of divine intelligence is "God with us," or Life and Good with us, and its presence and action has the same influence on the erroneous sense which causes and continues sickness that light has on darkness. It is easy to understand that darkness cannot possibly resist the light, which invariably dominates it. When light asserts its presence and action darkness simply ceases to be.

Power of Truth Over Error.

Christian Science explains that the only scientific cure for disease is the power and action of Truth over error, Life over death, and Science over ignorance, and declares that this is the only genuine mind-healing. It is not the influence of the human will or of one person's mind over another's, but it is the manifestation of the divine Mind or intelligence which is Omniscience and all powerful and which equips man with dominion over all the earth.

This clearly distinguishes true metaphysical healing from the theory and practice of medicine, which holds disease to be material in origin and operation, and seeks to dominate it by the use of matter, thereby instituting a conflict between

material forces, a house divided against itself. It also distinguishes it from all other forms of metaphysical endeavor, which also regard disease as a purely physical phenomenon, and seek to overcome matter by the mesmeric action of what is called the human mind, or brain.

An understanding of the real nature of Science would lead every man and woman to expect and demand that the "Science of Healing" should heal. It would lead them to repudiate any supposed science of healing or system of healing that included a confession of inability in the form of a long list of incurable diseases. The Bible speaks of God, or divine Intelligence, and the action thereof, as the healer of "all thy diseases," and it says Jesus manifested the will of his Father by healing the sick of "all manner of diseases." Not one instance baffled him, and he has presented to the world an unfailing exhibition of Christian Science mind-healing as an essential part of the way of salvation which Christians declare to be the only way.

The Bible is filled with intimations that the sick man should turn to God for deliverance. There are hundreds of texts indicating that, if this is done aright, he will be delivered. Does this mean that he shall turn to Mind, or matter? Jesus reiterated very many of these promises, all of which were scientifically founded. Did his practice interpret his words as encouraging reliance on drugs, or on Intelligence and its power, in case of sickness? In seeking to "save that which was lost," and to lead mankind through the only pathway of deliverance from sin, sickness, and death, all of which he overcame as our exemplar, did Jesus heal the sick through the power of Spirit or not? Which is in palpable compliance with, and imitation of, the words and practice of Jesus; a system of drugging, or a system whereby Truth overcomes error; a system that encourages man to find all in God, or to find it in the perishing forms of matter?

Truth to Set Humanity Free.

Whenever men learn that God is the Healer of the sick, they will also learn that it is because of the action of the Truth which promises to set them free; and, if any change is effected by the action of the Truth, or by scientific understanding, it must be error that is changed, because Truth cannot change its immortal self. When it is in operation in human consciousness, it heals all manner of diseases, because it destroys all kinds of error. The imperative requirement

that the Science of Healing, whatever it is, must heal, is met by Christian Science. It includes no admission or supposition that any disease is incurable, but explains that all healing is possible in the Science of Mind.

The practitioners of this Science have not yet gained the fulness of understanding and spiritual growth that makes possible the highest and unfailing manifestations of healing, but, nevertheless, nearly two millions of instances of healing done by them thus far include nearly if not all the diseases known to man, many of which have never been healed by drugs since the world began.

Nearly thirty years ago Mrs. Eddy wrote the book, *Science and Health*, which has made such things possible to the world. In that book she said: "A higher and more practical Christianity, capable of meeting human wants in sickness and health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh, as he came of old, to the patriarch, at eventide?" Nearly thirty years ago this divine message uttered itself in the human consciousness, and waited for history to record the answer. The history and its answer are before us to-day, written in the experience of suffering thousands of humanity who have been extricated from nameless conditions of sin, depravity, agony, and disease, because the very hand of God, through Christian Science, hath reached far down into the abysmal depths of woe, and redeemed them through the transformation of mind. I wish it were possible to pass in review before the world the vast multitudes who have been the beneficiaries of this sublime, manifest Good. If such a thing were feasible, there would, indeed, be an endless procession, and as each one of these of earth's creatures came before you, he might stop and relate an experience that should stir this race to its very depths. They could tell you of the deaf who now hear, and the blind who see. They could tell of drunkards reformed and of tears and sorrow that had ceased. They could tell you that the anguish of disease had been dispelled, and the anguish of sin had at last found atonement and forgiveness, and long before this grateful throng, with its new-found hopes, had come and gone you would have learned that every righteous need, and every righteous prayer, of the human heart had had its answer through the bestowal of divine Love, whose way is revealed in Christian Science.

Invites Scouting.

• There are people who invite the world to believe that all this is of the devil, but I submit to you the proposition that there is no society in existence of a philanthropic, ethical, or religious nature that would not rejoice if such results could be traced to its influence. I would be glad if every instance where the influence of Christian Science had touched the experience of man might be emblazoned in the sky, and subjected to the scrutinizing gaze of all the earth. There is not one which could be contemplated by a person of moral sensibility or religious instinct who was unbiased by bigotry and partisanship, without compelling the admission that it was of benefit to mankind; that it meant the disappearance of evil and the overcoming of the world, the flesh, and the devil.

Mrs. Eddy writes in *Science and Health*: "Christian Science brings to the body the sunlight of Truth. . . . It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the divine Mind."

The world which, because of an erring sense, enters into headlong contention against the Truth, and instinctively rejects it, is now in the travail of contention over the claim for the supremacy of Mind and of spiritual law. The senses of mortals are in bonds now to an evil conception of existence which hath wound its toils about them and placed them in the tomb of mortality where men sin, sicken, and die. But the voice of the impersonal Truth, which is Christ's new coming, is with heavenly assurance and authority calling them to come out of death's tomb into the freedom of those who know the will of God, and do it; and as they awaken and come forth, with bonds loosed, and with manhood disen-thralled, it no longer seems a thing incredible with them that God should raise the dead.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

CHRISTIAN SCIENCE: ITS RELIGION, HEALING, AND PHILOSOPHY.

WE publish in this issue of the Journal the lecture which Mr. Carol Norton, C.S.D., delivered in Concord, N. H., January 2, 1899.

We have heretofore published the first two lectures delivered by members of the Board of Lectureship, under the auspices of the Mother Church. This lecture and its attendant circumstances mark an important epoch in the history of Christian Science in Concord.

We republish from the Christian Science Sentinel of January 12, 1899, the following introductory:—

One of the finest audiences ever gathered in Concord assembled in Phoenix Hall, Monday evening, January 2, 1899, to listen to a lecture by Mr. Carol Norton, C.S.D., of New York City, on "Christian Science: its Religion, Healing, and Philosophy." The audience was large and thoroughly representative, comprising several representative physicians, clergymen, and lawyers of the city, and many of the best people of the community. There were also present a number of prominent Christian Scientists from out of the city, delegations of considerable size being in attendance from Manchester and Boston. On the platform were seated Mr. and Mrs. Ezra M. Buswell, Readers in the local Christian Science Church, and several distinguished teachers and Readers of the faith, among them being representatives of the official Board of Lectureship of the Mother Church in Boston, of which Mr. Norton is an effective member.

The lecture was received with warm manifestations of appreciation. Mr. Norton came here with an enviable reputation as a vigorous, yet graceful speaker, and his efforts Monday evening largely enhanced his reputation in that regard.

The speaker was introduced by Mr. George H. Moses, editor of the Concord Evening Monitor and the Independent Statesman, and secretary of the New Hampshire State Board of Forestry Commissioners. In presenting Mr. Norton, the presiding officer said,—

Ladies and Gentlemen:—The duties ordinarily assigned to a presiding officer upon an occasion like this are, by cus-

tem and with propriety, as short and simple as the traditional annals of the poor; and I shall not transcend my functions. Nevertheless, it would be doing violence to those sentiments of personal pleasure which this moment brings to me, if I failed to make allusion to the close and tender and helpful friendship which has for so long a time existed between the speaker of the evening and me. For more than twenty-five years—and I venture to name the period of time without fear that I shall reveal anything detrimental concerning the age of either—for more than twenty-five years we have been friends, and I record now my conviction that throughout all that time I have never found him to be actuated by other than the purest of motives; that I have never known him to be allured by less than the highest of ideals; and that I have never known him to fall short of following the loftiest of purposes. In this spirit, therefore, and animated by these distinguished characteristics, he comes to you to-night as a member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, the Mother Church of Christian Science, to present to you an authoritative summary of a great topic—a topic which daily invites a closer and deeper scrutiny, a topic to the fundamental truth of which, within the brief span of less than a generation of human life, more than a million individuals have subscribed their support; and it is a topic, I may venture to add, which should commend itself to the candid consideration of this community because, if for no other reason, here is fixed the home of the revered and beloved and illustrious Founder of the Faith. Christian Science, I doubt not, in common with every other radical departure from the recognized boundaries of mental and psychic research, has met with misinterpretation and misconstruction. To correct, or obviate, and to eliminate these discordant elements, is, I take it, the stimulating purpose of this lecture, and in order that the speaker of the evening and you also may be no longer detained from a consideration of his inspiring theme, I pass directly to the main duty imposed upon me, and with great pleasure, ladies and gentlemen, I introduce to you my life-long friend, Mr. Carol Norton, C.S.D., of New York City.

Mr. Norton's lecture in full was as follows:—

We stand within the doorway of a New Year of time. In the vast forever of Truth time hath no part, yet as we look out upon the world of consciousness we recognize the evidences of a new era of experience and a period of great mental

enlargement. The Old World has its Holy Land, its pastoral Palestine, fragrant with holy traditions and the perpetual inspiration of the divinely human life of its greatest citizen and Teacher, the Founder of the Christian religion. His ideals are destined to become the universal rulers of nations, his life the spiritual ideal of every career. It is a privilege to speak of Christian Science to the people of Concord, the capital city of the Granite State. The New World has its Holy Land. The sacred memories that surge through thought as I stand within the borders of New England speak with the divine inspiration of Truth, of individual liberty, freedom, and spiritual progress. Thought naturally recalls the work for freedom of Garrison and Phillips, Mrs. Howe, Mrs. Livermore, and Dorothea Dix. The names of Alcott and Thoreau, Emerson, Channing, Longfellow, Whitier, Bryant, Holmes, Lowell, and Brooks speak to us of liberty, of righteousness, and of spiritual inspiration. Because of New England's love of liberty, Christian Science is to-day a vital part of New England's life, for Christian Science came to the world from within her borders. The New World's proclamation of spiritual freedom, granting to the mind divinity, and to the body health, was given to the world through the inspirational discovery of Mary Baker G. Eddy, in the state of Massachusetts, in the year 1866. In order that the divinity and practicability of our Faith may be more clearly understood by the people of her city of residence, this lecture has been provided for its people by the Christian Scientists of Concord. Speaking for the Christian Science denomination, we offer to you for prayerful and sober contemplation a gospel of peace on earth and good will to men, a religion at one with the Christianity of Christ, and a life aglow with works of spiritual regeneration, the healing of the sick, and the uplifting of the down-trodden, the oppressed, and the sufferer.

Era of Progress and Expansion.

Christian Science is to-day a well-established fact. We live in an era of progress, scientific development, and mental expansion. In the universe of Mind new worlds are being constantly discovered. The psychological unfolding of mentality is world-wide. Universal consciousness is throwing aside its swaddling clothes. The ghostly shapes of religious superstition, medical vagaries, and absurd and materialistic scientific speculations are fast being relegated to the realm of

oblivion. Divine rationality, demonstrable religion, and scientific mental therapeutics are assuming their rightful place as the righteous rulers of this world. These forces are to-day the harbingers of that divine and spiritual understanding which is destined to become the rightful possession of every man and woman who believes in the supremacy of Good as opposed to that of evil. Millions of deep thinkers in this era believe in the eternal power of Mind as Deity, in contradistinction to the now almost outgrown theory of theistic dualism; alias, the pantheistic doctrine of real mind, and real matter as an actual but secondary force. As one waking from a dream, the materialist asks, Is there any proof of spiritual life and a spiritual First Cause? The scholastic, turning with dazed thought from the countless theories of the school, asks, Can the idea of God be reduced to a science? Can man look for actual and positive proofs of the life spiritual here and now, asks the sceptic. The conservative thinker fears that progress and spiritual development involve the ignoring, or rejection, of the truths enunciated by the prophets, seers, religious teachers, and holy fathers of past ages. The believer in drugs and material methods for the restoration of the sick and the healing of organic disease, is startled at the thought of giving up all material methods, and being called to rely wholly and without reservation upon the divine Mind. The Christian Scientist answers these unfounded, though perhaps natural, fears of our religious, social, and medical workers with assurance born of facts, not fancy, and with decision born of physical and spiritual demonstration. Truth is always the "Ancient of Days." The central facts of life remain unchanged; but man, the idea of the infinite Mind, advances and ascends.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of
Truth;

Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate
winter sea.

Nor attempt the Future's portal with the Past's blood-rusted key.

Mind Real, Matter Unreal.

Christian Science is founded on the scientific statement that "All Causation is Mind and every effort is a mental phenomenon." It affirms that Mind is first or primary; therefore, is sole Causation, and that what we know as matter is but a subjective state of human consciousness. This idea is

lucidly set forth in the following deductions of eminent natural scientists. J. F. W. Herschel writes, "All that has been predicated of atoms, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of Mind."

Lord Kelvin writes, "Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing it was the influence of a free Will, free Nature, and teaching us that all living things depend on one everlasting Creator and Ruler."

Mr. Huxley writes, "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness." And Prof. Oswald, of Leipsic, Germany, states that "matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena." Christian Science affirms that God is the divine Principle of the universe, including man; that He is, therefore, Omniscience, alias all-Science; hence, can be known only through divine or mental Science. The Science of Christ, or Christian Science, which Jesus more than any other religious teacher of history taught, is a demonstrable and eternal philosophy, capable of destroying the germs of depravity in the human mind, and its expressions of evil thinking, namely, organic, functional, and inherited disease.

One Universal and Incorporeal God.

Pythagoras, writing about 700 B. C., thus clearly states the idea of Deific Omniscience: "There is one Universal Soul diffused through all things, eternal, invisible, intelligible; in essence like Truth; in substance resembling Light, not to be represented by any image, to be comprehended only by the mind, not as some conjecture exterior to the world, but in himself, entire, pervading the universal sphere." Justin Martyr wrote thus of One God: "There is a Lord of the Lord Jesus, being his father and God, and the Cause of his existence." In later Christian history, Sir Isaac Newton thus states the same essential idea. "We know God only by His properties or attributes and by final causes; we admire Him for His perfections; we reverence and adore Him on account of His dominion. All things are contained and move in Him; He must be all intelligence and action; but after a

manner not at all human; not at all corporeal. He is destitute of all body and bodily shape, and, therefore, cannot be seen, heard, or touched, nor ought to be worshiped under the representation of anything corporeal."

These statements of deists living in centuries separated by great distances are in essential agreement with that illuminated statement of the founder of the Christian religion: "God is Spirit [Mind], and they that worship Him must worship Him in Spirit [Mind] and in Truth." The founder of Christian Science, Rev. Mary Baker G. Eddy, not in any sense claiming that she states any new Truth, renewedly proclaims this divine idea of an omniscient God in her statement, "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all." Christian Scientists believe that logically, their premise possesses stability, and from the point of view of actual demonstration to-day nearly a million thinking people accept it as both Christian and scientific.

Christian Science Scriptural.

Christian Science is Scriptural for four reasons.

First, Because it teaches the eternal reality of Good as God, and the consequent unreality of evil, or that element which opposes the divine character in human affairs.

Second, Because it teaches the reality of Mind or Spirit as supreme Cause and the unreality of matter or flesh, i.e., materialism.

Third, Because it proclaims the inspiring Biblical fact that sin, sickness, and death are no part of the divine plan, but errors of human belief and material existence.

Fourth, Because it looks forward to the time, Utopian though it may seem, when all that wars against harmony and individual perfection in man will be swallowed up in the all-pervading presence of spiritual harmony and divine control.

The Founder of Christian Science states that in the unfolding of Christian Science to her mind, the Bible was her only text-book. Of this holy book it has been beautifully written,—

A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age,
It gives, but borrows none.

And again,—

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.

As Scriptural confirmations of these cardinal tenets, the following passages are quoted: "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk, 1 : 13). "God is Light [Intelligence, Good], and in Him is no darkness [wickedness, death] at all" (1 John, 1 : 5). "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth" (John, 4 : 24). "Spirit hath not flesh [matter] and bones, as ye see me have." (Words of Jesus. Luke, 24 : 39.) "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James, 1 : 15). "Thou art made whole; sin no more, lest a worse thing come unto thee" (John, 5 : 14). "And the great dragon was cast out, that old serpent called the Devil [evil, error] and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation, 12 : 9). "Ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John, 8 : 44).

Prayer without ceasing, silent, aspiring, deep-hearted, is especially the custom of Christian Scientists. Such prayer removes mountains, heals disease, binds up the broken torn hearts of earth, and widens the mind's horizon. Prayer of this sort brings the thoughts of man into oneness with the divine Mind, and the worship of God becomes the daily reflection of the Mind which moves only in Love's grooves, and thus governs all in harmony.

Christian Science Monotheistic, Not Pantheistic.

Christian Science is monotheistic and opposed to pantheism, dualism, ditheism, and "miracleism." It teaches the eternal reality of the one divine Mind and the absolute nothingness of everything else. Christian Science is Christian because it teaches the existence of one God, one ascending Christ, ideal, impersonal, divine, and immortal, which shone in the fulness of spiritual resplendency in the divinely human career of Christ Jesus. He it was who fulfilled Hebrew prophecy, dated the Christian era, and founded what is destined to be the universal religion of mankind. Jesus, through divine consciousness, proved that sin, disease, and physical death were errors, and no part of God's creation. Christian Science is Christian because it teaches the suprem-

acy of Spirit over the flesh, the power of Good over evil, and the perpetual ability of pure men and chaste women to act as the triumphant masters of depravity, materialism, and worldliness. Christian Science is evangelical because it teaches the equality of the sexes, the brotherhood of man, the supremacy of divine Love, the final salvation of all men from "all that worketh abomination and maketh a lie." It is Catholic because it proclaims the gospel of the good new days of righteous, individual, civil, and national government. It is regenerative inasmuch as it teaches that this world, like the human body, is to be transformed by the renewing of the mind.

Christian Science Scientific.

Christian Science is scientific because it destroys the appetite for liquor in the inebriate; because it restores to health and vigor the sentenced sufferer in the last stages of consumption or some other equally distressing so-called incurable disease; and because it cures insanity and vicious temperamental characteristics. Christian Science is scientific because it is daily proving itself applicable to all the affairs of social life. In the ranks of Christian Scientists are found scores of trained nurses, medical students, allopathic and homœopathic physicians and surgeons, teachers, authors, musicians, dramatists, reformers, business men, lawyers, judges, and statesmen. Perhaps more telling than all else is the presence within its ranks of that great multitude of the common people, who of old heard the Master gladly, and throughout all ages, in all climes, have been the first to discern the messages of the Most High, that have been given into the keeping of each age.

Love is the basic Principle of Christian Science. It places essential stress upon tolerance, moderation, compassion, and mercy as motive powers in religious thinking. Beautifully has Whittier sounded the keynote of its general trend in his lines:—

Not with hatred's undertow
Doth the Love Eternal flow;
Every chain that spirits wear
Crumbles in the breath of prayer,
And the penitent's desire
Opens every gate of fire.

What It Is Not.

Christian Science is frequently confounded with faith cure, mind cure, or mental healing, suggestion, and hypnotism.

This confusion is neither correct nor just to the adherents of these systems. Ours is an age of clear distinction and simple facts. Let the vital difference between Christian Science and these systems be candidly considered. Let the spirit of honest distinction prevail and supersede that of ignorance and unjust criticism.

Christian Science is often classed with faith cure. The systems represent polar extremes. Christian Science teaches that God is the divine Principle of physical health, as well as of moral or physical perfection; hence is the impersonal divine Principle of bodily wholeness; personal to each man and woman, but as an infinite Being, infinitely personal, alias impersonal. The Christian Scientist demonstrates the divine Principle as a curative force. The very premise of Christian Science assumes that this divine curative Principle is the destroyer of disease and never wills that any of His creatures should suffer. Faith cure teaches that if the petitionary prayer for the recovery of the sick represents a sufficient degree of faith in the power of God to restore to health the sufferer, this faith will be rewarded in the healing of the person prayed for. If the person does not recover it is usually said that it is the will of God that he or she should leave this world and go to Heaven. This system blends material remedies and drugs with the prayers of its devotees. Christian Science is an exact system of mental therapeutics and elevates the Truth, that the germs of all disease, like those of depravity, exist in the human mind. It teaches that a pure mind means a pure body, and the world is beginning to learn that the word health is synonymous with holiness. Christian Science does not base its operations upon the fundamental assumptions of mind cure, suggestive therapeutics, so-called mental healing, auto-suggestion, or hypnotism. These systems represent with but slight variations what can be well termed educated will-power. The theory that the human will or mind can be so educated, trained, and intensified that it can be made to operate upon the mind and body in such a way as to remove disease through suggestion or mental control is erroneous. In these systems the actor or practitioner is the principal seat of power. The patient becomes obedient to the force of his or her will; hence yields up the sacred right of individual self-government. He thus becomes, voluntarily or involuntarily, controlled by the human mind of a person. Temporary relief from suffering often follows the operation of these systems. But no genu-

ine eradication of the germs of disease can be looked for through the ordinary psychical methods of cure so in vogue in this era of mental eclecticism. One vital fact bases this statement, viz.: the one and only Power, alias, God, capable of destroying the germs of disease and depravity is not brought into scientific action in these systems because of the opacity of the human mind of the operator, and the assumption of resident healing power in the human mind. In a word, the fundamental difference between these systems and Christian Science is as follows: In Christian Science the healing power is at all times the reflected and radiated power of the divine Mind, alias infinite Purity, Love, and Good, through the instrumentality or agency of the healer, whose thoughts and life, in order to possess healing power, must each day reflect, not originate, more and more of the Deific character.

Hypnotism, the action of the educated mortal or human mind, is the antithesis of the stately healing power of the Christ Mind. The first is born of animality and magnetism; the latter of chastity, purity, and Christlikeness. Hypnotism, which is being so generally used in these latter days as a criminal power, is the human antipode of divine Mind, which heals disease and destroys evil. The principles of Christian Science have nothing in common with spiritualism or theosophy.

One Catholic Church.

Christian Science exalts the idea of triumphant Christian democracy in religion, in contradistinction to the ecclesiastical, dogmatic, and military spirit. As a system it is opposed to all that makes religion materialistic, anthropomorphic, superstitious, speculative, vague, or merely sentimental. Christian Science is not a return to certain heretical teachings of the early Church, as affirmed by some well-meaning, though incorrect critics. It teaches that the holy Catholic Church, apostolic succession, and the historic episcopate, exist in a united body in the Church Triumphant. To the Christian Scientist the Holy Apostolic Catholic Church is the Church which to-day bases its operations upon the religion of Jesus and fulfils literally, spiritually, and physically his great commission to his true followers in all ages, "Go ye into all the world, preach the gospel, heal the sick, cleanse the lepers, cast out demons, raise the dead." The restored Church of Christ on earth is rising in our midst. Her majestic propor-

tions make glad those whose eyes see the glory of His presence, and whose hearts and healed bodies feel the touch of the Christ within their midst.

The old world waits the time to be renewed
Towards which now hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men,
Develop whence, shall grow spontaneously
New churches, new economies, new laws
Admitting freedom, new societies
Excluding falsehood.

Sociologic Aspects.

Christian Science stands in every community for pure government, social purity, honest popular elections, business integrity, the purification of literature and journalism, and the elevation of the stage. Of the stage the eminent dramatic critic, William Winter, truly says, "Acting is a learned profession. The stage should be devoted to good plays, well acted, and to nothing else. The profession of acting is a learned profession and the utility of the stage as an intellectual force is not fully appreciated. . . . As the ideals of intellectual effort rise in the community, the able and sincere actors will be encouraged and strengthened, and the stage will be ennobled."

Christian Science is of practical value to the architect, inasmuch as it intensifies what is known as the artistic temperament, enables him to rapidly, surely, and correctly attain the ability to reproduce the great classical orders of the past, and acquire the religion, as well as the science and originality of art and architecture. It is of great value to the artist, painter, and sculptor. It brings the mind into harmonious relationship with the divine Mind—the Principle of all beauty, symmetry, order, law, proportion, and design. It reveals to the musician a higher order of music, making technique, tone, and execution unlabored, individual, idealic. It is of great value to teachers in the kindergarten, and in all schools where instruction is given to the mind of youth during its formative periods. Dealing at all times with mental causation, pre-natal tendencies, traditional and temperamental bias, it makes easy many coveted results which have heretofore baffled our consecrated teachers and mothers.

Not Hero Worshipers.

Christian Scientists do not worship Mrs. Eddy. They worship one God. Religious and reformatory history owns

no character which has shown more clearly than has Mary Baker Eddy her honest opposition to and disdain for all forms of hero-worship. Critics should not expect the upwards of one million people in Christendom to-day, who trace their present spiritual happiness, humanitarian progress, and bodily health, directly or indirectly, to her patient years of toil and research, to be other than grateful to her as Reformer, Teacher, and Friend. The wisdom of her leadership in the great spiritual and metaphysical awakening of this century is self-evident and above question. Hence, she has earned not only gratitude from all who have accepted Christian Science, but a degree of respect and intelligent, not blind, following, which is but normal, rational, and thoroughly in line with the history of the establishment and development of all demonstrable Sciences and the natural authority of their founders. The doctrine of the allness of God, or divine Mind, was taught many years before the Christian era. But since the days of the Palestine Healer and Reformer nobody in Christendom or in any other religious world, has gone to the supreme end of pure Monotheism except Mrs. Eddy. Her discovery consists not in the possession of any new primary truth, but in the definite presentation of the *modus operandi*, or method, taught and utilized by Jesus and his apostles, which to-day is renewedly made manifest in the same power in the healing of sin and disease. Inspiration belongs not alone to past years. Revelation is not sealed. Progress knows no cessation in its infinite unfolding. God reveals Himself to each age in a larger degree. The light which illuminates the era in which we live comes not because God has in any wise changed His methods of self-revelation and regeneration. The men and women of this hour are rising to heights of sinlessness, purity, chastity, and righteousness of thought that are in themselves the mountain peaks of holiness, from which the grandeur of the city of God is seen in its fulness. To the original deductions of Mary Baker Eddy, and to her writings as a whole, are directly traceable the healing power which thousands are daily recognizing as the embodiment of restored, primitive Christian healing.

The work of Mrs. Eddy has opened to women in the ministry of Christian Science the two noblest of all avocations, philanthropy and medicine. Through the understanding of Christian Science men and women, by one and the same method, can reform the sinner and heal the sick. In her

reconstruction of the order of public services in the Churches of Christ, Scientist, throughout the world, she has placed woman by the side of man in the pulpit as co-worker and co-equal. What Christian thinkers have for years said should be done, she has done. She has revealed simultaneously with "the new man" in God's own image "the new woman," and in her own words she states their equality thus: "Man is the generic term for God's children, made in His own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balances of God."

Physicians and Christian Science.

Do physicians believe Christian Science heals? Do doctors admit that the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, are correct and of demonstrable value to the art of healing? Dr. George D. Cochran of New York City, during the month of August, 1898, made the following statement from the platform in Saratoga, N. Y.:—

"One of the salient features of the present century has been the growth of materialism. Indeed, the scientific men of the day have turned their attention so fixedly towards physical cause and effect that matter in their eyes has assumed most of the prerogatives of Deity. Against this gross subversion of fact Mary Baker Eddy raised a voice of protest over thirty years ago, and announced to the world her discovery, which she named Christian Science. At first, little attention was paid to her metaphysical system. Then opposition of the most violent character was aroused. But she persevered, and to-day Christian Science has received such unqualified support as to justify the assertion that it will ultimately be universally accepted."

Dr. Cochran was graduated from two of the leading American medical colleges—one allopathic, the other a homœopathic school. He also had several years' experience in the hospitals of Paris, France.

In March, 1898, a Christian Scientist had the following interview with Dr. William A. Brooks, a Christian Science practitioner in the state of Texas. Dr. Brooks graduated from the Jefferson Medical College in Philadelphia, Pa., and practised allopathy for over forty-three years. The interview, given in the form of questions propounded to Dr. Brooks, is as follows:—

Question—At the end of your practice of allopathy what were your conclusions about the practice of medicine in general?

Answer—I was convinced that it was experimental.

Question—Do you think Christian Science Mind-healing, properly demonstrated, is destined to supersede all other systems of healing?

Answer—Yes.

Question—What are your views about the actual rights of Christian Scientists, as healers, and do you think its practice lawful?

Answer—First. Christian Scientists in healing are not violating any law.

Second. Their healing is through God, and above any material law.

Third. Any effort to prevent Christian Science healing would be a violation of individual rights.

Fourth. Results prove their work is effective, and more so than even the homœopathic or allopathic schools of medicine.

Fifth. They have the same rights to heal the sick through divine Power alone as they have to heal the sinner.

Question—What do you consider to be the supreme good of Christian Science?

Answer—Spiritual reformation, making healing and religion one.

Other Instances of Healing.

Instances of healing reported by Alfred E. Baker, M.D., C.S.B., of Concord, Massachusetts. Dr. Baker writes,—

“I should have been baffled in the practice of *materia medica* with cases like the following, and should have rendered the same verdict as the specialists who were consulted.

“Mrs. I. came to me for treatment for what two well-known specialists had pronounced incurable cancer of the nose. She came to Christian Science for treatment. I had her case about three months, and she left me entirely healed. At the request of one of these specialists she permitted an examination. He said, ‘We must be very frank with each other, and I will say that I do not understand this case at all.’ This was two years ago, and a letter from her daughter recently says she brought her to me, ‘not expecting her to be healed, but to divert her attention. Much to my delight, she was healed, and is now as well as ever.’

"The case of a little girl was put into my care who almost from birth had suffered from epilepsy. At the time she applied for treatment she was having forty spasms a day. I had the case about five months and word came that she was healed."

Attitude of Judges and Reformers.

Do any of our leading thinkers, clergymen, reformers, judges, and physicians oppose the efforts that are made from time to time to make Christian Science Mind-healing illegal? Let the following quotations speak for themselves. These utterances of professional men and thinkers of national repute answer these queries in a pertinent way. The occasion of the remarks of Mr. Mills quoted was the hearing held in Boston, during the month of March, 1898, before the joint committee of the Massachusetts Legislature on public health. Legislation antagonistic to Christian Science Mind-healing, and monopolistic in character, was attempted, and these remarks constitute an important part of the successful protest made against the proposed legislation.

Rev. B. Fay Mills made the following statement before the joint committee:—

"I am opposed to any law that will affect masseurs, Christian Scientists, etc., so long as they advertise themselves as such. I do not see how we are to make any real progress in any direction if we confine ourselves to those who have passed only through a certain course. Some things that have benefited the human race to a great extent came from people who did not belong to any particular society. The progress that will be made over present conditions in the medical profession to-day will be as great as the progress of to-day is over the magicians. The people of the future will laugh at us just as we laugh at the ancients."

Ex-Judge J. E. McKeighan of St. Louis writes, in answer to the questions:—

What are your views on the legal rights and aspects of Christian Science Mind-healing, alias mental therapeutics, as a system of healing disease? and,

Do you consider the practice of healing the sick through mental, psychical, or spiritual means without drugs a vital part of the Christian religion as founded by Jesus Christ?

"First—Article I. of Amendments to the Constitution of the United States restrains Congress from passing any law 'prohibiting the free exercise of religion.' Article XIV. of

Amendments prohibits the States from 'depriving any person of life, liberty, or property without due process of law,' and from denying any person the equal protection of the laws. Provisions of a similar nature are found in most of the state constitutions of the Union.

"The healing of physical disease, as well as salvation from sin, in Christian Science is founded on a distinct and definite religious basis, arising from the true relation, as taught in the Bible and Science and Health (the text-book of Christian Science) between God and man. According to Christian Science, man, the child and idea of God, must necessarily be as free from sin, disease, and sickness as God, his Creator, is. It is the application of this principle which, according to Christian Science, rescues the sinner from sin and heals the physically sick. I therefore maintain that any law, federal or state, which would undertake to punish Christian Scientists for healing the physically sick by the application and use of their religious principles, would be unconstitutional and in violation of the foregoing provisions of the federal and similar provisions of the different state constitutions.

"Second—In answer to your second question, I would say that I do consider the practice of healing the sick through mental, psychical, and spiritual means, without drugs, a vital part of the Christian religion as founded by Jesus Christ. I make this answer because Jesus Christ himself regarded healing as a vital part of his religion, and he did not use drugs. The record of his ministry was as much a record of healing as of preaching or teaching, and they always went together; and when he sent out his disciples, and afterwards the seventy, they were instructed in both cases not only to preach the Gospel but to heal the sick. The record with respect to his disciples stated (Luke, 9 : 6) that they went through the towns 'preaching the gospel, and healing everywhere.' So, after the resurrection, his disciples were instructed to go into all the world and preach the Gospel to every creature (Mark, 16 : 14-20), and they were assured that the recovery of the sick should follow and attend the believers as a sign, or, as we would say, evidence that they had not only received but understood the Truth.

"Christian Scientists fail to find anything either in reason or in any part of the Bible to justify the abandonment of the practice of healing as a necessary and natural accompaniment and witness of understanding the truth of the true relation between God and man, although the whole religious

world for centuries has ignored the most practical part of the life and teaching of Jesus Christ, viz.: healing, which, as before stated, he practised constantly and continuously and instructed his disciples and followers to practise."

Legal Aspects and Responsibility.

The rights of a particular school of medicine are legitimately based, first, last, and always upon the good accruing to humanity from the practice and operations of this school. Egotistical and monopolistic claims have no weight with either righteous law or human reason. Law is designed to protect the good from the lawlessness of the bad, and to give the ignorant and unsuspecting protection from the unscrupulous, malicious, and ignorant. Charlatanism has no place in therapeutical practice, and religious fanaticism should in no wise be allowed to interfere with the rights of individuals or the public health. If Christian Science were what the majority of our partisan critics aver it to be, I would most heartily join them in their supposedly righteous crusade against it. At the present time the widespread criticism of Christian Science represents a state of mind most interesting as a mental phenomenon, for its opposers are invariably opposing their own misconceptions of the subject, and if Christian Science were either religiously or therapeutically what these well-meaning though misguided critics affirm it to be every member of the Christian Science body would help them in their fervent labors for its suppression.

Justice to Christian Science.

The following incident aptly illustrates the one-sided and intolerant attitude taken by many people toward the occasional loss of a case under Christian Science treatment. A certain gentleman took a special delight in handing from time to time to his son-in-law, who is a believer in Christian Science treatment, newspaper clippings recording the occasional loss of a case under Christian Science practice. One day on handing one of these cuttings to him he was given the daily city paper and asked to note the fact that that day's paper alone recorded over seventy-five people who had passed out under the treatment of *materia medica*. As each case represented a given failure on the part of *materia medica* to master a definite case of disease, why were not these failures also telegraphed from north to south and from east to

west? There were no comments made on either side and the custom in vogue on the part of our critic ceased.

There are two sides to this whole question. If the intolerant and partisan portion of our community possesses one side, the Christian Scientists certainly possess the other. The Christian Scientists' side of this vexed question will now be stated candidly and respectfully. The work of the Christian Scientists throughout the world can well be likened to that of a single hospital in one of our great cities, that has been forced to receive all the hopeless and incurable cases and all the instances that have proven failures in the other hospitals of that city. Yet what does "the quick to condemn" temperament demand? Nothing more or less than that the average of successful healing through Christian Science should be as high, if not higher, than the average of all other healing methods combined. When it is remembered that few people ever seek aid from Christian Science until after the best curative skill of Europe and America has failed, it must be frankly admitted that the percentage of successful healing is extraordinarily large when it is stated on good authority that the average result is in the neighborhood of seventy-five per cent; and this percentage is being daily increased through a greater mastery and understanding of the therapeutical possibilities of the system. Many people known to eminent physicians who have diagnosed their cases and pronounced them incurable have been wholly healed by Christian Science. In these instances the death sentence pronounced by *materia medica* was made null and void by the practical healing of Christian Science. Therefore, if our critics continue to affirm that the loss of a case represents criminal negligence or "a melancholy tragedy," the Scientist can put forth the statement that all who die without having first tried Christian Science have been allowed to pass away without having the benefit of what is proving itself in thousands of cases a higher and more successful curative element than either allopathy or homœopathy. Many of us in Christian Science have received devoted and kind attention through a long period of years from consecrated physicians and surgeons. Many in our ranks have left the beaten track of *materia medica* and joined hands with us. These things do not show antagonism to our friends, the physicians and surgeons; but are positive proof that we have accepted the more efficacious method. No less an authority than Benjamin Franklin, in 1780, wrote to Dr. Joseph Priestley,

the discoverer of oxygen, "The rapid progress true science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the heights to which may be carried in a thousand years the power of mind over matter. All diseases may by sure means be prevented or cured."

The heterodoxy of to-day is the orthodoxy of to-morrow. Let tolerance, sound judgment, and poised humanitarianism be our guiding thoughts in dealing with these questions which relate to the public health and to the progress of the race. Pertinently writes Feuerbach, "Can any good come out of Nazareth?"

"The new comes from exactly that quarter whence it is not looked for, and is always something different from what is expected. Everything new is received with contempt, for it begins in obscurity and becomes a power observed."

National Expansion and Anglo-Saxon Ascendency.

The hour is one of mental expansion. Old things are passing away and all is becoming new. We hear of the universal spread of Christianity and of the gradual acceptance of the English tongue as the language of the nations of earth. The atmosphere of thought teems with noble ideals of universal peace, brotherhood, democratic equality, the dignity of the individual, and the establishment of ideal society. We hear much of Anglo-Saxon unity and ascendency. This can only mean one thing—the unity of common ideals, principles, and aspirations. The expansion that we are called upon to embrace is not so much an expansion of territory as of humanitarian labor and achievement. The stability of the republic is established. It will face its new duties among the nations of the earth with calm courage, compassion, and poise, born of fruitful experience. In a little over a hundred years the American Commonwealth, the home of liberty, free government, and triumphant democracy, has assimilated and made worthy representatives and citizens, residents of many foreign countries who came to us with traditions and ideas largely alien to those of our own blessed land and life, as embodied in our Declaration of Independence and our National Constitution. This successful demonstration of political and social assimilation prefigures the greater destiny of our ideas. The re-established Christianity of Jesus in America is destined to permeate the world of thought. The leaven of the new world's ideas and its governmental ideals are by sure degrees becoming world-

absorbed. Such ideas are congenial to the human mind longing for freedom and the divine dignity of individuality. What shall this leaven be? Commercial supremacy, political ascendancy, naval power, and military force alone? Undoubtedly for some years to come these factors will play an important part in the influence that the great Western Republic will exert in the affairs of the world. But towering high above the mists of mere personal gain and selfish desire will shine forth in all the glory of moral rectitude, freedom and righteousness, the ideals of the religion of Jesus. His ideals of peace and equality, which represent the incarnation of the life of the Prince of Peace, will embody the only imperialism that we can afford to contemplate. The humanitarian, ethical, and social influence of America will tower high above all other influences. The Christian socialism of the Palestine Reformer is destined to become the law of nations. Of this great code James Freeman Clarke wrote, "How beautiful this world would be if we always saw God in it as our Friend and Father; if we saw immortal Love in all things how joyful would work become, how easy all our duty grow; how simplified the problems of life. That would be the coming of the Kingdom of God. The reign of the Prince of Peace."

Conclusion.

To all humanitarian physicians, surgeons, and trained nurses, yea, to all who up to their highest light are ministering to human suffering, the Christian Scientist bears cordial good will and respect for motives, if not for all means employed. Tenderly and with hearts of gratitude for their brave endeavor, do all Christian Scientists thank God for holy lives in all history, for their noble effort and their righteous attainments. Christian Scientists thank the Eternal for the known and unknown martyrs and reformers of this and every age. They offer up a prayer of thanksgiving for the righteous and prayerful and aspiring in all religious communions and in all walks of life, religious and secular.

Honor we still their faith and brave endeavor,
But dwell not always in the walls they reared;
We build not on the ancient ways forever;
Yet trust no less the God whom they revered.

In broader day, with clearer light beholding,
Changing their creed but keeping fast their faith,
Freely the ancient forms of thought remoulding,
Asking what word to-day the spirit saith.

We from the time-worn pliers our ship unmooring,
Afloat, but not adrift upon the tide,
Dare Truth's broad seas, in faith our hearts assuring
He must be safe who sails where God doth guide.

THE TWENTY-THIRD PSALM IN VERSE.

BY IDA HODNETT.

INFINITE Mind my Shepherd is,
And want I cannot see;
The fragrant pastures all are His,
And here He leadeth me
Beside the streams of thought divine,
And showeth me that all is mine.

True sense of Life He doth restore
To me in error's dream;
Right thinking opens wide the door
Wherein the glorious gleam
Of Truth and Love falls on my heart,
And Him I understand—in part.

What though death's shade fall on my path?
God's image cannot die;
With me He stays, and error's wrath
Flees far, for He is nigh.
His rod and staff they comfort me,
He stills the wave on boisterous sea.

Beauty for ashes He doth give,
His joy anoints my head;
When Love is here, hate cannot live,
And Love love's feast doth spread.
His goodness sure shall follow me,
And ever in Mind's house I'll be.

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CHURCHES AND SOCIETIES.

Reading Room at Fortuna.

Eighteen months ago a committee of five was appointed to see what could be done about a reading room. They placed a small basket in the church for free-will offerings, and now we have a reading room, well furnished, and all Mrs. Eddy's books on sale, besides a number of books and some of the literature to loan out to parties who are seeking.

We have a book fund of \$185. The increasing sales of books tell what this work is doing. There is a net balance in treasury of \$35 as a fund for free distribution of literature and running expenses of room. Our band of workers here are happy and in harmony. We have about eighty members and the interest is growing. The attendance is between two and three hundred. We see many strange faces at each service.

T. W. WILSON, Secretary.

Temporary Organization.

The Christian Scientists of Parker County began holding public services in the Odd Fellows' Hall in this city the first Sunday in March of this year, and now have services every Sunday morning at eleven o'clock and Wednesday evening at eight o'clock. A temporary organization was effected for business purposes. Within the next few months we expect to organize a church, and be advertised in the Journal. Our last Wednesday evening meeting was attended by two traveling men, of Atlanta, Ga., and a lawyer and a jeweler of this city, and they expressed themselves as well pleased with the services.—A. C. R. Morgan, Weatherford, Texas.

Vancouver, B. C.

A little band of truth seekers joined themselves together in December last to work for Christian Science in this place. We have a hall to meet in, and are now holding regular Sunday services, and Sunday School and Wednesday evening meetings. Many are inquiring, and much good work is being done in a quiet way. We trust the day is not far distant when we shall be able to have one of those lectures which our Leader has so wisely provided for us.

John Gray, Vancouver, B. C.

Society Organized.

June, 1898, we decided to organize a society, and named it the Christian Science Church Society. We rented the Union Church building, in the small village of Lannon, where we hold the regular Sunday service. We also have a Sunday School consisting of six children, and although the winter has been very severe, and most of our number have to ride three or four miles, over country roads, we have not missed a service.—Mary A. Davis, Lannon, Wis.

Church Organized at Polo, Ill.

June, 1898, we organized a First Church of Christ, Scientist, with a charter membership of eleven. Our action aroused mortal mind in the churches, but I feel sure a strong undercurrent of interest and inquiry has been the result. Our services are held every Sunday morning in the W. C. T. U. Hall, with an average attendance of from eighteen to twenty.—Mary B. Trumbauer, Polo, Ill.

Sunday School Organized.

The first Sunday in April, 1898, five children met with their teacher to form a Christian Science Sunday School in Clinton, Mass. Easter Sunday the report of the clerk showed a membership of fifteen. The treasurer reported over five dollars received, mainly from penny collections, to be put in the bank towards a church building fund.

Emily Kent Maynard, Clinton, Mass.

Lancaster, Ohio.

Our first service was held in Lancaster September 26, 1897. We met and organized a church February 25, 1898, with five charter members. We have a membership of thirteen, our growth has been slow but sure. There has been some good healing done in our midst.

Estella M. Rigby, Lancaster, O.

In Their New Rooms.

The new rooms of First Church of Christ, Scientist, which comprise what was formerly three stores in the Papineau Building on Washington Street, were formally opened March 30. The audience room was filled, the local membership being reinforced by delegations from Albany, Troy, and Ballston Spa.—Daily Saratogian, Saratoga (N. Y.).

NOTES FROM THE FIELD.

ABOUT a year ago last August I was introduced to a gentleman on the train, going from Burlington to Rutland, Vt. After speaking of casual things, the gentleman suddenly made a motion indicating pain, saying that he was suffering from dyspepsia, that he had tried everything, was taking medicine, was under a doctor's care, and could not get relief.

I turned to him and said that he could be relieved, that I had indigestion for fifteen years, and had got rid of it, and could eat anything that could be thought of now, and perfectly digest it, and that he could do likewise.

"Why," said he, "I would like to know how. I would give the world for it."

Just then we reached Rutland. Going to the same hotel together, we went into the dining-room and had supper.

I there ordered something to which he took a particular fancy, and he said, "I would like to eat that, but I should be afraid if I did that I could not sleep a wink."

"Nonsense," said I; "you can eat that without troubling you, but, if you say you are afraid to eat it, you are creating the very sensation you are trying to avoid. Now believe me," said I, "eat it, without any further thought, and it will not trouble you."

He looked at me, as if he were going to look through me, and said, "I believe I will." He then ordered the same and ate it with great appetite.

We then left the dining-room, and sitting on the piazza of the hotel I told him how I had been healed from indigestion, and also from locomotor ataxia, or partial paralysis, and explained to him the cause of these conditions, and how he could avoid them. I also read to him portions of Science and Health. He seemed quite astonished and said that he could see that what I told him was quite correct, but that he had never heard of this before.

He asked me, "What do you call this?" I told him Christian Science.

"Oh," said he, "I have heard of that in Chicago, several of my friends have been benefited thereby; but I have never looked into it."

Finally he said, "Won't you let me read that book;" and as I was going out I left it with him.

When I returned, after two hours, I found him still reading it; he thanked me and said that he had read things in there that he had never known, and could see that they were perfectly correct, and that he would surely look it up on his return to Chicago.

I then left him and returned home. In about two weeks I wrote him a letter, further explaining my own experiences, to which I received no reply until a year after. This answer was a great surprise to me, and surely very pleasant, showing what this seed of Truth planted brought forth.

I herewith annex a copy of the letter.

Eugene Kern, Brooklyn, N. Y.

My Dear Mr. Kern:—Since August 7, 1897, I have owed you a debt of gratitude which I have been unable to discharge, as I have not been fortunate enough to see you, though I went to your church on two occasions in Brooklyn, and inquired for you, but you were not there. I wish to state that I took no more medicine after seeing you at Rutland, Vt., August 7 last year, and since November not one of my family (wife and four children) have taken any medicine or used any material means to throw off the suggestions of sickness that have occasionally arisen.

Through Christian Science brought to me by yourself I have learned much of God and my relations to him, my destiny, origin, and life, and the mystery that almost made me an atheist has been partially dispelled.

I cannot say all I wish to say by letter, but will write this much, thinking perhaps it is a duty both to yourself and to me, and hoping I may see you soon when I come to New York.

Yours Sincerely,

S. H. M.

HAVING written in the July, 1898, Journal of my wonderful recovery from a long illness through a short treatment of our dear Scientist, Frau Dr. Gunther-Peterson, I wish to write of the blessings received through the growing understanding of Christian Science. Especially the lovely book "Retrospection and Introspection," by Rev. Mrs. Eddy, has helped me to discover an old claim of error, and will continue in helping me to free myself from it. I feel very thankful for this, and firmly believe that our heavenly Father will give His blessings.

It is a great joy to see how Christian Science is spreading here in Germany, and our hearts are flowing over with love

and reverence to her to whom all nations owe this blessed resurrection of Jesus' teaching. Although meeting with plenty of opposition, the great Cause does find its way, in spite of all, and is accepted with deepest interest wherever its true meaning is understood. What a glorious sight to see two or three hundred people in the weekly meeting, listening with full attention and interest to every word they hear about the Truth made so clear through Christian Science. It fills me with deep emotion to see how eagerly those who either have found already the blessings of divine Science or stand patiently waiting at its threshold, flock to our Sunday services, filling every vacant seat and standing-place. There are not only patients from Hannover, many come from very far, and it is our sincere wish to get soon a church-hall of our own, as the rooms occupied at present do not suffice for all the people who wish to attend the service. And all of us, patients as well as those already healed, wish to be as often as possible with our dear leaders, whose own ardor and sincerity in their hard labor of ploughing this new soil and sowing the seed, always encourages us anew to follow in their footsteps. The great sentence, "There is no sensation in matter," has shown itself to me to be of wonderful help and success. May I give here the account of one instance. Being busy in the household, a portion of boiling water came over my hand. The pains were fearful, but I then turned to my dearly loved Science and the pains ceased. The same in the afternoon, when I had to use my hand very much. The next morning I found to my great pleasure that no blister had appeared, and the following day no trace whatever was left on the skin. This demonstration, among many others, has made me very happy and very thankful, for it has shown me most distinctly that the body is in submission to Truth and Love.

May I be permitted here to express my deepfelt gratitude to the sister, H. A. N., whose tract on "Practicability of Christian Science," has been and is still to me such a help and consolation. Indeed, I have much to be thankful for, but not in words only,—to live this Truth, that is my aim.

Emma Campen, Hannover, Germany.

LESS than a year ago my knowledge of Christian Science was limited to the newspaper reports which I saw occasionally, and which were generally of such a brief and unfriendly

nature that they were calculated to lead one from instead of toward the faith.

I had been a sufferer from what the doctors called chronic gastritis and other stomach and heart troubles for a good many years, and I had taken all kinds of patent medicines and had been treated by a dozen different doctors, but I gradually grew worse. I had reached the point where I had given up all hope, had become greatly discouraged, and made up my mind that the end was near.

About that time a Christian Scientist, hearing of my condition, brought me a copy of the *Christian Science Journal* and spoke a few words of encouragement to me. I read it and was eager to get more of the new light, but as I had been sick so long and unable to work I did not have the means to get what I wished. A lady, God bless her, sent me a copy of *Science and Health*, and I began to study it. At first I was sceptical and doubtful, and for some weeks I pored over its pages blindly, when suddenly one day, after an unusually bad spell, the light burst upon me in a powerful flood, and the Truth opened my eyes as they had never been opened before. I threw away all medicines, pills, tablets, and cordials which I had relied on for years, and from that day, several months ago, I have taken no medicine. Science has been my refuge since I have learned that "God is All-in-all," and that "God is the strength of my heart, and my portion forever."

I have been made better physically and morally, I have not been troubled with the old claim for months, have gained more than fifteen pounds in weight, and am completely cured. I can eat heartily of any kind of food now, whereas for years I had to be very careful what I ate, as almost any kind of solid food caused great suffering and distress. I thank God for the various means that led me into Christian Science. Life has a grander meaning to me now, and I feel that I have just entered upon the life spoken of by the Psalmist, where he says, "Depart from evil, and do good, and dwell forevermore." Although I have been a worker and a searcher in Christian Science but a few months, I would not take the ransom of a king for the security and peace I now feel. I would not take all the wealth of the world and go back into the mire of despondency. Oh, that the whole world, that mankind everywhere, would come to this fountain of spiritual knowledge and drink freely! How quickly we would be free from all fear, from sin, sickness, and death!

G. R. Smith, Moline, Ill.

THE thought has been voiced to me many times that Christian Science is so expensive. But do we consider the benefits derived from the understanding of this Truth.

I have a horse, and not having time to take care of him a neighbor does that for me. About three weeks ago he came to me about five o'clock in the afternoon and said, "Your horse is sick with the colic." I had no time to leave then, but I told him to go back and not give the horse any medicine.

I went on about my work and treated the case as well as I knew. After supper I went over to see the horse, but I must confess I felt as if I was going to meet a Goliath indeed. But I kept saying I am going there in the name of the *one* Mind, impersonal Good.

When I arrived the horse was so weak that he could not hold his head up. His ears were cold, and he seemed to have a high fever. I treated him about one minute and turned around and spoke a few words to my companion, and all at once the horse got up without effort and began to eat. I do not know which was more astonished, the horse or myself, as I had never had any experience with a sick horse before. I went home thanking God that he had given me power to overcome error.

The point I wish to bring out is that Christian Science is not expensive. If I had known nothing of Christian Science very likely I should have lost my horse, or called a doctor and paid him a nice fee with the chance of ruining the horse.

I am a student of one of Mrs. Eddy's students, and for all the money that I have given for the Cause I have been rewarded more than tenfold.

W. H. P., Peshtigo, Wis.

My wife's health began to fail about ten years ago. It constantly grew worse from year to year, until she became unable to do anything for one-half of the time. She placed herself under the treatment of some of the best specialists. She had used all the popular medicines recommended to her; but instead of any benefit being received, she constantly grew worse, until all hope of recovery was lost.

Accompanying the failure of her health was the failure of her eyes. She was treated by one of America's most skilled oculists, with only a temporary relief, by the use of special glasses. After having given *materia medica* a most impartial trial, with all its fair promises, but with no bene-

ficial results, and having despaired of ever enjoying good health again, she was entreated by a friend to submit to Christian Science treatment. The first day of her treatment she entirely discarded her glasses, without which she previously could do nothing at all, and thereafter did all kinds of reading, writing, and sewing with perfect ease. From the first hour's treatment she began to enjoy an increase of strength, and improved marvelously, to the astonishment of her friends, until after two weeks' treatment she became a new woman in health and confidence in her complete recovery. Her first treatment was taken about six months ago, and since that time she has not been sick an hour, and now attends to her regular daily domestic duties with perfect ease.

All of the thanks are due to Christian Science and not to medicine, which had been given ten long years of painfully unsuccessful trial. Not a drop of medicine or any material remedy has been used since.

A. R. Nichols, Atty. at Law, Nashville, Tenn.

I WAS attracted to Christian Science by the healing of my wife and by the thought that it would be a great help to be guided by this Truth in raising our little boy. I have since learned that I myself had many diseases, both physical and moral, for the Truth to dispel, and that we *all* must first become like little children before *we* can be *raised* by an understanding of our Father and Mother, into "the glorious liberty of the children of God."

Since my first knowledge gained by going through a class in Christian Science about three years ago with one of our Mother's students, I have been benefited daily in many ways by my imperfect but constantly improving sense of Christ, Truth. I have been relieved of many diseases, physical and otherwise. Our home life has been made more harmonious. My business has more than once been brought out of seeming discord into harmony under the guidance of divine Principle, and each time has left me with an improved sense of material conditions and a firmer faith in God's omnipotent care.

This general, gradual, but *sure* improvement which has come into my experience since I first read "Science and Health with Key to the Scriptures" has been marked by trials, but always with ultimate victory for the Truth, and I am perfectly sure that whatever harmony and peace has come to me is due *solely* to the operation of divine Love in so far as I have reflected it. For this reason I believe that I am only *beginning* to realize the immense debt of gratitude

which I owe to Mrs. Eddy for her writings and work, past and present, to my teachers and my fellow-students for their encouragement and lovingkindness.

George Shaw Cook, Chicago, Ill.

It is now six years since I was healed in Christian Science of many diseases, including dyspepsia, spinal trouble, weak lungs and a disposition to take cold, having almost constantly a sore throat and a cough. In fact, I had never known a day free from some disease. I had never heard of Christian Science until I came to Kansas, though I had formerly lived within fifty miles of Mrs. Eddy's home.

During the summer before I was healed I became acquainted with a gentleman and lady who were interested in Christian Science, the lady being a student of one of Mrs. Eddy's loyal students.

They talked to me of Christian Science and supplied me with literature, but it was all new and strange. I would often read and re-read passages in "Christian Science No and Yes," and still fail to gain an understanding of them, even though I had been fairly educated and considered myself ordinarily intelligent. Thus it was until, after my physical healing, I began the study of Science and Health. Then the blessed Truth which that book reveals began slowly to unfold itself to my consciousness.

My healing was accomplished in a very short time, and though I have had trials and temptations no material remedy has been resorted to from that day to this, and though my progress is slow I have had sufficient demonstrations to prove to me that Christian Science is the true way to health and harmony.

Being a farmer's wife, I do not have much time for Science, but if I do all the good I can in the position I am in, I can be ready when the call comes to "go up higher."

Adeline S. J. Hopkins, Goddard, Kan.

I DESIRE to tell, through the Journal, of my almost miraculous healing—miraculous to any who have not learned in Science the omnipotence of Truth. I was away from home, and though a student of Science and Health found myself overtaken by the mortal mind claim of *very* acute sciatica, a claim mortal mind declared was *due* me, for a long residence at an altitude of nine thousand feet, with only occasional visits to sea level. Coming to Denver seemed to

increase and aggravate the claim until I could not stand erect nor walk, without the help of a cane, sometimes two, but with two canes I managed to reach a street-car line and the home of a healer, suffering intensely. After stating my case it was made plain to me that fear was the thing to be overcome, and I was greatly relieved and assured that Truth was omnipotent. I walked to the car-line and no car being in sight, went to my stopping place (between four and five blocks), went nimbly up three flights of stairs to the amazement of my friends, in fact, all the way from the healer's I found my canes more of a burden than the claim they were intended to relieve. The claim had been so severe that I could not rise from a chair without help, and at table could not reach across my plate without such intense suffering as to cause me to cry out. That was three years ago. I have had no return of the claim.

Hoping that by the voice of many witnesses the Truth may find its blessed way to suffering humanity, bringing peace and joy and relief from mortal mind claims, I am,

Yours in Truth,

E. J. Dudley, Denver, Col.

I HAD been what you might call a helpless invalid for over twelve years, being obliged to lie down most of the time, and suffering constant pain through the small of my back and left side. During these twelve years of invalidism I was under the care of five doctors. There were those among them who rank first among skilled physicians.

I was advised by my physician to undergo a surgical operation as a last resort. He felt confident that in this way I would be partially restored and made comfortable, although he never claimed that I would be able to do anything more than light work, on account of spinal injury received fifteen years previously by being thrown from a carriage. He told me that he thought within three weeks' time I would be as strong as before the surgical operation. Eleven months passed and I was more discouraged than ever before during my twelve years of invalidism.

After being repeatedly urged by a neighbor, my husband, and my daughter, I finally consented to see a Christian Scientist. When he arrived I frankly told him that I had no faith in Christian Science, and asked him if he felt he could heal me, if I had no faith. He replied, "When you are healed you will have faith." Six months from the time I commenced taking treatment I was healed.

Before coming into Science I had been able, for many years, to ride only a very short distance, but I now ride six miles to Christian Science service, and come home strengthened.—Charlotte E. Foster, Merrimack, N. H.

IN my daily life as a stenographer there are many opportunities for using my knowledge of Christian Science. A short time ago seven men called upon me to do some work for them. In a very few minutes it became evident to me that they intended to defraud one man, and from the conversation I learned that if they succeeded in doing so this man would lose his home and money.

Our dear Mother tells us in "Science and Health with Key to the Scriptures," p. 286, l. 6, that "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided by no other mind than his Maker's." Realizing this, and realizing that because God, Good, is all, there is no place for dishonesty, I continued to work, and presently one man, who had seemed most anxious error should win, stood up and said, "Boys, I came here with my heart set on carrying this thing through, but it is not right, and I for one *cannot* do it." The other men seemed only too glad to be convinced, and soon the matter was settled honestly and fairly, Truth, realized in love, had conquered.

My happiness at being able to help myself and others through the knowledge of the Christ-Truth is too great for words.—Grace Hall Crawford, Los Angeles, Cal.

My little boy had what the doctors called spasm of the glottis and convulsions. We doctored all winter, and when spring came the doctor said he could do no more for him. Medicine had no effect whatever on him. My mother was just looking into Christian Science at the time, and asked me if I would try it. I was glad to try almost anything, for it seemed as though I could not go through another one of those spasms with him.

The healer told me that my boy lived and moved and breathed in God. I shall never forget those words; they meant something to me then, and I found them to be true, for in two weeks he was entirely well. It is now four years since he was healed. He is the picture of health and happiness to-day. We also have had many other demonstrations in our family, and I am seeking to know more of this blessed Truth.—Mrs. E. A. Hobbs, Marion, Mich.

I FEEL that I owe so much to Christian Science and to God that I must send to the Journal the demonstration of the birth of my baby girl, which occurred February 21, 1899. I had retired feeling as well as usual, when about twelve o'clock I had signs of my approaching delivery, and in less than an hour my babe was born without a single pain. I had no one with me but my husband and his mother. I did not expect so much, for I have suffered very severely in child-birth before. I had been taking treatment for some time from a dear friend who is a healer and resides in Pittsburgh.—Mrs. Martha Guinn, Washington, Pa.

I wish to tell of a demonstration with the souvenir spoon, while a lady was calling on me one evening. She had not seen the spoon before, and while examining it, asked me to read the motto for her, as she had left her glasses at home, and could not possibly see it without them. I reminded her that Mrs. Eddy had told us to read it for ourselves and not ask another. I said, "You *can* read it, now try." Finally she did so, and said it was wonderful that she had been able to do it.

I met her a few days afterwards, and she told me that she had not put on her glasses since that evening.—E. B. R.

TO CHRISTIAN SCIENTISTS.

It is with pleasure I certify that after months of incessant toil and at great expense, Mr. Henry P. Moore and Mr. J. C. Derby of Concord, N. H., have brought out a likeness of me far superior to the one they offered for sale last November. The portrait they have now perfected I cordially endorse. Also I declare their sole right to the making and exclusive sale of the duplicates of said portrait.

I simply ask that those who love me purchase this portrait.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., March 27, 1899.

All orders should be addressed to Mr. J. C. Derby.

It is the company's desire to call in all pictures of Mrs. Eddy which they had sold before perfecting the portrait.

If those who have such will return them to Mr. J. C. Derby, 30 North Main St., Concord, N. H., enclosing ten cents in postage stamps to defray expenses, and give full address of the sender, they will receive in return one of the perfected portraits without further charges.

EDITOR'S TABLE.

THE LESSON SERMONS.

ALTHOUGH published as editorial matter, the articles which appeared in recent issues of the Christian Science Sentinel under the head of "The Christian Science Sermon," were written by a member of the Bible Lesson Committee. They were written, therefore, from an intelligent standpoint. The writer spoke with a knowledge born of experience in the preparation of the lessons, a careful study of their purpose, their method, their construction, and their spirit. The members of this committee, next to our Leader, are better able than others to point out these elements of the lessons, and we are glad to have had the privilege of presenting this series of helps to the Field. All must have profited by their perusal. If any have thus far failed to do so, they would do well to lose no further time. This is especially true of the Readers. Having familiarized themselves with the plan and order of arrangement of the lessons, they are better fitted to perform their function as instruments for voicing the healing Truth contained therein.

There is no more effective way of teaching the Word than by means of these sermons. They bring in review the spiritual import of Scripture in its entirety. Its content from Genesis to Revelation, is expounded. These sermons supply a Scriptural exegesis which the world needs, for which the world has long been looking.

No attentive, sincere student, or earnest listener, whether Scientist or non-Scientist, can hear or read the alternate passages from the Bible and "Science and Health with Key to the Scriptures," without seeing the unity of the two. Their inter-relation is unmistakable. Even their letter, though differing in phraseology, is the same in meaning; and in their spirit their oneness is plainly discernible. The unbiased student of these compilations will, soon or late, admit that if the Bible, in its spiritual essence, is an inspired Book, the Christian Science text-book, in its interpretation thereof, is inspired also.

The inspiration, or otherwise, of sermons may fairly be judged of by the good they do.

The Christian Science ground is that salvation includes

good health as well as good morals; that there must be a saving from sickness as well as sin; that there must be a redemption from all disease and discord, not through the portals of the grave, but through the "triumphal arch of immortality"—that is, through Life.

Any sermons that fail thus to teach, fall short of the sermonizing taught and practised by Jesus. On this ground, Christian Scientists sincerely invite comparison of their sermons and their results with those of other systems.

The Truth contained in the Christian Science sermons, *fully assimilated*, will destroy alike sin, sickness, and death.

These sermons further illustrate that the Christian Science text-book is truly textual. It is not a book which can be read as a story book or continuous tale. Each paragraph, often each sentence, is a study in itself, for it states an infinite truth, an eternal fact, that has in it the very essence of Life.

Let us then, with renewed energy and increased assurance continue our God-inspired work, regardless of opposition, or ridicule. Let us *prove* the efficacy of Life and the power of Love.

I.

THE MAKERS OF THE SERMON.

THE Christian Science pulpits are now teaching of God in God's way. The sermons from Sunday to Sunday in these pulpits are "undivorced from Truth, uncontaminated and unfettered by human hypotheses, and *authorized* by Christ," as the introductory note truly affirms. The word spoken by God through Paul for his day, is God's word for this day. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." That the Christian Science sermons are after Christ is plain, since "The Bible and the Christian Science text-book are our only preachers."

The Maker of the Christian Science sermons is God, for He "made all that was made." Humanly speaking, God's agents do His work. As Christ Jesus said, "My Father worketh hitherto and I work." The subjects for these sermons, as is quite well known, were furnished by our Leader. These subjects cover the essentials of Christianity. As has been observed, they follow the order she was wont to employ

in teaching her classes. These subjects are taken by the Bible Lesson committee, who at their regular meetings carefully prepare the sermons. As these discourses are made up wholly of passages from the Bible and the Christian Science text-book, they contain nothing of human opinion; they are devoid of man-made theories. They have no guesses at the future, no conjectures regarding the past, and no rudimentary exhortations about the present. They are free from sensationalism, and they make no effort to please the fancy or foster the pride of mortals.

Paul wrote to the Church at Galatia that to which it were well the Church of Christendom should give earnest heed, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Adapted to the present situation, this message reads, Christian Science sermons seek not to please men: for a preacher who seeks to please men is not the servant of Christ. The gospel preached from our pulpits is not after man, neither was it taught of man, but by the revelation of Jesus Christ.

These sermons contain the word of God unmixed with human error. They voice the eternal fact concerning the everlasting Truth. They set forth the realities of being, they inform, instruct, and enlighten concerning the verities of God and man. How do we prove these affirmations? By the test of Jesus: "Wherefore by their fruits ye shall know them." A sermon without fruits, without healing, is a barren fig-tree. Mere human opinion has no healing. It is the word of God which heals, for it is written, "He sent His word and healed them." These sermons in more than four hundred Christian Science congregations have healed and are healing their thousands. As James says of faith, to the Church of his day, so God says to the Church of this day, "If it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."

Having considered the makers of the Christian Science Sermon, the next article will treat of the make-up of the Christian Science Sermon.

II.

THE MAKE-UP OF THE SERMON.

By the make-up of the sermon is meant the manner and the method of its construction or composition. As Truth is infinite, and as our subjects are of the Truth, it is readily seen that each subject may be treated an indefinite number of times and each time be practically a new sermon. By this, it is not meant that no sentence contained in a former sermon will be repeated, but because of its use in an entirely different connection, it will possess new meaning and throw new light upon a never-ending theme.

While the makers of the sermon seek to avoid the oft repetition of favorite texts from the Bible and passages from Science and Health, a student could make no greater mistake than to object to the use of such Scripture because contained in some previous sermon. Illuminated by its new surroundings, it has become a new gem, even as precious stones under changing lights become transformed.

The character of each sermon is largely determined by the purpose in view. The end which is to be accomplished will guide the selection of the proper passages. In the first sermon on God, the purpose was to show the true thought of God as revealed by the Scriptures. In the second sermon, the purpose was to show how the Heavenly Father is to be understood. A third sermon might show what is meant by God as Principle, and thus new light would be continually coming to the same grand theme.

So much for the sermon as a whole. Each sermon also has its parts or sections, I., II., III., etc. As all have observed, each of these parts deals with some one special phase of the subject under consideration, and each part helps to make the whole understood; even as head, trunk, and limbs, as parts of the whole body, have their special functions, and minister in their special ways to the whole, so do the various parts of the sermon have their special uses, perform their special functions, and minister in their special ways to the whole subject. In the first sermon on God, it will be remembered that the sections brought out the thought of God, first as Creator, second as Principle, etc.; each section unfolding more of the divine nature, and each part ministering to the whole subject.

The use of the Bible texts is threefold. First.—It may give an exact definition of the subject. As in the sermon on

God, in Section VIII., which treats of God as Love, the Bible text affirms that God is Love. Second.—The Bible text may contain a statement which Science and Health unfolds. In the sermon on Soul, one of the Psalms is quoted as saying, "Bless the Lord, O my Soul." The correlative passages from our text-book show that the Bible uses the word Soul in two meanings: first, it is applied to Deity; next, where it refers to the Spiritual sense; third, the Bible text may be figurative or symbolic, which the parallel passages from its Key will make plain. An excellent illustration of this is to be found in the sermon on Man, for February 26, 1899. Section III. treats of the false testimony of the five material senses regarding man. The Bible text is from Ezekiel, 14 : 1-6, and at first glance there might appear to be no connection between this text and the explanatory passages from Science and Health. Study, however, reveals that the "idols," which the prophet describes as stumbling-blocks, are the false evidences, the lying testimony, of material sense. Thus does the energizing spirit of Christ-Truth cause the dry bones to live.

It may be asked, why the sections are not named, so that the student may readily tell what the sections contain. First, because each student should do his own work, the requisite study to discern the contents of the section is part of the preparation for understanding and for reading that section; again, the proper naming of the sections is at best a matter of human opinion, and human opinion begets discussion, and sometimes controversy; finally, the introductory note affirms that the Christian Science sermon is "uncontaminated and unfettered by human hypotheses." Composed as it is at present wholly of the Bible and "Science and Health with Key to the Scriptures," this assertion is absolutely true. On the whole, then, it seems wise that the naming of the sections should not be a part of the sermon, but should be the work of each individual.

Study reveals progress in each lesson; there is introduction, body, and conclusion. The first section may affirm the scientific fact regarding the subject, and the following sections in an orderly way explain this fact; or the introduction may hint the reality, and that which follows unfold this hint in Scriptural order, "first the blade, then the ear, then the full corn in the ear." It is seen, also, that each lesson denies the error and affirms the truth regarding the subject. The false teaching is suggested and the true teaching plainly set forth which destroys the false. Through the entire sermon

there is the single theme or subject, even as in a grand anthem there is one theme which each note, chord, and harmony unfolds, develops, and strengthens. So each verse and sentence of our sermon echoes and re-echoes the divine Truth which, when heard, gives melody and harmony, and brings the eager listener into tune with the infinite Principle of all harmony.

While it is not to be understood that the Golden Text and Responsive Reading form a part of the sermon, nor that in any sense they form the text of the sermon, as in the former International Lessons, yet they do fulfil their mission. The Golden Text may be said to contain the fundamental thought with which the sermon deals. It is a general statement of Truth which the sermon elaborates. The responsive reading, while entirely separate from the sermon, deals with the same subject. While no part of the temple (sermon), it may be called the stairway which leads to the temple, warning the worshiper that he is drawing nigh unto the holy place.

The Christian Science sermon, then, is a complete whole of various divisions. It is a God-given structure, with foundation, walls, and arching roof. It is a flower of many parts unfolding its divine order, even as the petals of a rose open to the genial greeting of the summer's sun.

III.

THE INTERPRETATION OF THE SERMON.

IT is not too much to say that the work of the Readers of the Christian Science sermon is an exalted task. As the sermon contains the truth of God, it will, if rightly interpreted, fulfil the work of Truth of which Christ Jesus spoke, saying, "Ye shall know the Truth, and the Truth shall make you free." The sermons of Christ Jesus healed the sick and the sinful. So would every Christian Science sermon, rightly interpreted and understood. The Reader then voices the word which heals, of which it is written, "He sent His word and healed them." The Reader is an ambassador of the King, nothing in himself, everything in the message which he brings; a message which sets the captive free and restores to the outcast his rightful heritage. How sacred the task! How noble the mission!

In the work of the Reader there are several things to be considered. The Reader should be correct in his English, and the words correctly pronounced. The Readers should

be so familiar with the sermon that the reading from commencement to close will be continuous and smooth. He should know that each scriptural passage has a two-fold meaning. It has the outward form and the inward spirit. It has its plain statement of fact and its spiritual interpretation. It has its body of Truth and its heart of Love. His first duty is to become acquainted with the outward. The Readers should familiarize themselves with the whole lesson, the Bible references and those from "Science and Health with Key to the Scriptures," each studying the passages to be read by the other. In the case of the Bible texts, then the Reader should study the context, and if an historical incident be referred to he should learn the whole history of the event named. In this study he may be helped by Smith's Bible Dictionary, the Revised Version of the Bible, Rotherham, or other equally high authorities. Having a clear understanding of the outward facts concerning the Bible passages, he should study them in connection with their correlative passages from Science and Health to learn their scientific meaning. Then with prayer and meditation he will behold their deep inward meaning, and grasp their profound spiritual import.

While this study has been going on he has most likely seen the truth which each section of the sermon is intended to set forth. And he sees the intimate bearing which each part has toward the subject as a whole. If not, further study will reveal it. Often the first sentence from the first Science and Health reference will reveal the import of the section. Often every Bible reference in the section will deal with the phase of the subject to be presented. Again, the study of all the passages may be needful to unfold the teaching of that division of the subject. As every architect, to rightly build a house, first sees its framework, so every interpreter of the Christian Science sermon should know its framework. Understanding this, his interpretation will have strength and character.

As all understand, an important item in the preparation to rightly interpret the sermon, is the unity of thought and unity of spirit between the two Readers.

Having done all to rightly interpret the message of the sermon, the true interpreters will give earnest heed to the words of Paul: "Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God; who also hath made us able ministers of the new testament;

not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Truly the Reader is sufficient for his task only because he knows that the work is God's. His highest preparation is that of the Spirit which giveth life. "More than regal is the majesty of meekness," our Leader has declared. And nowhere is meekness more regal in its majesty than in the Reader who does not think anything of himself, but of the Royal message which he bears from the King of kings, to the waiting hearts, eager for the glad tidings of peace and good will.

IV.

PRACTICAL ILLUSTRATIONS.

WHAT has already been said regarding the composition and character of the Christian Science Sermon will be further elucidated by a few specific illustrations. The first subject treated was that of God, on July 3, 1898. As God may be said to include the all of Christian Science, it was quite natural that the first sermon upon this subject should cover a wide field of thought. When this lesson is studied its structure or outline as contained in the various sections is seen to be as follows:—

I. God is the Creator. II. God is Principle. III. God is triune, Life, Truth, Love. IV. God is Good. V. God is omnipotent, omnipresent, omniscient. VI. God is Father. VII. God is Mother. VIII. God is Love.

This same subject again formed the sermon for January 1, 1899. Though on the same subject it is quite a different sermon from the former. The first lesson having unfolded in a broad way the thought of the Infinite One, this lesson helps us to know how He may be understood. The method of this lesson may be thus stated:—

I. God is not corporeal but eternal Love. II. God is unknown by material sense. III. God is known by Spiritual Sense. IV. God as revealed by the Scriptures. V. God the only Cause and Creator. VI. God the Father and Mother.

Some earnest seeker may say: Why should we not have a sermon that would tell us more about God as Principle? This question does not imply that there is any fault to be found in the former lessons, but it does voice an eagerness to know more of an infinite theme. Those careful students of the Bible and our text-book will readily see from the above point of view that the sermon might come out this way:

I. God is Principle. II. God as Principle is Good. III. God as Principle is Love. IV. God as Principle is the Saviour. V. God as Principle was manifested by Christ Jesus. VI. God as Principle is reflected by man. It is quite possible that just such a lesson may some time be found in the Quarterly.

The subject for February 26, 1899, was Man. The method of treatment here is quite as logical as the sermons above quoted, but is perhaps not as readily detected. This sermon on Man may be described as follows: I. The Immortal Man. II. The Mortal Man. III. The false testimony of the senses regarding Man. IV. The Old Man (the mortal Man, that of material sense) to be put off, and the New Man (the Immortal Man, that of Spiritual Sense) to be put on. V. Christ Jesus the perfect example of the Immortal Man. VI. The Unity between God and Man to be worked out by practice. In other words the method is this. I. God's man. II. The human man. III. The counterfeit man accounted for. IV. The counterfeit disappearing and the genuine appearing. V. Christ Jesus the genuine Man. VI. Faith and works needed for man's transforming process realized through Christian Science.

Another might describe these sermons differently and better. Some one else might find a sermon which seemed devoid of any apparent structure. Let it be remembered that these illustrations are not intended to point out a rigid or fixed rule. They are hints which others may improve. Of this we all are certain, the Christian Science Sermons are given by Love, constructed by Love, and made up of Love. They are the offspring of divine Intelligence, the Light from the Sun of Righteousness for the healing of the Nations.

"Resigned to the Will of God."

The article appearing under the above title in the Editor's Table of the last Journal, has called forth so many letters of gratitude for the help given by it, that we deem it only fair to say it was written, not by the editor of the Journal, but by Mr. Willis F. Gross, who, with his wife, has recently been added to the editorial corps of our publications. We make this explanation, because it naturally enough was assumed by the writers of the letters that the article was from the pen of the editor.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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JUNE, 1899.

No. 3.

[From the Concord Evening Monitor.]

NOT MATTER BUT SPIRIT.

THE following opportune and instructive message from the Discoverer and Founder of Christian Science was read at the regular Wednesday evening meeting of the First Church of Christ, Scientist, in Concord, on the date which it bears:—

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren:—We learn from the Scriptures that the Baalites or sun-worshippers failed to look "through nature up to nature's God," thus missing the discovery of all cause and effect. They were content to look no higher than the symbol. This departure from Spirit, this worshipping of matter in the name of nature, was idolatry then, and is idolatry now. When human thought discerned its idolatrous tendencies, it took a step higher; but it immediately turned to another form of idolatry, and, worshipping person instead of Principle, anchored its faith in troubled waters. At that period the touch of Jesus' robe, and the handkerchief of St. Paul, were supposed to heal the sick; and our Master declared, "Thy faith hath made thee whole;" and the medicine-man, far lower in the scale of thought, said, "My material tonic has strengthened you."

Copyrighted, 1899, by Mary Baker G. Eddy.

By reposing faith in man and in matter the human race has not yet reached the understanding of God, the conception of Spirit and its all-power.

The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit, and spiritually? or, Do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the Infinite Good, than which there is none else, and in whom is all? Unless this be so, the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown. To-day if ye would hear His voice, listen to His Word and serve no other gods; then the divine Principle of Good, that we call God, will be found an ever-present help in all things, and Christian Science will be understood. It will also be seen that this God demands all our faith and love; that matter, man, nor woman can ever heal you, nor pardon a single sin; while God, the divine Principle of nature and man, when understood and demonstrated, is found to be the remote, predisposing, and present cause of all that is rightly done.

I have the sweet satisfaction of sending to you weekly, by Mr. Mann, alias our "best man," flowers that my skilful florist, Mr. Eaton, has coaxed into loveliness despite our winter snows. Also I hear that the loving hearts and hands of the Christian Scientists in Concord send these floral offerings in my name to the sick and suffering. Now, if these kind hearts will only do this in Christ's name, the power of Truth and Love will fulfil the law in righteousness. The healing and the gospel ministry of my students in Concord, have come to fulfil the whole law. Unto the angel of the Church in Philadelphia—the Church of Brotherly Love—"these things said He that is holy."

To-day our great Master would say to the aged gentleman healed from the day my flowers visited his bedside, "Thy faith hath healed thee." The flowers were imbued and associated with no intrinsic healing qualities from my poor personality. The scientific, healing faith is a saving faith: it keeps steadfastly the great and first Commandment, "Thou shalt have no other gods before Me"—no other than the spiritual help of divine Love. Faith in aught else misguides the understanding, ignores the power of God, and, in the words of St. Paul, appeals to an unknown power "whom therefore ye ignorantly worship." This trembling

and blind faith, in the past as in the present, seeks personality for support,—unmindful of the divine law of Love that can be understood, and whose Principle works intelligently as the divine Mind, not matter, casting out evil and healing the sick.

Christian Science healing is the Spirit and the bride—the Word, and the wedding of this Word to all human thought and action—that say, “Come,” and I will give thee rest, peace, health, holiness. The sweet flowers should be to us His apostles, pointing away from matter and man up to the one Source, divine Life, and Love, in whom is all salvation from sin, disease, and death. The Science of all healing is based on Mind—the power of Truth over error. It is not the person who gives the drug, nor the drug itself that heals; but the law of Life understood by the practitioner as transcending the law of death.

I shall scarcely venture to send flowers to this little Hall if they can be made to infringe the Divine law of Love even in thought. Send flowers and all things fair and comforting to the dear sick; but remember it is not he who giveth the flowers that conferreth the blessing, but “my Spirit, saith the Lord;” for “in Him was life, and that life was the light of men.”

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., April 10, 1899.

MRS. ADLAI T. EWING.

Chicago, May 11.—Mrs. Ewing, wife of Adlai T. Ewing, a well-known Chicago attorney, died last Friday of dropsy at her home, 3747 Ellis Avenue. Mr. Ewing said this morning,—

“Mrs. Ewing had had treatment by the best physicians. They told her that her case was hopeless and that death was inevitable. We are Christian Scientists, and as a last resort we tried the Christian Science treatment. It did not save her, but I know it did not hasten her death.”

Mr. Ewing is a member of the firm of Ewing, Winchester & Craig, 115 Monroe St. He is a brother of Judge William G. Ewing of the Superior Court, whose wife, Mrs. Ruth B. Ewing, is one of the principal exponents of the Christian Science cult in the West, and Second Reader in the First Church of Christ, Scientist, of this city.—*New York Sun*.

LECTURE OF MRS. ANNIE M. KNOTT.

DELIVERED AT KANSAS CITY, MO., APRIL 12, 1899.

IN the olden time kings sent out heralds to apprise the cities they wished to honor of their approach, and seldom did earthly monarch fail to receive a royal welcome from subjects, inspired either by love or fear. But what has been the reception usually accorded on earth to the messengers of the Most High? If we seek the answer to this inquiry in the Scriptures we shall find the statement made by the Great Master that some were beaten, others killed, and all rejected. And yet, beholding all this, he said to the disciples sent out to declare the ever-presence of the Kingdom of God, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." So in the strength of his promise I stand here to-night as the ambassador of truth, to ask the privilege of giving to the weary and thirsty ones in this audience a cup of cold water in the name of a disciple.

When Christian Science first came to my notice it was with the startling statement that these people claimed to heal the sick by the same method which Christ and his apostles practised. Although the words were spoken in scorn they kindled anew my faltering hope and faith with the ardent desire that they might be found true—for who is there that has known sorrow or sickness but has longed for such ministration as they were wont to bestow?

Curiosity not the Only Motive.

In looking over the audiences which assemble at these lectures one cannot help being impressed by the thought that more than mere curiosity is needed to bring together so many people, representing the widest area of religious belief, to investigate the claims of Christian Science. None can deny the world's great need of something more definite than the teachings of either past or present; for human want and woe are but ill-concealed, or, at best, bravely endured. The Delphic Oracle gave a wise admonition to the seeker after truth when it said, "Know thyself," and it has not been unheeded, for mortals have been looking into every conceivable mirror in order to discover something of their origin and destiny. They have taken the

model of clay and subjected it to the severest scrutiny; have worked with scalpel and microscope; but to this hour no trace of the soul has been found therein; and from this we conclude that one must look higher to find immortal being and learn what man is.

Jesus of Nazareth gave the true direction to thought when he declared that to know God aright is life eternal. And so we begin with causes, and bend our energies to know what God is; and while at work in this new sphere a change comes over the spirit of our dream, and we at last begin to awaken in His likeness—to know something of God and man. Then we learn how to pray, for prayer becomes our vital breath, whereby we draw our conscious life from the divine Principle of the universe, for aspiration and prayer are inseparable from life. Man may pray well or ill, but pray he must, since life without some conception of God is impossible. So the nations have gone their way from the cruel sacrifices of earlier days up to a nobler and truer sense of Deity. In the celebrated confession of faith of the Presbyterian Church God is declared to be "Infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, most loving, gracious, merciful, and long-suffering," etc. In the same confession, later on, the doctrine is taught that this same God decrees the eternal misery of millions of His creatures, including infants, many of whom never even heard His name.

Teaching Darkens the Mind.

The tendency of this teaching has all been toward making man unmerciful and unjust, and it has darkened the human mind in all ages, and will continue to do so until the true idea of God takes the place of the mere belief and opinion about Him. In our own Whittier's words,—

Fade, pomp of dreadful imagery,
Wherewith mankind have deified
Their selfishness, and hate, and pride;
Let the scared dreamer wait to see
The Christ of Nazareth at his side.

Gone be the faithlessness of fear,
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain—
The law of hatred disappear,
The law of love alone remain.

In all lands and ages there have been earnest seekers after the God of our Lord Jesus Christ, catching glimpses of

eternal sunshine through rifts in the heavy storm clouds, but the best word of promise seemed to be this: "Expect nothing here, for it is vain to do so, but beyond that gloomy portal awaiting you and all, some at least will find what they have never found here, peace and rest." That this was at best an uncertain sense is most evident from the awful grief which overwhelms those whose friends die, for surely none would indulge in such distress did they believe what they have been taught, that their dear ones have gone to heaven.

To the New England shores came, nearly three hundred years ago, a band of men and women, seeking a place of shelter from the storm and tempest of political and social tyranny—the necessary resultant of religious intolerance—and there they laid the foundation of a faith which had in it life enough to grow, and to prepare human thought for the reception of a final revelation of God and His law—"built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Mrs. Eddy Receives the Light.

In the midst of such surroundings Mary Baker Eddy, the Discoverer and Founder of Christian Science, was born and reared, her character, even from childhood, being a rare product of all that is best in the moral and intellectual realm of national thought. Keenly alive to the greater problems of life, she was ever seeking their solution—treading with reverent footsteps the galleries of thought where the sages and philosophers had gone—seeking as they had sought—but finding not the truth of being. At length, when hopelessly ill, according to human decree, the light long sought burst upon her vision, and the thrill of divine Life told her that she was healed, and by the power of God alone. Without hesitation she rose from her bed, dressed herself, and proclaimed to the first one she met the great truth, which I here to-night urge upon your acceptance, the fact that Christ has never left us.

I would love to linger over the wonderful story of the unfolding of this new idea—the reappearing of Christianity which heals the sick as well as reforms the sinner, just as of old; which binds up broken hearts and makes the dreary wastes of mortal existence bloom with newly awakened hope and faith—but time passes, and I can only say this, that Mrs. Eddy learned that Christian Science, as revealed

to her, was the truth taught and practised by Christ and his apostles, because it was characterized by the signs which he said should follow them that believe. She learned also that it was not of the world, because the world hated it and poured out its impotent wrath upon the head of the woman who stood alone as the messenger of God, well knowing that she must drink to its dregs the cup the Master drank. But she knew that nothing could hinder her mission, because the science of the Bible had been discovered, and the law of healing demonstrated as a law of Mind. She had learned how Christ and his disciples healed the sick, how their work was the necessary outcome of all that the ancient prophets had achieved; and how the religion of the present time must be characterized, as was his and theirs, by victories over sin, sickness, and death, to be consistent with the fundamental idea of the Bible, namely: the omnipotence of God, Good, and the consequent powerlessness of evil.

Truth Comes when Most Needed.

That this Truth came when most needed there can be no question, for all the Churches were deploring the blighting influence of the crassest materialism, and yet unable to cope with it. Christ said, "When the son of man cometh, shall he find faith on the earth?" How shall we answer that question, since faith is so often looked upon as the evidence of ignorance, and is treated apologetically by many professing Christians; and yet it is said in the eleventh chapter of Hebrews that without faith it is impossible to please God. An eminent writer of the present century says that "mere incredulity is the surest sign of a weak head and a corrupt heart."

With Christian Science has come such an awakening of faith and understanding that even the bitterest prejudice is compelled to admit that the like was never witnessed since the days of the apostles. Let me relate an incident illustrative of this fact, which occurred recently near my home. In this neighborhood there had been a number of remarkable cases of healing, and in a humble home a little child lay very ill, dying, the neighbors said. Material means had all failed, but when the eyes were glassing over, and the baby fingers becoming black and lifeless, the mother lifted the little form from the bed, wrapped it in a shawl, and, despite the protestations of friends and rela-

tives, who said she was crazed by her grief, she started out, saying, "I know if I can reach a Christian Scientist my child will be saved."

She had to go some miles, but her faith and love sustained her, and when she reached the Scientist's home the student, though startled, felt that such faith could never be kindled by anything less than the spirit of God, and she felt that the victory would be given; and it was. The struggle was most severe, and error threatened the arrest of the mother and healer in case of failure, but after a night of prayer and demonstration, the clouds rolled away and the child was healed. The Scientist realized that she had seen God face to face—yes, and lived. Friends, those who have passed through such experiences are as ready to go to the prison or the scaffold as any in the past, but they will never take back the words of Truth. "The word of our God endureth forever."

Science and Health Key to Truth.

Now you ask what is it that gives such courage, such sublime faith? If you would know, you must read this marvelous book, "Science and Health with Key to the Scriptures." Study it, seek in it the meaning of life, and ask of God that He will show you truth and clear away all error from your thought. Let its simple yet sublime teachings open up to you the long-hidden treasures of the Bible, and as you read you will see that Christ's words are true, and that the kingdom of God is within you. You will learn, too, that you have always been in that kingdom, for it is within and without, since God is all and governs all that is real and harmonious. In the so-called material realm are mighty forces which symbolize the might of Mind, and yet for long ages men have been ignorant of them. It is but a few years ago that people sneered at the possibility of using electricity in any way, making of the lightning a servant or a slave.

To-day what does it not accomplish on the plane of human activity? It lights our cities, is the motive power for our railways, carries our messages around the globe, and promises to do much more. All this tells of progress, and yet it is nothing when compared with what is to be revealed when Life, Truth, and Love are understood as supreme over all, the one almighty intelligence controlling all the phenomena of being, from a blade of grass to a star. It is

needless to recount the splendid triumphs of physical science, so-called; for if a man is the helpless victim of sickness, sin, and death, why amuse him with the playthings of time and sense? What are either comfort or luxury to the man who neither knows God nor himself, who guesses not that he has in his true being God-like powers and possibilities, which are the birthright of every man, woman, and child?

Methods of Science are Sure.

To the sick of all classes and conditions Science comes, declaring the omnipotence of God. Its methods are sure and certain and not mere guessing, for we know that there is no effect without a cause, and that effects can never be different from their causes. Here is the point of departure from merely material methods and beliefs. We cannot predicate of either disease or sin a divine cause, hence neither has reality, since God made all that was made. Thus we discover the difference between truth and error. Truth is never that which appears to the physical senses, as we discover when the facts of astronomy are known. To the physical eye the sun appears to rise and set, but this evidence is overruled by the fact that the opposite is true. It is all-important here to know what Christian Science teaches, since people who know nothing about the subject suppose we say and try to imagine that there is no sickness when there is. How, then, are we to know the truth about it? Well, we have revealed in Christian Science an unvarying standard—even God, the divine Principle of Being, and whatever may be the evidence given by the corporeal senses, we deny its reality and appeal to the unchanging standard, even God and the spiritual law.

How often do sick people say: "I want to know the truth about my condition, no matter if death be impending." Who is to tell them this? Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Scientists seek to live by this standard, and they are made free from sin and sickness, because they understand what Truth is. God alone is Truth, and as the mortal eye can never see God, so Truth must be discerned by the spiritual sense, and before this sense all evil disappears, since God never gave it authority nor power. To know the truth about any one you must know the mind of the Lord, and thus you will see that Truth is always beautiful and full of blessedness and power.

Truth Healing Not Hypnotism.

At this point it is well to define the wide difference between Truth healing and what is termed hypnotic suggestion. The latter method, which is the very opposite of Christian Science, may be illustrated in this way: A boy is beginning to study arithmetic. You examine his slate and find that, according to his sense, twice two does not equal four, nor twice four, eight; but this does not alter the fact. It is merely the expression of a mistake. Now, what is to be done? Simply show him the self-evident truth, for the mistake never changes the fact, either in mathematics or in life itself. In the latter case the ordinary doctor believes the disease to be real, because it is down on the slate, *i.e.*, the body, and he may try to remove it by suggestion, or by a drug, not knowing the truth himself; but only a clear sense of Truth can accomplish the needed result and set the captive free. To merely suggest that one is well when you believe him to be sick will do more harm than good, for it is Truth understood which does this mighty work, and nothing less. Further, Christian Science has no relation whatever to spiritualism, to mesmerism, or to theosophy.

When Christian Science was brought to my notice, over fifteen years ago, I was a hopeless sufferer, because I had exhausted the skill of several eminent physicians, both in this country and in Europe. A very severe and frequently recurring malady had darkened the years since childhood, with not even the slightest alleviation of suffering from drugs, although I followed faithfully the advice of my physicians, guarding against every change of temperature, until my prison house was slowly but surely narrowing around me, by the limitations thus imposed.

Where Doctors Disagree.

On one occasion, during a visit abroad, I listened to a most eloquent sermon by a famous preacher, the text being from the 68th Psalm, "He that is our God is the God of salvation: and unto God the Lord belong the issues from death." It seemed, indeed, as a light shining in a dark place. Not long after I had occasion to appeal to the speaker for advice on behalf of a relative who was a member of his church. No words can describe my disappointment when I was told, in a kind and courteous note, that he could neither give advice nor help, being ill himself a great

deal of the time; that it was a case for the doctors. Their skill was tried in vain, and it was difficult to throw off the feeling that it was almost useless to read the Bible, and especially to preach long sermons about it, when we were so far from the evident meaning of Christ's teachings in our sorest need. But at the same time a clear conviction remained that without God life is impossible, so I waited for more light.

Soon after the following experience occurred. During the illness of my child Dr. Hahnemann, the grandson of the founder of the homœopathic system and himself an eminent physician, was employed. As Dr. Hahnemann was suddenly called away an allopathic doctor was summoned, who began to congratulate the agonized mother upon her change of schools, saying that no homœopathic doctor could sign a death certificate in England at that time (1881). When Dr. Hahnemann returned in a day or two he called and said that it would be useless for him to resume the treatment, as the remedies employed by the allopathic physician were sufficient to kill a young child, and that the case was hopeless now. He admitted also that, although he was a graduate of several colleges, he could not sign a death certificate. The child died, but the whole sad experience prepared the way for the acceptance of Christian Science, which came at a time of great need, and soon after the return to this country. It is indeed strange, in view of the wide extent of human misery, the almost universal want and woe, that all the world does not help to remove every barrier which stands in the way of the alleviation of its ceaseless suffering.

Bible Was a Sealed Book.

Little did I think at this time that the help was so near, though I had read in the Bible, "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it to us," and also, "That thou mayest love the Lord thy God, . . . for He is thy life."

Though loved and revered, the Bible was a sealed book, so far as deliverance from suffering was concerned. Soon after we returned to this country, and ere long I learned of the healing of the sick in Christian Science. Some of the cases were indeed marvelous, but, like the disciples of old, I doubted. The struggle with pride, prejudice, and doubt was long and severe, and I had not at

first the good fortune to see or even wear of the blessed book which would have given me the much needed help. But God's purpose can never really be hindered, and I was seeking and knocking, and in an hour of supreme agony the door opened. The healing messenger came and the Father was revealed in Science and Health as divine Love. It is only just to add to this the statement that never once has this blessed Truth failed me in over fourteen years of "endless toil and endeavor." It has kept ever before me the supremacy of God, Good. It has given me health, strength, hope, and happiness. It has enabled me to do what I never supposed was possible, because I have learned that God is the only Mind. It has made the Bible dear to me in an ever-increasing sense. It has made the world beautiful because it has taught me that all things in nature are but hieroglyphics of Deity. It has taught me gratitude to the Church of my childhood, wherein I learned so much of the great possibilities of Christ's teachings that I could not rest until I had found the full content of Christianity in Christian Science.

God's Healing Power Ignored.

It is claimed by a good many persons that the great good which Christian Science teaches is also taught by religionists of other churches, and that doctors admit and employ the power of mind in healing diseases. I can speak both for myself and hundreds of others whom I have known since being a Christian Scientist, and never in a single instance do I know of a minister telling a poor sufferer that God could and would restore him; that the same power prevailed to-day as in the bygone centuries; nor did my physicians ever once suggest that there was power in mind to warrant me in resisting disease and overcoming it. On the contrary, I was continually warned against taking any risks from over-exertion, or by neglecting precautions, all of which tended to exclude Mind and limit its possibilities.

After this marvelous experience came to me, an unfolding took place to which human lips can never do justice, but that it will be understood I am certain, for it has been the experience of many thousands who have been healed in this same way, and thousands more are awakening, and all would say with the Psalmist, "I shall be satisfied, when I awake, with Thy likeness." I had been born again, had seen in a flash of light, as it were, the true meaning of

life. In my long, dreary struggle I had often wondered what life could be; for even physical science showed that it was not the phenomenon of existence, that there was a wide difference between the thing which lives and life itself. It did not seem possible that life could be that which was manifested by savage beasts and no less savage men, and yet, where was life to be found? In reading Science and Health all this was made plain indeed—that life is not a blind force, subject to matter and its limiting conditions; but that life is God, Mind, Spirit, Soul, Intelligence, Truth, and Love. Here, then, is to be found the meaning of Christ's statement, "I am come that ye might have life, and that ye might have it more abundantly." This life is what heals the sick, and at the same time saves from sin, for this life embodies in itself all moral power, and what is equally important it is All-in-all. "The Lord is God, and there is none beside him." This life recognized becomes such a mighty transforming force that it sweeps away both fear and everything which does not represent God.

Thought the Basis of Everything.

It is an astounding fact that after nearly two thousand years of Christianity, the only absolute basis of unity in human thought is the belief in death, for of earth's millions, there are many who do not believe in God at all, and amongst the multitudinous sects, there is but little agreement as to the nature and laws of God, while all are agreed that whatever is uncertain, death is the one certainty.

Yet St. Paul wrote, in a burst of triumph, that "Christ hath abolished death, and hath brought life and immortality to light." We are told in the Scriptures that as a man thinketh so is he. Christian Science is proving beyond all question that thought is the basis of everything. Can you conceive of anything which did not first exist as thought, whether in art, commerce, or invention? A man's thought is the basis of all he is and does. It determines his words, deeds, and destiny, so far as mortal existence is concerned. In view of this fact, think of the human race holding in thought continually the idea of death, and talking constantly of the evils which lead up to it, sin and sickness, and see how, through this blindness, God is shut out of human existence as it were.

Now, suppose this were all reversed, and God made the basis of all thought and consideration, which is done by

genuine Christian Scientists always. Let all the toiling and hopeless ones of earth turn away from this belief in death, and instead, think of God as their life in a simple, practical way. Let this life be the basis of unity in the home, in society, in the place of business. Make it your central theme of consideration, the motive for all you plan and execute. Can you think of the revolution it would bring about in the world? Would it not be indeed God dwelling with men—they His people, He their God? If, with all this, you take as your model the Christ of the Gospels, you will see that life was a theme on which he dwelt, and toward which he directed all thought. He told them of the bread of life and of the water of life, and, toward the close of the fourth Gospel, the beloved disciple says that all that is written of him is that "believing, we might have life through his name."

Science Meets a World-wide Need.

That Christian Science meets a world-wide need is surely self evident so far as healing is concerned; for *materia medica* has no relation whatever to the permanent element in life, even the moral and spiritual. Not only do drugs fail to heal the sick, but the whole system makes mortal man a veritable slave to his body, and according to this mistaken belief, mind, which is the greater, is made subject unto the lesser, even the body.

I do not for a moment deny the philanthropy and fair motives of large numbers of physicians, but this does not alter the fact that their methods are wholly wrong, because they are not based upon divine Principle, and ignore the fact that man is a moral and spiritual being. Both primarily and ultimately—and the correctness of this statement is fully sustained by the Bible. Jesus said, "Take no thought for the body"—and why? Because on the body only effects can be found—in mind, the cause—and until this is understood and acknowledged no system of healing will be either scientific or successful.

If, instead of devoting so much time to the study of bacteriology and pathology, doctors would study man as a moral, spiritual, and intellectual being, not merely "so much liver, lung, integument," they would begin to discover what has been so long hidden from the scientific gaze, namely, God's man, endowed with limitless powers and possibilities, having embodied in his true consciousness

all needed remedies, because he is the reflection of God. If they would turn the lens of truth upon the secret and open sins of their patients, which blight the moral nature, and so react upon the body, they would see the need of studying the great system of therapeutics set forth by Jesus. He taught us that if we make clean that which is within, that which is without will be clean also. He said, "The words which I speak unto you, they are spirit and they are life." And again and again it is emphasized, both in the Old and the New Testament, that He, God, sent out His word and healed them.

Simply the Power of a Word.

"Ah," you say, "is that all, the power of a word?" Yes, that is all, but whose word is it? It is but the repetition of the almighty Word which dispelled the ancient chaos and said, "Let there be light, and there was light." Do you doubt its puissance—or suppose that the rolling on of centuries has lessened its force?

Go, if you will, with the disciples to Nain, where the widow's only son was being carried to his grave, or to the house of Jairus, where the little daughter lay dead. Call, if you will, the Roman legions and their bravest generals, and ask what they can do. They have slain their thousands and tens of thousands, but none of them can restore life. The carpenter of Nazareth comes forward, he who said to the people, "I can of mine own self do nothing," and he speaks the word which declares the majesty of God, and by the eternal law of Spirit the dead rise, and we know that his words are true, that, "As the Father hath Life in Himself, so hath He given to the Son to have Life in himself." So also on the stormy sea, where the skill of the bravest seamen was vain, he spoke the same word of power, and there was a great calm.

Was this miraculous? Not according to Science. It was but the fulfilment of God's eternal law of harmony. Mrs. Eddy says in Science and Health, "The miracle introduces no disorder, but unfolds the primal order, thus establishing the science of God's unchangeable law." Any marvel must seem miraculous to the ignorant thought. What would it have seemed to any one fifty years ago to touch a button and flood a darkened room with light? The truth is that back of the miracle and behind the word of science is God's thought, which is high as the heavens

above the earth; and Christ never once said that the works he did were his prerogative alone. On the contrary, he said, "Greater works than these shall ye do." The Bible says, "In him dwelt all the fulness of the Godhead bodily;" but it also says, "that ye might be filled with all the fulness of God." What more than this can any one ask? Those who understand the meanings of his words can and do heal the sick as he did, and the Word will be spoken with more and more power as human thought is prepared to receive it.

Truth Makes Rapid Progress.

We live in a period when the dawn of ideas takes the place of superstition, either religious or scientific. Of what avail is it to know what the person of God is, or the person of man, for that matter, when the all-important consideration is, what is the mind and character of God, and does man reflect this?

The truth taught in Christian Science is rapidly revolutionizing everything in human existence. It is separating the chaff from the wheat in religion, science, and art, and in all great reformatory methods. It is spreading over the entire globe, its simplicity and profoundness meeting alike the needs of the wise and the ignorant, for it reveals "the new heavens and the new earth, wherein dwelleth righteousness." That so many counterfeits have sprung up in its name is but a proof of its excellence. But the true literature of Christian Science is so far above human opinion that we find in it the fulfilment of all the genuine aspirations of human thought toward God, Good.

Because I am a loyal student of Mrs. Eddy I feel assured of a loving welcome in this city, and I cannot leave it without telling how much I owe, how much the world owes, to her who, at such cost, has given us so great a treasure as we have in her writings. Jesus never once intimated that the sacred canon was forever closed, but, on the contrary, said that the Father would send another Comforter, whom the world could not see, even the Spirit of Truth. Her message of love, like that of the Master, has been despised and rejected by the self-satisfied and self-righteous; but there are thousands of others who were listening, faint and weary, like the soldier's wife at the siege of Lucknow in India, when, to her quickened ear came the sound of distant, but rapidly approaching, music, telling that relief was near at hand.

They began at first to hear a new strain amidst the world's wild discord, and as its sweet harmony entered and pervaded their entire being they learned that it was the old story that God is Love, and the great song rolled on, "Love will finally mark the hour of harmony; and spiritualization will follow, for Love is Spirit."

Mrs. Eddy is Assailed in Vain.

This is the song of the angels, heard not alone of the shepherds, but by all who have ears to hear. The world can never pay its debt to Mrs. Eddy, for, besides the unequaled literature of Christian Science, we have her own grand life and character, assailed in vain by envy, ignorance, and malice. As her student, I hesitate not to say that her spiritual power and insight, as well as her intellectual greatness, mark her as unique amongst the greatest men and women of this or any age; but it is her power of inspiring others with her own sublime courage and unfaltering faith in God which is the secret of her great success.

I cannot close this lecture better than by giving a quotation from one of her works, "Retrospection and Introspection," which but expresses the experience of thousands to whom God has spoken through Christian Science.

"Emergence Into Light.

"The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real or abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love. . . . Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened I was waiting and watching, and lo! the bridegroom came! The character of Christ was illumined by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the 'One altogether lovely,' as 'the chiefest,' the only, 'among ten thousand.' Soulless famine had fled. Agnosticism, Pantheism, and Theosophy were void. Being was beautiful, its Substance, Cause, and currents were God and His idea. I had touched the hem of Christian Science."

"How few think justly of the thinking few;
How many never think who think they do."

THE REPLY

To Mother's Beautiful Poem, written to the Sunday School Children
of First Church of Christ, Scientist, New York, N. Y.

BY AUGUSTA E. STETSON, C.S.D.

JESUS loves *you*, so do we,
Little children though we be.
Little hearts that Mother-love
In *your* bosom broods above;
Little *feet* that *you* have led,
In the paths of *love* to tread;
Little ones whom you have taught,
How the deeds of Christ were wrought;
Little *eyes* that beamed with *bliss*,
When dear Mother sent us this—
Sweetest poem ever read.
'Tis a table for us spread,
Little *ears*, will learn to list
For your loving voice, we wist,
And will follow *all the Way*
Mother's footsteps, day by day.
Know we *well* who gave us *Mother*,
Taught us to love one another,
And the love we send to-day,
God's dear love, is yours alway.

April, 1899.

CHRISTIAN SCIENCE IN ITS APPLICATION TO BUSINESS.

BY A. P. DE CAMP.

IN the *Christian Science Journal* of June, 1898, there appeared an extract from the St. Louis Post-Dispatch, giving a brief account of the work of some business men who had provided rooms for the practice of Christian Science healing in connection with their business offices. As the report of this method of carrying on the Gospel work of healing the sick and ministering to human needs has proven interesting and helpful, I have thought well to tell something more of it, and also somewhat of my individual experiences.

Previous to the time of establishing these offices, a number of business men had been giving a part of each day to this healing work. Several of them occupied a suite of rooms jointly with their wives and other ladies, each one spending an hour or two in the rooms. After working in this way for several years, three of the men,—business associates,—found it expedient to make other arrangements. The writer was a member of three business firms, with offices in separate buildings, the Christian Science rooms being located in still another building, and so, in looking to our convenience, and with the thought of bringing the subject of Christian Science to the attention of business people in a pronounced manner, we determined to engage a suite of rooms with accommodations sufficient for the three associated firms, and to include apartments in the same suite for our Christian Science work.

Accordingly a lease was taken of an entire wing on one of the upper floors of a new office building, and the rooms were remodeled so as to meet our rather unusual requirements by taking down partitions and erecting new ones. The entrance door opens into a wide corridor with a business office on one side and the Christian Science department on the other, consisting of an outer waiting-room and two small rooms where patients are received. The corridor opens out into the main counting-room, beyond which are the private offices of the partners.

When we moved into these quarters word went around

among our business acquaintances that we had opened very attractive new offices, and many of them came to call just to see our new location, etc. In showing them around we usually came last to the Christian Science rooms. "Well!" they would say, "this is the finest place of all! What is this for?" These and similar remarks led the way repeatedly to an explanation of our work in Christian Science, which was invariably given a most respectful hearing, followed by interested inquiries, and usually some of the literature would be accepted by these casual business visitors.

One old friend who was engaging offices in the same building, came in to see ours. They were shown to him, the Christian Science rooms with the rest. He said very little at the time; I had talked with him about Christian Science years before and he had concluded he would stay by the Presbyterian Church. However, upon meeting a mutual friend, a Scientist, a few days later, he stopped him, calling him most cordially by his given name, and said, "Will, I believe you fellows have got hold of the right thing after all." He then went on to relate how he had called to see me at my office and had been shown a room devoted wholly to Christian Science work, where we healed the sick and talked to people about God, and the fact that this was being done right in connection with our business, and that we seemed proud of the whole arrangement, had impressed him deeply.

One of my partners, an elderly gentleman, not a Christian Scientist, who comes only occasionally to the office, seemed a good deal puzzled about the Christian Science rooms when they were first shown to him, but subsequently manifested considerable interest and inquired of the clerks, "What do they do in there?" and said on another occasion that he believed he would try it himself sometime. He is quite willing to leave to me the management of the business in which we are interested together, having confidence in my business judgment and fearlessness, though not yet understanding that the solving of some very difficult business problems has been accomplished by the understanding I have gained of the universally applicable Principle of Christian Science which "reveals the possibility of every good achievement" (Science and Health, p. 156).

One of our bookkeepers, who is not a Scientist, recently received a call at the office from his pastor, and was ob-

served showing him most respectfully into the aforesaid rooms with the words, "This is our Christian Science department." The clergyman seemed much interested.

These offices have become a sort of down-town rendezvous for Christian Scientists. We have many local visitors, and many Scientists from other cities call and are most welcome. Our work is largely with business men,—merchants, manufacturers, lawyers, newspaper men, railway officials, etc. We have been able to point out to them the practical good which Christian Science brings to all mankind. The work has been done not only along the line of physical healing, but in moral reformation as well, in curing intemperance and kindred habits, and in lifting the thought above anxiety, fear, resentment, sordid ambition, etc.,—those things which bind men and blind them.

A good deal of business is also transacted, so that altogether it is quite a busy place, especially in the middle of the day, when patients are mostly received. They often fill the waiting-room, overflow into the corridor, lean up against the counter while waiting, or sit down in the private offices. Copies of Science and Health can be seen on many of the desks, and it is no longer thought a strange thing to come to this place of business and talk freely about God as the Healer of all disease, or discuss some passage in the Bible or our text-book,—yet the partners are liable to be interrupted in the midst of a conversation with a patient or inquirer and asked to sign a check or decide some business matter requiring immediate attention.

Many a business man will ask, and most naturally, "How can you possibly accomplish anything in business, and give so much time and thought to this work?" I remember very well that when, three years ago, I set aside an hour and a half in the middle of the day for Christian Science office hours, it seemed for a while that my whole business day was broken up,—yet in the course of time the matter adjusted itself and I was able to give all necessary attention to my business affairs. I have sometimes been engaged with patients or inquirers hour after hour until late in the day, meanwhile telegrams or important letters have been lying on my desk requiring personal attention; my business training would make it appear like sinful neglect to delay this attention, yet I do not remember a single instance where any loss or hardship has been

entailed by reason of such seeming neglect. The words of the Master come to my thought in this connection: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christian Science brings to light the fact that this promise is an ever-operative law. A faint understanding of it has enabled me to fulfil my duty to my business partners, although apparently engrossed in Christian Science work. As an instance of this fact, I will say that for the year 1898, the business of one of the firms of which I am a member made a net profit fifty per cent greater than for any previous year of the ten the business has been going. I was away from home four months of the year, and while at home gave scarcely an average of an hour a day to the firm's affairs, yet the *new* business which was brought in through my efforts, without the aid or influence of the other members of the firm, was in amount more than one-half of the entire year's business. Besides this, my counsel and assistance were given in many matters. These rather private particulars are given, without boasting, simply to illustrate how a Christian Scientist business man can help his partners.

I could go on and tell many incidents which might prove of practical value, but nearest to my heart in this line of thought has been the proof of God's care in the deliverance from a sense of lack. As I look back at my early business experiences I do not think I had an overwhelming desire to get rich, nor was there manifested a decided love of money, yet I did have a profound respect for material wealth and money power, so-called, really amounting to a fear of money, which I did not then see was the same thing as the love of it. The business in which I was engaged was one of close competition, engendering a spirit of rivalry. I was quite successful and established a good reputation on account of my personal reputation for integrity. After I began the study of Christian Science, seven years ago, I commenced to apply its teachings in my business, bringing out a more genuine honesty in my dealings with my fellow-men, yet I was slow in learning to live fully from Principle. I was still governed to some extent, by a spirit of competitive rivalry not good, arising from envy and jealousy. I did not always

have a feeling of satisfaction when learning of a loss, or at once dismiss such reflections as

unworthy. "These are the things which defile a man," said Jesus, and they are the things which defile a business, and keep it from succeeding. Furthermore, I put too much trust in my bankers and backers, was too anxious as to what might happen should their support be withdrawn, fearing what man could do to me, instead of trusting God wholly as the only Substance,—the supply of every need.

Prosperity did not follow this half-hearted service,—the half-way position. Heavy losses were made through the failure of my debtors, and my bankers lost confidence in my business judgment. I seemed to have come to the end of my string, so to speak, and as time wore on stood face to face with the fear of *failure*,—that word which has frozen the heart and palsied the hand of many a struggling business man. Thus was I forced by the stress of circumstances to really learn something of "the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind" (Science and Health, p. 386), and to put this knowledge into daily practice, proving in at least this one direction that "men ought always to pray, and not to faint" (Luke, 18 : 1).

My deliverance was not speedy. I learned indeed that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 327). I have gone to my office day after day knowing there were heavy obligations to be met, and apparently my available resources were not sufficient to meet them, yet before the close of bank, some way would always appear by which they could be taken care of without loss or dishonor. I could tell many details of these experiences, and how together with my wife, who is my partner in all things, we huddled night after night with a deadly fear of disaster which threatened to involve others with us, but through daily growth in the understanding of divine Love as revealed in Christian Science and realization of the Source of all supply we overcame the lie.

This state of affairs continued, not for a week or a month, but with occasional respites and with lessening fear, for several years. While it lasted it was just as much a hand to hand struggle with the spectre "gaunt want" as the daily struggle of earth's millions for daily bread. It arose from the same ignorance of the great spiritual facts of Being, which are the *real* facts. Christian Science makes it clear that all the economic problems of the race, the

subject of so much philosophizing and theorizing, must be solved through an understanding of these facts. Furthermore, it makes the way plain.

During this period of stress I sought earnestly to learn of the things of Spirit as revealed in the Scriptures, and through the light thrown on them by the Christian Science text-book, was enabled to gain much practical benefit, finding therein a daily supply for daily needs. The eighth chapter of Deuteronomy was an especial help and support, instructive, encouraging, warning. Verses two and three seemed to fit my experiences so very closely that I cannot refrain from quoting them in full: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

A more spiritual thought, greater fidelity to the Science of Being, might have wrought for me a more speedy deliverance. I learned little by little to know more of God, and how to trust Him, thus losing my fear of and belief in the lie that there are other powers than the divine Mind, and other substance than infinite Spirit. Now, in looking back over the past, I am almost appalled at the thought of what might have been my experience, had I not had these lessons; to think that but for these struggles and victories I might have been deluded by what the world calls success and prosperity into believing that my life and happiness consisted in the possession of things material. But instead of that delusion I have awakened to an abiding consciousness that God can "spread a table in the wilderness," and that my present prosperity is the demonstration of *God's plenty*, not gained by "my power or the might of my hand."

The methods here described of working in Christian Science, preaching the Gospel day by day while attending to business affairs, will no doubt continue as a *method*, although to the individual it may be but a "suffer it to be so now." One of our partners has already been called to a higher work in teaching and healing, which demands

nearly all his time and attention. In order to provide for this work he has taken rooms in another building, although his name and interest will continue in the business which he has worked faithfully to establish. As this partner moves onward two other Christian Scientists in our office, who have heretofore felt that they were too busy to set aside regular hours in the day for the healing work, have decided now to do so; and thus while the individual moves on the method continues.

In closing, I cannot refrain from adding a few words of grateful love and acknowledgment to the Discoverer and Founder of Christian Science,—our Mother in Israel,—for all that she has done and is doing to establish practical Christianity in this age. Through her “ceaseless toil, self-renunciation, and love,” the Science of Spirit is being made plain as the way of salvation to all. Verily, “her children arise up, and call her blessed. Give her the fruit of her hands; and let her own works praise her in the gates” (Proverbs, 31 : 28, 31).

EXTRACT FROM HISTORY.

“ABOUT the year 1862 my health was failing rapidly; and I employed a distinguished mesmerist, Mr. P. P. Quimby, whose method of treatment was by manipulation and water. He helped me temporarily, but I returned home still an invalid. . . .

“I re-arranged a few of his short essays, and gave him also some of my own writings, which remained among his papers, and have been spoken of, by persons unfamiliar with the facts, as his own. Mr. Quimby’s son has stated, over his own signature, that he has in his possession all his father’s written utterances; and I have offered to pay for their publication; but he declines to publish them, for their publication would silence the insinuation that Mr. Quimby originated my system of healing.”

From “Historical Sketch of Mind-Healing,” 1888, p. 6,
by Mary Baker G. Eddy.

AN OPEN LETTER TO A CHRISTIAN SOCIOLOGIST.

BY CALVIN B. CADY.

Dear Mr.———:—A copy of a paper containing a resumé of a recent lecture by you has just fallen into my hands. In it, as reported, I find the following statement:—

"I know of no church that professes faith in Christ in the sense of taking Christ at his word and believing his life livable and workable in the world."

I know not from what observation of the work of Christian Science, as revealed in "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy, you could make such an affirmation. For it is precisely the absolute acceptance of the livableness of Jesus' life, here and now, in every aspect of his human consciousness, understanding, and *works*, which constitutes a chief cornerstone in the Church of Christ, Scientist. See the definition of Church in the glossary in Science and Health.

And this acceptance is not based upon belief, or faith, only, but upon an ever-increasing knowledge through demonstration, and "with signs following." For the Church of Christ, Scientist, points to its works, the healing of sin and sickness, as proof that, as a whole, it understands (not merely believes) Jesus. That is, this Church is proving this understanding of Jesus' life and works in respect of every department and element of human consciousness—physical, mental, moral.

Christian Science is solving the so-called social problem, which, as it is commonly understood and taught, is but a huge cry of selfishness, but which, rightly understood, is simply a sign of the leaven of Spirit stirring mortal sense to the depths.

Had you been at the Wednesday evening meeting of this week, when the tendency of thought brought out testimonies to the power of God and His Christ, as revealed in Christian Science, to solve the business problems, you would have had every question concerning Christian Science as furnishing the basis for the practical and practicable living of the life of Jesus, answered. Especially would you have heard, from the lips of a workingman (who testified to an utterly changed life, in its moral aspect), how it had solved, in Love, the relation of employer to employe.

I affirm with all the positiveness of conscious experience, that if Christian Science, as revealed through the one whom God has appointed, Mary Baker Eddy (not that pseudo claim to science, of which I fear you have heard much, in certain quarters), give not the proof, in *every* aspect of human economy, of Immanuel—God with us—then all history of the works to which you appeal for proof of the Divine nature of Christ and Christianity, is a huge myth. For if we as practical, that is, demonstrative, disciples of Christian Science, have been following “cunningly devised fables,” then the whole of Christendom has been doing the same for eighteen centuries.

The ranks of Christian Science are gathered from every condition,—mental, moral, and physical,—occupation, profession, and belief, including agnosticism and atheism, and the one testimony from the tens of thousands “redeemed out of the earth” is, that if any one will honestly take up the work of self-sacrifice and renunciation, and follow Christ in the way of his appointing, “he shall *know* [not believe] of the doctrine;” the one pæan of this great host is voiced by our Mother in Israel on page 350 of Science and Health:—

“Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and elevated them to possible at-onement with the spiritual idea and its divine Principle, through the revelation and demonstration of Life in divine Science!”

And had you followed the testimonies in Wednesday evening meetings for the past four years, you would know that the voice of praise to God from this multitude, is not in words only, but in changed, absolutely changed, lives,—mentally, morally, and physically.

As one who has experienced this absolute change in his own consciousness, I can testify, and I can also testify as one who has witnessed it in the lives of many.

But far, far beyond what you demand, does the reforming, renewing, power of Christ, as known in Christian Science, go. The tests it requires of discipleship are what no so-called orthodox church dare pretend to, but they are the tests Jesus demanded.

You say: “The social conscience craves a religion, the social shame and woe cry for a salvation, the world waits for a faith, for which men are once more ready to die or live with equal joy.”

Christian Science is fulfilling your every demand, because it is provably not *a* religion, but *religion*; because God is proven to be not *a* principle, but Principle; and the records of our courts prove that Christian Scientists are willing to meet all the malice of the one evil's hatred of Good, in their efforts to obey the command of Jesus, "Go ye into all the world and preach the Gospel to every creature; heal the sick, raise the dead, cleanse the lepers, cast out demons."

While Christian Science is emphasizing and bringing out in the lives of its demonstrators all you crave,—the "realization of the kingdom of heaven as a holy society of universal justice," here and now,—it does so upon the distinct recognition that it can only be realized through the absolute acceptance and understanding of Jesus' statement, "My kingdom is *not* of this world."

Again you say, "There will have to be done for Christianity what Jesus did for Judaism, before Jesus can have his day."

By the term Christianity, in the connection in which you use it, I assume you mean, not *Christianity*, but a certain ecclesiastical and traditional cult calling itself Christianity.

Do you not know that it is just because Christian Science is cutting across the traditional misconceptions of Jesus and Christianity, as Jesus cut across the traditional misconceptions of Moses and Judaism, the theological dogmas, traditions, and formalism of the age, that everywhere the cry goes up, "Crucify! Crucify! Away with this pestilential teaching! They cast out devils by Beelzebub, the prince of devils." And no defamation of the Author of Science and Health, the Discoverer and Founder of Christian Science, God's Messenger, to this age, of the Gospel—
 • God-spell—of Jesus Christ, is too vile and malicious for public and private utterance by those who call themselves the guardians of Christ's gospel, the spiritual guides of the people, and followers of Him who said: "Thou shalt not bear *false* witness against thy neighbor."

You say: "The religious movement for which we hope, will not be hostile to the church, indeed, it will probably move on, almost in ignorance of the church. . . . I believe and advocate Jesus' doctrine of non-resistance. I am opposed to war of every form, military, industrial, and theological. . . . We have yet to learn from Jesus that love alone is the fulfilling of the law of liberty. . . . Not back, but *on* to Christ."

You have, in this, described the religious movement which, known as Christian Science, is right in your very midst, and have passed it idly by. Christian Science has no controversy with the Church. Its voice is not "heard in the street." Quietly and patiently it waits for those who oppose to awake to the Love, taught on every page of our Leader's writings, that would guide them to the Father's house. On page 564, line 1, of *Science and Health*, may be found the epitome of the teaching of Christian Science concerning the Love (not human emotion or affection, but that which Jesus and John named God), that is not only the "law of liberty," but its center and circumference. And on page 563 you may read, "'Little children, love one another,' is the most simple and profound saying of the inspired writer." Christian Science says not even "on to Christ," but "now is Christ risen;" and it reveals the way to that realization of Christ as "all and in all" which brings forth what the Master prophesied should be the proof of the *understanding* of Christ, the "signs following."

Now if your observation has not led you to know all this, it is because it has either not been an observation of *Christian Science*, or it has been an observation merely of doctrines, and not works. But as in the case of Jesus, the doctrine can only be understood in and *through* the works.

Let me beg of you therefore, to retract and withhold from further promulgation the first statement quoted from you, until you have, in all sincerity, honesty, without preconceived measuring rods, and unselfishly, made an exhaustive observation of the works of Christian Science.

And in this observation take no one class. Go to the humble working man (so-called), and learn of the destruction of envy, covetousness, hatred, malice, poverty, and disease. Go to the man of wealth, as the world counts wealth, and find probity, honesty, love of his neighbor, and deliverance from anxiety and care. Find him gaining the knowledge that God is the only Substance of man. Seek such an one as I personally know who, a groveller on all fours, misshapen, and seemingly a hopeless imbecile, had been compelled by inhuman parents to sleep on straw in the barn like any brute beast, and now see a man, erect, clothed, earning his own living, drinking in the Truth and daily growing into the "stature of the fulness of Christ." Go to the forsaken waif in the foundlings hospital, with

wasted, twisted limbs, racked with pain, a mass of bruised and putrid flesh, and given over to death by *materia medica* and scholastic theology, and now see a perfect child, full of vitality and a pure-minded love of God.

Go to the artisan, the farmer, the seaman, the professional man in all phases of thought. Go to the agnostic, the scoffer, the ribald jester at Christ, God, and the Bible. Go to the judges of our courts, the physicians, the artists in every branch of art, the minister; watch their lives and their practical works, not with the narrow vision of a formalistic ethics, but through the lenses of the Christian idealism taught by our beloved Leader and her Master, the Christ, and you will find among them ardent students of the Word of God, and humble followers of the Nazarene, not only in profession, but in practical demonstration.

Then when you have done all this, strive to understand and prove through demonstration the simplest problem which Science sets for us all.

When this shall have been done I have no fear but that you will not merely withhold the statement referred to, but will begin to declare and prove, in all humility, that the "Son of God is come, and has given us an *understanding*," and will know that "in Him we live"—not die,—*"move"*—are moved reads the Greek, not move ourselves,—*"and have our being,"* and will understand that henceforth you can *"know no man after the flesh.* You will learn that when Jesus said, "My kingdom is not of this world," he was thinking of a kingdom as far removed from the Jewish thought of his time, and your thought of to-day, as the east is from the west; and hence you can no more turn to the Jewish thought of to-day, as your utterance suggests, to interpret Christ's conception of the Kingdom of God, than could Paul turn to the scribes and pharisees, and rabbis of his day. It seems to me that I must go still further and affirm, that, having seen and preached the deficiency and inefficiency of scholastic and formalistic conceptions of Christ and Christianity, and knowing, as you must know from your reading, the claims of Christian Science, you can have no choice in this matter, but are bound, by all honesty of purpose, to be as searching, and sincere, and unbiased in the investigation of the *works* of Christian Science, as you claim to have been in the investigation of other professed modes of redeeming men from all the evils against which you cry out.

THE DIFFERENCE.

BY EDWARD A. JENKS.

IT may have been a dream—but beautiful at first :
I found myself upon a breezy eminence
At sunrise; and the hill was one great flashing opal
In the bright morning sun, blushing resplendently
Beneath his passionate June kisses; and the oaks
That crowned the hill stretched out their glist'ning, pleading
arms

For more—and more—and more. Their quivering foliage
Was full of bird-songs, and of airy whisperings
From Heaven and other far-off tributary hills.
The balmy air was laden with God's benison,
And all the happy spears of grass shook tambourines
Of jingling dewdrops to the music of their own
Wild laughter; and where'er the eye could reach, in this
Exhaustless realm of love, green valleys stretched away
Into one grand infinity of absolute
Perfection. Sweet Content seemed hovering everywhere,—
While over all, the turquoise sky, flecked here and there
With softest tufts of wool from flocks of sheep that feed
In grassy pastures on the sunny slopes of heaven,
Brooded and crooned as gently as a mother dove.

It seemed to me no sorrow, discord, sin, or pain
Could find a foothold there. My soul was full of love
For Him who made the world so beautiful,—when quick
My eyes discerned a moving speck far down the vale,
Distant, distinct, and ominous, portentous, black,
Which seemed to grow upon my bursting eyeballs to
A vast procession—feebly animated forms
Without a ray of hope in deeply cavernous eyes—
All journeying toward a Death's-Head Gateway 'tween the
hills

Encompassing the shadowy Valley of the Dead :
And as it nearer came, I noticed to the left
Of this dark, undulating line, somewhat apart
From it, a figure, semi-uniformed, who seemed
To marshal and command; and some way back of him
Another, then another, till the whole great line
Seemed fully officered, commanded, and controlled.

It was a mystery—a mystery so deep
 I could not fathom it—and so, unconsciously,
 I said "What *can* the meaning be?" A voice from out
 The blue above me came, so low and sweet and sad
 It made the tear-drops tremble on my eyelashes:
 "That is the daily tribute to the Vale of Death—
 The daily pall that falls on living, loving hearts."
 "And who are they who walk beside that grewsome line,
 Conducting them so kindly to the sombre gate?"
 "They are the good physicians, who have done their best—
 Who hold the Keys of Death—commissions signed and
 sealed—

The *legal* warrants to contend with Death and Hell:
 Alas! alas! that noble men should be so weak!"
 And then I saw why "Failure"—writ so sadly oft—
 Should ne'er be questioned. "Failure" and "Legality"
 Were sisters. Who could question their divinity?
 So the heart-broken crowd stood by, with streaming eyes,
 And saw the long procession pass within the gate.

Just then I saw, approaching from the other side
 Of that sweet valley, two I had not seen before.
 "And who are these?" I said. The same sad voice re-
 plied,—

"Another pilgrim going home, and helping him
 Is one who tried to heal his sins and sicknesses
 By silent prayer—but *failed*. Alas! and yet Alas!"
 A sound of wings—and then I heard the voice no more.
 But other voices, angry and tumultuous,
 Came up the grassy slope upon the shuddering air,—
 And "Crucify him!" "Stone him!" were the sounds I
 heard—

"He has no legal right to heal!—*Stone him, we say!*"
 And all the while he held, close buttoned in his breast,
 A sealed commission from the *King of kings*, crimson
 And stained and worn.

HE therefore that intends to attain to the more inward
 and spiritual things of religion, must with Jesus depart
 from the multitude and press of people. No man doth
 safely appear abroad, but he who can abide at home. No
 man doth safely speak but he that is glad to hold his
 peace.—*Thomas a Kempis.*

A VISIT TO BOSTON AND PLEASANT VIEW.

BY MARTHA SUTTON-THOMPSON.

I AM one of the students' students who had not visited Boston nor Pleasant View until I attended the Board of Education in January. I had long desired to see the Mother Church; but when urged to go for that purpose alone always replied, "Not now. It seems to me something in the trend of my work will take me to Boston before many years, and then I will see it." And, in the course of divine direction, it so occurred.

M. and I arrived on the Friday evening prior to the examination. Saturday we set out, in the rain, to find the Church and Christian Science Publishing Society. Following the directions given, we came into Falmouth Street opposite Mechanic's Building, and looking up, both exclaimed, "There's the Church!" Yes, there it stood, two blocks away—our own dear Church! There is no mistaking it. It is so like the picture, yet more beautiful,—like a pure thought rising up amidst darker surroundings. The bright colors of the windows excite the admiring attention of all passers. Inside, these windows form a beautiful and striking contrast to the softened tints of everything else in the Church. Truly, as the Mother said, "Both within and without the spirit of beauty dominates the Mother Church, from the Mosaic flooring to the soft shimmer of its starlit dome" (Pulpit and Press, p. 4). Yet, with her, we feel "there is a thought higher and deeper than the edifice," it is the out-pouring love and gratitude to the Mother-love, to which this "Prayer in Stone" rises in virgin testimony. It is the surge of this thought that makes the heart swell and the eyes fill as we pass through its arched doorway, up the winding stair and through the fresh atmosphere pervading every part of its spotless interior from vestry to Mother's Room. We go to Mother's Room for the first time, with its miniature in thought, caught from the faithful picture given in the *Christian Science Journal*; and we find this externalized and enlarged in transcendent beauty and purity, symbolic of the child-love. We note at each visit, that the copy of Science and Health lying on the cabinet, is always open where these words are written, "We should strive to reach the Horeb

height where God is revealed and the corner-stone of all spiritual building is purity." We wonder if the Mother left it open there, and purposely, when she visited the room. The bee-hive, setting in the window where is the picture of the little girl reading Science and Health to the old gentleman, sends a thought back to the Sunday School children at home, and how delighted they would be at the opportunity to visit this endeared spot.

A cherished tie was formed this day at the Christian Science Publishing House. I had always felt the workers there were not strangers to me, and I felt for them a Christian love. I wanted to go in and express this, but reasoned that they were busy business people, constantly meeting Scientists from different parts of the Field, and it was too much to expect them to pay us any particular attention, so I went in intending to make my purchases and come directly away, if they appeared pre-occupied. But when M. and I entered we were met by so many friendly inquiries, smiling faces, words of welcome and hearty hand-shaking and expressions of brotherly and *sisterly* love, that we were assured the hearts of these faithful ones who stand guard over our precious literature, beat in sympathy with its nearest and remotest readers. I cannot tell what a sweet and comforting and cementing sense this is to me.

When we attended services the following morning at the Mother Church it was to meet the same sincere greeting and the question, "Is this the first time you have come home?" Home! I had not thought of it in that way; and afterwards, when the thought came, "I belong to this Church, and so do all these people. It is our Church;" a dear instinctive sense of being at home settled around me.

The examination was a searching analysis of the logic and Christianity of divine Science. But I thought, over and over again, that the love and patience manifested by the Board of Examiners during their trying task taught me one of the deepest lessons of the hour. Truly the living transcends the words.

When I decided to attend the examination, I also hoped to see our Mother, and that she would talk to us. But whenever asked, "Do you think Mrs. Eddy will come before the class?" I always replied, "I cannot formulate for her. I would surely love to hear her talk to us, but I know she will not unless it is the best thing to do; and

if she does not it will be right so, and I will not come away dissatisfied." And then, when one of the Board spoke of her as the Revelator, showing so plainly that she acted only through divine leadings, I saw still more clearly if I allowed the thought that I must see her personally to transcend the desire to obey and grow into the likeness of her teachings; this mistake would obscure my understanding of both the Revelator and the Revelation. After the members of the Board had retired at the close of the examination, they re-appeared upon the rostrum and my heart beat quickly with the thought, "Perhaps *she* has come." But no, it was to read her message in reply to an invitation to be present at this closing session. She said God was with us, and to give her love to all the class. It was so precious to get it directly from her!

The following day five of us made the journey to Concord, drove out to Pleasant View, and met her face to face on her daily drive. She seemed watching to greet us, for when she caught sight of our faces, as our carriage turned a little, she instantly half arose with expectant face, bowing, smiling, and waving her hand to each of us; then as she went out of our sight, kissed her hand to all.

I will not attempt to describe the Leader. Nor can I say what this brief glimpse was, and is, to me. I can only say I wept, and the tears start every time I think of it. Why do I weep? I think it is because I want to be like her, and they are tears of repentance. I realize better now what it was that made Mary Magdalene weep when she came into the presence of the Nazarene; it was not his personality.

"THE SIMPLICITY THAT IS IN CHRIST."

BY MARY ALICE DAYTON.

2 Corinthians, 11: 3.

ST. PAUL referred at one time to the "mystery of godliness" as great. He several times alludes to simplicity as an element of the gospel. Christian Science unfolds this "mystery," viz.: that "God is All, and there is none beside Him" (Unity of Good). Also, that "godliness is mysterious only to the ungodly" (Science and Health, p. 39). To those who see this interpretation as true is revealed in a moment of divine light the entireness of Truth in its scientific simplicity. With the entrance of this light

into human consciousness, a thought of Divine Unity, of Power, of Spiritual presence flows into and enlarges the present sense of God, till His Kingdom appears on earth as it is in Heaven.

The simplicity of Christ or Truth is its oneness of purpose, its absoluteness, its unadulterated statement. Jesus voiced eternal verities, the true sense of God, unmixed with human error. He displayed as the concomitant of his teachings the power of divine sonship. The purity of his words and works judged the sinful and adulterous generation of intellectual religionists about him. Radical and far removed from rabbinical platitudes, his divine utterances gained but few disciples, though many were healed, and the common people heard him gladly. "Preach the Gospel—heal the sick" were as cause and effect in Jesus' understanding. He overcame error in himself with the legacy of Truth received from his spiritual ancestry and his own divine sonship. He cast out the tormentor from his fellow-men, out of the fulness of his own experience in Love. His last command to teach his sayings to all nations was obeyed at the risk of their lives by the followers who had caught his Spirit.

The feature of Christian Science Mind-healing most likely to challenge the world's attention is its restoration of the Scriptures to their original tongue and their spiritual interpretation, by demonstration, given to the world through the life and writings of Rev., Mary Baker Eddy.

In the Impersonal Teacher (Miscellaneous Writings), which God has recently given to our age at the hand of this author, can be read her remarkable experience in applying the remedy of Truth to human ills, and her conclusion that false interpretations of Scripture cause disease of human mind and body, while true explanations restore health and harmony. (Miscellaneous Writings, p. 169.) "Science and Health with Key to the Scriptures" and other works by Mrs. Eddy, give the *true* import of the Word, which constitutes its great value to mortals. The author and her students, like the early Christians, hasten to bring this glad message to their fellow-men. The importance of the mission accounts for the phenomenal activity of Christian Scientists and the rapid spread of their faith.

Accumulating testimony from those daily proving the utility of Christian Science substantiates that the Bible is opened anew by one who is unlocking its treasures. Many

joyfully acknowledge that Science sheds spiritual light on sacred pages, making them living waters and the bread of Life to famishing hearts. Through the "*foolishness of preaching*"—another equivalent for simplicity—God is again "pleased to save them that believe."

That the same Bible which all Christendom has venerated "contains the recipe for all healing," that "its leaves are for the healing of the nations," is certainly a novel thought to most sinners struggling to free themselves from the results of sin through material methods. That "God is the only Healer, and divine Mind the one adequate remedy," is equally a revelation. That "God is not the author of evil, sin, sickness, and death, but that these have a fabulous origin," startles the dream of sense and dissolves it. Words so original as these have the ring of the Nazarene's who went about doing good. They reflect the moral courage of the Hebrew lawgiver. Yet being simple, absolute statements, having the power of Truth within them, they appeal logically and lovingly to reason and goodness, while the pure thought readily accepts them.

The Christ must come in simplicity. Truth must be stated in unequivocal terms. A remedy universal in its scope could compromise with no human error or ignorance. Proceeding from Infinite Good, it would partake of its infinite nature, and please God rather than man. It will be found in harmony with the spiritual utterances of the past. It will have the same demonstrating power in its presence, and it will share the immortal glory of unending life. Heaven and earth may pass, but not the Christ-Truth, and blessed are they who discover the balm of Gilead in divine Science.

In this new unfolding of Truth to-day, is verified the prophecy, Isaiah, 29 : 18, "The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity." Also Isaiah, 30 : 17, "One thousand shall flee at the rebuke of one." Even so shall a multitude of false teachings depart at the re-appearing of the one true interpretation of Scripture.

Manifestations of suffering too common in every-day experience are distinctly traceable to theories of God as unlovable, while the natural result of Truth's exposure of doctrinal falsities is a return to normal health and action. Here disease is certainly seen to be mental and Truth the

God-appointed remedy. Thought is satisfied at the wisdom of Love, antidoting present forms of error.

The multiform phases of belief are unexplainable except the human mind discerns absolute Truth. Only thought resting on the reality of God and His idea can be calm in the presence of the conflicting testimony before the senses.

The Gospel of Christ deals with primal facts and defends the nature of God, or Good; hence its apparent opposition to current views. To learn that "God does not formulate or permit evil, nor willingly afflict His children;" again, that "He creates neither sin nor the capacity to err," illuminates the mental darkness of to-day like a daystar from on high.

Said one, "I was not a church-goer, but visiting a Christian Science place of worship, the words 'God is Love' upon the wall drew me to this Way."

Another was won from the false teachings of so-called Science by the sentence, "There is but One Soul."

With a trumpet-call Science declares "All is Mind," and sorrow and suffering give place to harmony.

"Truth is omnipotent and omnipresent" proves itself a word from above when applied to the helpless invalid. A humble mechanic visited a Christian Science Bible class one Sunday. His face was marked with a claim of disease. Returning the next week, he volunteered, "That was a wonderful word I heard here, 'Man is spiritual, not material.' It has filled my thoughts ever since, above the noise and confusion of my daily work," and the Scientist noted with joy his changed countenance, which was fair as a child's. The power of the Word had wrought the change unconsciously to himself.

Countless are similar instances of the power of God in Christian Science teaching, as announced by Rev. Mary Baker Eddy. They form a body of evidence unparalleled in proof that Christ-Truth has come again in its scientific simplicity to bring a true knowledge of God to mortals. The acme of its significance and perfection rebukes pointedly elaborate error in the summary of the Communion Sermon, "Life's long lesson, . . . and learning forever the infinite meaning of these short sentences: 'God is Love,' and, All that is real is Divine, for God is All-in-all" (Miscellaneous Writings, p. 125).

A day, an hour, of virtuous liberty
Is worth a whole eternity in bondage.

Addison.

AN ANGEL THOUGHT.

BY ELINOR F. EDWARDS.

IN the study of the Christian Science Bible Lessons, many a welcome angel thought illumines our way as we journey towards "the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged" (Science and Health, p. 122).

With what unceasing love and gratitude our thoughts turn to our beloved Leader and Guide, and also to her faithful co-workers, the editors of the *Journal* and *Sentinel*, and to the Lesson Committee who so ably carry out her instructions. For we have been redeemed "out of the house of bondmen, from the hand of Pharaoh, King of Egypt." We are indeed "blessed above all people."

In the morning lesson for January 29, 1899, on "Spirit," occurs the reference to Science and Health, p. 194, l. 20, which opened the door of my understanding to an abiding angel thought. The reference is as follows: "Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs concerning them." This comparison of spiritual man to numbers and notes lifted my consciousness out of the mortal concept of man—personality and corporeality—into a higher and clearer thought of God as Principle and man as the idea or expression of Principle, than I have ever been able to gain before, and I could not let this angel go without sharing the blessing with others.

Then came a train of thought somewhat as follows: The science of numbers represents the absolute, unerring, unalterable. Two and two are four. They will never be a fraction more, nor a fraction less. It is an eternal fact for which no one is responsible. Neither is any one responsible for the corresponding fact of Being, that God and man are inseparable, that this always has been and always will be the truth about God and man, no matter what may be affirmed to the contrary. There is no anxious thought, doubt, or fear connected with the fact that two and two are four, why should there be doubt or fear attached to the other eternal fact? This is a helpful thought in treating patients, relieving the healer of the burden of responsibility which error is so ready to thrust upon us.

Again, every numerical quantity has a distinct, separate individuality, yet it is inseparable from the Principle which governs the science of numbers. So "God and man, Principle and idea, are inseparable, harmonious, and eternal" (Science and Health, p. 232, l. 1). "Man and woman are unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle" (Science and Health, p. 579, lines 12-15).

No one numerical quantity is superior to another. The zero is as indispensable to the science of numbers as the so-called highest values. This illustrates the absolute equality of all God's ideas, which reflect Mind individually, and as impartially as the rays of light reflect the sunshine.

No numerical quality is dependent upon another, none are absorbed, influenced, or possessed by another. This thought repudiates the mortal law of heredity, possession, relationship, poverty, mental suggestion, and mesmerism.

The individual place and value of each numerical quantity is intact, and cannot be lost or obliterated. "In Christian Science we discover that man has never lost his spiritual estate and his eternal harmony" (Science and Health).

Time, accident, fear, ignorance, contagion, and disease do not affect the science of numbers. Neither growth, maturity, nor decay are known to spiritual ideas. Like numbers and notes, man is ageless, diseaseless, deathless.

The morning lesson for February 5, 1899, continued this thought of spiritual individuality, which is brought out in Section II. of this lesson, and in the last section the references in both the Bible and Science and Health bring out the thought of healing, showing clearly that the healing of sickness accompanies this understanding of man as spiritual individuality, and that it was through this understanding that Jesus healed both the sick and sinful.

To accept the testimony of the material senses, that man is the crippled, deformed, helpless victim of sin and sickness, is like trying to work out mathematical problems with imperfect, incorrect, or illegible figures or signs, and then wondering at the failure to obtain correct results. The incorrect figures and signs (mortal concepts) must be erased, and the correct ones (spiritual ideas) put in their place at the start. Our starting point in Science is God, Spirit, and man his image and likeness, spiritual reflection. Every mortal, defective, deformed, and incorrect concept

of man must be erased from our consciousness, until nothing remains therein but the spiritual individuality which was manifested in the flesh by our Exemplar, Jesus the Christ, and is again revealed to the world through Christian Science in the second coming of the Christ "without flesh," according to the promise.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it. . . . That which hath been is now; and that which is to be hath already been" (Ecclesiastes, 3 : 14, 15).

A SURGICAL CASE.

BY J. S. EASTAMAN.

THE Editor on page 12 of the Christian Science Sentinel for February 9, has awakened me to the fact that "the healing work of Christian Science should not be overlooked." Our beloved Leader, Mrs. Eddy, has granted us permission, and requested us to tell what Christian Science has done for us and what it will do for others. That means for us to *testify* of the healing and other good received from Christian Science. The following is one of my experiences of surgical healing in Christian Science.

Seven years ago I was called to attend a case in Lowell, Mass. On my return, as I got to the depot in Lowell, the day being wet and the streets icy and slippery, as I took the first of the two steps then leading into the depot, I slipped and fell heavily against one of the pillars of that edifice. My right foot twisted under me as I fell with full weight upon it, and dislocated the ankle joint so far as to throw the foot right out of the socket, straining of course to the utmost the ligaments, muscles, and skin on the outside of the foot, which in belief caused me no small agony. Four men standing near at once lifted me up, intending, of course, to take me to a doctor, but I begged them not to do so, but to take me to the men's waiting room in the depot. They carried me there and set me on a seat. The moment the belief of accident happened I of course began to treat myself, but the pain was so intense that all I could do was to fall back upon my old, well-tried system for help, that is, to mentally repeat over and over again, "God helps me, God helps me." When the hackmen that took me in had left me alone (I mean when they no longer kept hold of me to prevent me

from falling), I made a desperate effort to put my right leg upon the left, so undid the boot-lacing, and began mentally to treat against pain, dislocation, faintness, lack of strength, strained muscles, ligaments, skin, etc. Instantly the awful belief of agony left me, so much so that it was marvelous even to me, an old worker in Christian Science, to note how soon the pain, and that belief of sick, faint, weak feeling, stopped, so that I could fairly realize the impossibility of any separation between God and man, and the equal impossibility of any accident, dislocation, strain, or any evil in the presence of God, and that God was present there and everywhere; that my foot was not disjoined, neither could it be, since God, the omnipresent All, had never sanctioned such a thing, and that there was no mortal mind in this question to seek consent for dislocation or any evil,—all is God and God's idea.

There were in the room quite a number of people looking at me as though I were a savage. Some said one thing, some another. All of course were for getting a doctor. I had turned my back on them as much as my seat would allow me, and for a little time felt I was with my Father, God. I kept treating, oblivious of the presence of any one but Spirit, God. Very soon, without any human help whatsoever, the foot began to go down. There were three distinct sounds of crack! crack! crack! heard, and the foot went to its place, the ankle joint was as before anything had happened, my right leg sprang from the top of the other. I stood upon it, stamped my foot three times hard on the floor, turned around and thanked the men for their help in carrying me into the room, and walked to the train, which had just arrived. The whole of this did not take more than seven minutes. Of course I will not say that in belief the foot did not pain me while walking to the train, for I know I limped quite a good deal, but I got into the train (the same train I expected to get before anything happened). I treated myself all the way to Boston. When the train arrived there I could walk quite well, and from the second day after that till to-day I have had no trouble from that belief.

Did I forget to thank God and our dear Leader, Mrs. Eddy, for the blessings of Christian Science to me and to all who will accept its marvelous good? No indeed, and I hope never to forget, for I owe to Christian Science all I have and all the good I am the instrument of doing.

GOD IS LOVE.

TRUE Love is that which comes from God alone,
And Perfect that which Christ for man hath shown—
Jesus, who triumphed over Sin and Death,
Jesus, who pardoned with his dying breath.

God is Supreme! the one omniscient Mind
Through whom the Way, the Truth, the Life, we find.
Made in His image and His likeness, man
Of Sin and Death, claims freedom from the ban.

As Heirs of God, in us that Mind should be,
That in Christ Jesus we can always see.
Oh! let us strive for this, and watch, and pray
For purity and meekness, day by day.

Let not the world with vanities allure,
But keep us spotless as the Lord is pure;
Take up our cross, 'gainst evil win the strife,
Follow the Master in our daily life.

Thus can we each obey his last command—
"Go preach the word of God in every land;"
"Heal sick and sinful man in every clime,"
'Twas Christ's injunction given for all time.

Then shall we hear the Master's voice proclaim—
"Come, all ye blessed, in my Father's name;
Ye who have all His mighty works declared,
Inherit now the place for you prepared."

D.

By the shores of the Caspian.

LOVE IS LIFE.

BY W. P. McKENZIE.

JESUS demonstrated on the cross that life is made continuous and becomes indestructible, when its quality is love. Not once did he say, but as the record declares he *kept saying*, "Father, forgive them, for they know not what they do." The bitterest form of error, Pharisaic injustice and brutality, could not destroy his sense of Love; and so none of the efforts of error could destroy his life. Before the wrong judge he maintained the dignity of silence. To have answered would have been to have involved the judges in worse injustice. He "held his peace," and in that sanctuary preserved his good will. The silence of peace is the right thing before the judge who is wrong. The demonstration of love to the Pharisees who crucified Jesus portends eternal life, for such love could not be manifested unless it were the reflection of the Divine. This attitude of meekness brings us into safety. All must go well with us if we are "meek and lowly in heart." Why? Because then we know Love which is life.

What is the "murderer from the beginning" but the animal magnetism which shows itself as hatred,—self-righteousness ever "despising others"? Whatever destroys love is a killing sin. Love gives life as we find in the healing: and the effort of error is to perplex and annoy the healer that he may lose his sense of love. Let us be wise in discerning this, lest we be led into any, even transient, animosity to relatives, medical attendants, persecuting attorneys, or others who misrepresent and interfere. It is error seeking to kill the patient by diverting from him the reflection in love of the Love divine.

Let us ever be aware of the perpetual effort of error to destroy love. Is there a field where there are not some complications? Does any earnest worker stand forth unharassed by envy? Have we not all some foe who knows of weak joints in our armor and directs his shafts thither, and we say it is possible to love every one but him? What are these complexities and rivalries to teach us? How are we to draw out the poisoned arrow of jealousy, or shake off the viper of ingratitude and "feel no hurt"? These

surely are but occasions for learning from Love, and for proving its life-giving power. How better can one rise above hatred than by having to keep saying, "Love is the only reality and power;" and needing to prove it by perpetually forgiving those who transgress against him, "not until seven times; but until seventy times seven;" that is, when the brother does not come to him and say, "I repent," but goes on justifying his course by "handling the word of God deceitfully."

It is in such discipline that one learns the healing power of Love whose life-giving potency does not result in "mental healing" which may fade away, but in a new life which cannot be lost. Human mind may be used as a drug is used and a belief of health produced thereby; but no drug, mental or material, ever resulted in holiness. Health, wholeness, holiness, do, however, result in the treatment of one who has learned love by forgiving enemies. His whole being reflects life-giving Love. If he have obliterated in consciousness the malice that answers to malice, hatred comes, wrong, vileness, injustice, but find no answer in him, no resentment, no blow for blow, only and entirely love. Jesus reached the point where he said, "The prince of the world cometh and hath nothing in me." Is not this condition of love unalterable, really life eternal?

WHO ARE THE PHARISEES?

BY M. FANNIE WHITNEY.

IN "Miscellaneous Writings," page 234, our Leader tells us that "what hinders man's progress is his vain conceit, the Phariseism of the times." On page 356 she gives us this rule: "One can never go up, until one has gone down in his own esteem."

I heard a Christian Science student make the remark that it took her three years to find out that she was a Pharisee. This impressed me so forcibly that I began to wonder if I were a Pharisee and did not know it. It has taken me nearly nine years to learn that I am a Pharisee.

What are Pharisees? In Jesus' time they were personalities of self-righteousness, egotism, vanity, pride, and hypocrisy. Jesus was constantly rebuking them and pronouncing woes upon them. They were ever on the watch to catch him in his words that they might accuse him. They were

very ready to criticise his keeping of the Sabbath. To them eating with publicans and sinners, or with unwashed hands, was very defiling. They were strict in keeping of forms and paying tithes, while they "omitted the weightier matters of the law, judgment, mercy, and faith" (Matthew, 23 : 23).

While I studied this thought I kept watch to see if I could discover the Pharisee within. I must confess I was humiliated. The Pharisee appeared on every hand. I had the form without the life, the letter without the spirit. I preached far more than I practised. I could see the faults of others more keenly than my own. I was straining out gnats in some directions, while swallowing camels in others. I possessed a zeal in many ways "not according to knowledge," which had to be rebuked. I was trying to be so Scientific that I was in danger of losing my humanity. Yes; I was a Pharisee.

But I was thankful for this awakening. I began to talk Science less and to strive to live it more. I felt a sympathy for every other human being that I had never known before. I saw that the Pharisee represented the human, fleshly nature which was to be put off for the new, true manhood in Christ Jesus.

I also caught a little glimpse of the individual man, to each and every one of whom "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 318). I could see that as each consciousness grasped the fact that man was God's own image and likeness he would have the true conception of himself and of every other fellow being, and never until then. Herein the divine command to "love thy neighbor as thyself" will be fulfilled. Surely in Christian Science there is no room for a Pharisee, no place for the thought, "I am better than thou."

This uncovering of error has made me forcibly aware of how very slowly the spiritual idea has dawned upon my consciousness. I now see how dense and tenacious was the error in my thought when Christian Science found me. Claims of heredity and unfavorable environment have tried to hold me in bondage, but they are slowly and surely yielding to the understanding of the one Creator and one creation. Christian Science teaches that time and progress are not measured by years, but by the good unfolded.

CHURCHES AND SOCIETIES.

Organization at Savannah, Ga.

Our little band in this city is steadily increasing in numbers, and only a short time ago we organized a church with twenty-one charter members. The interest in Christian Science is increasing, and people are beginning to realize that this is no little thing done in a corner, but that it is a great movement sweeping over the land.

Hattie P. Williams, Savannah, Ga.

Church Organized.

We organized a church to be known as First Church of Christ, Scientist, Portland, Maine, under the law of this state, May 15, 1896, with eleven charter members.

At that time our attendance was about fifteen, but soon after the organization our attendance began to increase, until in October we were obliged to make a change, and November 5, 1896, we held our first service in our present quarters. Our attendance has increased and we feel very grateful for the good results.

C. A. Turner, Portland, Me.

Portland, Ore.

In the spring of 1897 we organized with fifty-six charter members, as the Portland Church of Christ, Scientist.

From a small gathering in parlors we have been successively forced to demonstrate larger accommodations till we now occupy one of the largest halls in the city.

Adjoining the hall in which we hold service, are two beautifully lighted rooms in which a reading room was opened April 3, 1899. Here are kept on sale all our Leader's works, and all works from the Christian Science Publishing Society, while the tables are well supplied with them for the use of visitors.—*E. C., Portland, Ore.*

Church Organized and Literature Distributed.

We were organized as First Church of Christ, Scientist, of Waterloo, Iowa, with a membership of twenty-seven. Our congregation averages from thirty to thirty-five.

Last December, Mr. Kimball lectured for us. What seemed, at first, to be immovable obstacles vanished when we decided to have the lecture. The lecture was well re-

ceived by outsiders, as well as by the Scientists. More than one person expressed surprise and pleasure at having heard no denunciations of other churches or other methods of healing. We have begun supplying each of the four railway stations with our periodicals. The boxes have to be re-filled often, so we know our literature is doing good.

Sara B. Davis, Waterloo, Iowa.

Christian Science Church.

The people in Lafayette who are interested in Christian Science have organized a church society and have leased Kimball Hall for a place of meeting. Services will be held every Sunday morning at eleven o'clock and every Wednesday evening at half past seven o'clock. J. W. Jaynes, who recently came to this city from Kokomo, will have charge of the church and will officiate as its Reader. The organization includes a number of influential citizens, and the number of converts is increasing rapidly. The new organization begins its existence under very favorable conditions and promises to be a strong and flourishing society.

The Morning Journal, Lafayette, Ind.

THE GOLDEN KEY.

BY GERTRUDE SMITH.

IMMORTAL are the sons of God;
Man claims the heritage,
Love wakens now the thought of all,
Who read the living page.

Within our hand we find the Key
That opens wide the door.
Come, little children, enter in,
And doubt and fear no more.

'Tis Christian Science leads the world!
Its wisdom marks the hour!
The wonders of its truth reveal
The fulness of Christ's power.

Then hail the light of love divine,
A golden Key is found,
And freemen by their works proclaim
That Sovereign Mind is crowned.

NOTES FROM THE FIELD.

THE first time Christian Science was brought to our notice was four years ago this coming summer. On our return from a visit to my brother and his family who live in a neighboring city, my wife asked me if I knew that Anna (my brother's wife) was a Christian Scientist. I asked her what that was. She told me they believed that they could cure people the same as Christ did. I laughed, and made some remark, but she insisted that Anna was a changed woman for some reason. If I remember rightly, after some further talk on the subject, we decided that we had no use for such foolishness, but if she thought it did her any good it was none of our business.

We had two small boys that we were a good deal worried about. The older had always been very delicate, always had trouble with his stomach. The other had a trouble for which we had been doctoring him about two years, but he got worse instead of better.

Three years ago this coming July we again went to visit my brother's family, and took the two boys with us. A short time before we went we had taken the older boy (the one with the weak stomach) to the doctor, and he prescribed some pepsin preparation and a course of cod liver oil, not to stop short of six bottles.

The other boy we took along because we did not dare to leave him at home, as he was getting worse, instead of better, hardly a day passing without his trouble showing itself, so that we had not sent him to school that spring or summer.

We had not been there very long,—I think a day,—before my wife came to me and said Anna was very anxious that we should have the boys treated by a Christian Science healer. I laughed and told her that if the doctors could not cure them, I did not think any Christian Scientist could, and we had no money to throw away for nothing; but as she seemed anxious to try it, I finally gave my consent, and she engaged treatment for them and herself.

When she came back from the healer she told me that we must throw away all medicine and give the boys whatever they wanted to eat, let them go and play with the other children, and pay no attention to them. This I thought

was putting it pretty strong; so I told her that we would not give any of the medicine, but would save it, so as to have it in case it was needed.

I also told her not to put too much confidence in what the healer had said as to letting them go and pay no attention to them, but that she had better keep an eye on them.

The first day went by all right, and she made the remark that they seemed to be all right so far, speaking especially of the younger boy, whose trouble had appeared nearly every day all the spring and summer. I told her that occasionally a day passed without its appearing, but that probably it would appear the next day. The second or third day it did appear again, and of course I got in the usual "I told you so." But the other boy was doing so well, eating everything that he could get hold of without any bad effects, and as the younger boy was really better, we decided to give it a fair trial.

We stayed a few days, then came home, bringing Science and Health with us, which we both became very much interested in from the first.

The older boy was treated a week and has had no stomach or other trouble to speak of since. The younger boy was treated four weeks, his trouble appearing three or four times within that time. After that it appeared once, I think, about six months later, which was the last time.

As we began to study Science and Health we found one copy was not enough to satisfy our desire for Truth, and we bought another so I could have one at the store. We now have three copies (one to loan), with all the rest of Mrs. Eddy's works.

We had not been studying Science and Health long before old troubles that both my wife and I had, began to leave, such as dyspepsia, catarrh, etc., and have not bothered either of us for a long while.

My wife was very delicate before we began studying Science and Health, and if she happened to be without a girl two or three weeks was almost sure to be sick in bed.

She has not had a girl since we commenced studying Science and Health and says that she don't want one. If any one had told me three years ago that it was possible for her to do what she is now doing I would not have believed it. I sometimes think she has forgotten what the word tired means.

It is hardly necessary to say that when we commenced

the study of Science and Health all medicine and material remedies had to go, and we have found Christian Science so far superior that we have had no desire to return to them.

My wife and I both left off glasses that we had worn for years. She has almost entirely overcome her tendency to nearsightedness, and she was worse than I was, and while I have not entirely overcome mine, by the test by which glasses are fitted, my eyes show that they need from eight to ten sizes weaker lens than when I left my glasses off, besides entirely overcoming severe pain, which would appear if I read much, especially fine print at night.

Our family, consisting of four children, wife, and myself, are in perfect health, thanks to Mrs. Eddy for giving this great Truth to this age.

We have had a great many good demonstrations in our family, and among our stock. We keep from eight to twelve horses and colts, one or two cows, etc. In fact, there is not a day that passes but what we demonstrate and see the Truth as taught in Science and Health.

Last June, Mrs. Wells and I took class instruction of a loyal student of Mrs. Eddy, which was a great help to us.
C. A. Wells, Portland, N. Dak.

Extract From a Letter to Mrs. Eddy.

Winchester, Mass., April 14, 1899.

My Dear Teacher:—Last Tuesday evening, April 11, Mr. McKenzie lectured here in Winchester, and I feel as though you would be encouraged to know of the demonstration of harmony and unity that attended it. In the first place, there are but a handful of us, so to speak—fourteen students and about twenty-five attendants at the regular Sunday evening meeting—but that number pledged one hundred and twenty-four dollars and *paid in* one hundred and thirty-five. Every little detail in connection with the lecture moved in perfect harmony, and most and best of all the lecturer felt the freedom and receptivity of the audience so keenly that he was moved to speak very differently from what he had planned and prepared to deliver; and to us who have been studying the town and its needs the lecture seemed perfect in its adaptation. From beginning to end, I think and feel that we students were enough out of the way so God could be reflected in His own way. The reflection of Love in the speaker was *beautiful* and

sweet in its benediction. We estimate there were about three hundred of the town people present, and between seven and eight hundred in the audience all told, including those from the surrounding places. The size of the audience impressed the non-Scientists very perceptibly. The stage was decorated with palms and ferns and looked very pretty and attractive, and that had its effect with the audience.

This is really the first demonstration visible that in any way seemed to manifest town interest. It is a beautiful town and exceptionally fine people in it—cultivated, refined, and sensible. When I came to the town I found the people *straight* and *reserved* upon the subject of Christian Science. I have mingled among them as far as I could, never mentioning Christian Science (with but two or three exceptions which proved to be mistakes) unless it came with perfect freedom. Have had a few patients with whom excellent physical healing was done, and they went on until it touched their church relation. Until now it has seemed that the only wise thing for me to do since coming to the town, among both the Scientists and the people, was to be very quiet, to work silently, and to wait to be led. The one thing I am striving for above all others is to reflect Love and get out of self.

Affectionately your student,

DORA MAYO NICKERSON.

I hope this letter is not too long, but as I read it over I want to add that the lecture has brought to the surface an *immediate* demonstration that all have been working for here, and shown the faithfulness of the workers, the unity between the Scientists, and shown us as only demonstration can, the wisdom that governs all your moves, and our hearts melt in gratitude to divine Love and to you. The advisability of *organizing* into a church is now uppermost in the minds of this little band.—D. M. N.

TO-NIGHT my heart is so especially filled with gratitude for what Christian Science has done for me that I feel I must tell my experience, knowing that it will help some one looking for the Light.

For ten years I was never one moment free from the most agonizing pain in my side, which first made itself felt after the birth of my little daughter. Fifteen leading physicians of New York and other cities were consulted.

Operations, electricity, every known medicine and application were tried, but all of no avail. I was then, as a last resource, sent to the Adirondacks and remained there two years.

Feeling deeply my need of a God who was a present help, I clung persistently to the Bible, trying to find the health and comfort the Episcopal religion failed to give me; but I never found the light and help I was hoping for.

While in the mountains I was advised to try Mental Science, which I did for four or five months, getting some relief. Then came the desire to know something about this science, and I sent for books upon the subject, and again was disappointed, for I found it to be will power—mesmerism—sacrilegious, and I was again disappointed.

In November I returned to New York, discouraged and most unhappy. My boy, then four years of age, was a delicate child, with seemingly serious stomach trouble, living on liquid food and never in the least benefited by the medicine given him by physicians. I had heard of Christian Science, but never thought I wanted to know anything about it, as those whom I had seen appeared narrow-minded and bigoted; but everything else having failed, I decided to try to find a Christian Science healer, and took a car, thinking I might see a sign somewhere along the way. Across the car from where I was sitting I noticed a lady reading a magazine, and upon looking saw the words, "Christian Science." I ventured to speak to her, and asked if she could tell me where I could find some one who would give the treatment. She directed me to the healer I afterwards employed. My boy was at once healed, and although I went for the physical healing, I found that was little compared with the beautiful spiritual uplifting which was felt from the beginning. Very shortly I was healed, and then had the joyous privilege of going through a class, and the first day in that class I was born again.

The God I had so earnestly looked and longed for was revealed to me, and the many unanswered questions of scholastic theology were made plain. It has been my happiness to reflect this Light to others and show them the way. Thank God for Christian Science! and thank God for our beloved Mother and Leader! It will take eternity for me to live my gratitude.

Kate Y. Remer, New York, N. Y.

WHEN one's heart is full of the sunshine of Truth, how little difference it makes if the sky is dark and the rain is falling! My heart is overflowing with gratitude to God for the revelation of this glorious Truth, and to our beloved Leader for giving to the world "Science and Health with Key to the Scriptures," and her various other works.

She has taught us to know that the clouds of doubt and fear are unreal and quickly vanish when we realize the ever-presence of the sunshine of God's love.

When I compare my past bondage to fear and *materia medica*, with the present freedom I enjoy, I feel that words are inadequate to express my thanks; and how bountifully we are rewarded for each effort we make for Truth!

Last June I was specially desirous of attending the Communion service in the Mother Church. One obstacle after another was met and overcome and I went to Boston. I thought while there that I was fully repaid by the illumination of thought and peace which I experienced. But I was still further blessed with a beautiful demonstration of the power of Truth when I reached home.

I was met at the door by a member of my family whose face was so swollen that I should not have recognized him had I met him anywhere else. Other parts of the body were swollen also. He had been in the woods where there was poison ivy. He said he had not slept well for two nights, and some one had talked "loss of sight," etc. It had also been suggested that he should have a physician, but he would not, although he had but very little understanding of Christian Science. I worked for him, and in two or three hours he went to sleep and slept well all night. By noon of the next day his face was its natural size, and in a short time the swelling in the other parts of the body disappeared.

"Who is so great a God as our God?" Surely, "He is a very present help" in trouble.

Carrie B. Booth, New Haven, Conn.

By request I send you the healing of my husband's mother, Mrs. Mary Overman, who was healed of malignant cancer of the face a few years ago. It may encourage some one struggling with age and disease as she was. Her healing seemed slow but she was faithful and never discouraged.

When the demonstration was made there was not even

the disfiguring scar left, and this to the world seemed more miraculous than the healing itself. This was not done in a corner, and many who do not believe Christian Science admit that she was healed of cancer, but say they do not understand it. Some time after this father passed away with pneumonia under the doctor's care. The doctor from the first offered the family no encouragement, saying if he were a few years younger there would be some hope, but not at his age. A few weeks after his decease mother was stricken with the same dread disease, only apparently worse, having complications that it seemed impossible to recover from. But she would not have a doctor. When relatives and friends found she would have nothing but Christian Science, a good healer was telegraphed to and the claim vanished before divine Love like mist before the sun.

Of course every one was surprised, as it was generally believed there was not a shadow of hope, since mother was older than father; besides the claim seemed worse. When the family physician found that she did not want his services, he said, "Good for grandma! She has a right to have her choice in healing. No one has a right to make her take medicine or have an M. D." Mother is now well and spry, and is nearly eighty; reads all the Christian Science literature and her Bible without glasses. One thing she says she feels quite sure of, that is, that people oppose Christian Science because a *woman* discovered it.

Any one desiring to know of this case can write to any of the older settlers of our little town.

Mrs. Lucinda M. Overman, Stella, Neb.

MORE than ten years ago, while practising medicine in Chicago, I became sorely afflicted with what was diagnosed under various names from nervous dyspepsia to cancer of the stomach. At first I took my own medicines. Then I employed other doctors to dose me. Afterwards I gave up practice and traveled. I improved for a time, then became much worse and put myself under the care of one of Chicago's best physicians, as a last resort I then thought. After treating me for several months, he said to me, "I don't want you to feel alarmed, for no doubt I can keep you along for another year, yet it would be well for you to put your property in your wife's name; for it would be much better for her should anything happen to you." I

took his prescription and paid for it, but did not get it filled.

I went home and told my wife what he had said. She had been trying for many months to induce me to try Christian Science. I knew she had been healed of a seemingly very serious difficulty. Yet I felt that it was all right for others, but my case seemed to be an exception, and it could do me no good. She said, "Now you are ready for Christian Science treatment." I was. My last straw was gone. My last human prop had vanished. I went to a Christian Science healer, and in a few weeks I was free to eat whatever I desired with impunity. I then gained in strength and weight rapidly, and in a few months I was as well and strong as ever. We cannot be too grateful to Mrs. Mary Baker G. Eddy for giving "Science and Health with Key to the Scriptures" to the world. Through the reading of that book we can acquire the understanding of divine Love which heals the sick, restores sight to the blind, hearing to the deaf, and sets the captive (to mortal sense) free.

A. W. Paine, M.D., C.S., Los Angeles, Cal

At the birth of our first babe, three years ago, my wife suffered untold agony for twenty-one hours, with two of the best medical doctors in attendance, and when the babe was finally born, it only lived a few minutes on account of terrible injuries received. The mother lingered in bed for a long time after. Physicians said she could never give birth to a full term child without injury to child and great risk of her own life.

I had heard of Christian Science, and had been cured of a fever by it, in St. Louis, but did not understand how I was healed and got hold of misleading books on the subject.

Here, in De Funiak, we became acquainted with a loyal student of Mrs. Eddy, a pupil of her Metaphysical College in Boston, who advised me to purchase Science and Health, the reading of which healed me of many claims of error, and through the understanding of the Truth as taught in that book, the birth of our ten-pound boy, November 16, 1898, was "natural and safe," and without any suffering to mother or babe. (Science and Health, p. 459.)

My wife was alone with God when this babe was born,

labor beginning and ending before I could get her message, and get to the house from the store, a short distance. Mother and son are in perfect health, and have been ever since his birth, neither of them having used any kind of material medicine.

This is but one instance of many demonstrations we have had of the power of Truth over error, and words can never express our gratitude toward all our Christian Science friends, and especially to our dear Mother for giving us and all mankind the "little book" that has brought such light into our home.

I. P. Wootan, De Funiak Springs, Fla.

I AWOKE on the night of April 28, 1896, with a sense of impending disaster, my will force destroyed. Nervous prostration with all its accompaniments had taken complete possession of me. At that beautiful season of the year, when all nature was triumphant and growing more and more beautiful every day, I alone was discordant and ill at ease. From one physician to another; from one material remedy to another I drifted for seven months, living almost entirely on hot milk and toast, filled with confusion at the slightest disturbance in my *regime*, unable to read, while music which had been my solace had become my torment, I passed the dreariest summer of my existence. In October I became aware of increasing physical complications which medicine did not and could not reach. A true and loving friend guided me into Christian Science. My recovery was not rapid. The invalid and doctor thought had been ever-present with me for over forty years.

Two years and a half have elapsed and words cannot express what the Truth as revealed in Science and Health has done for me. Error has seemingly been ever active to destroy the harmony, but its only effect has been to make me grow into the knowledge of the omnipresence, omniscience, and omnipotence of God.

I have learned to know that, living and moving and having our being in Him, there is no lack, spiritually, physically, or financially.

In closing I wish to express my sincere gratitude for the gift to the Field of the *Christian Science Sentinel*.

Mrs. Alice E. Goodall, Chicago, Ill.

CHRISTIAN SCIENCE was first brought to my notice fourteen years ago, through the instantaneous healing of my sister, whom the doctors had pronounced incurable; five eminent physicians had said they could do nothing more for her, and she was making her preparations for death. In one treatment she was restored to health.

I was a great sufferer myself at that time, having been an invalid for fourteen years, but when I was asked to try Christian Science I said I did not believe in it, that the days of miracles were past. So I have a great deal of charity for those who do not readily accept Christian Science. About six months afterwards, I began Christian Science treatment, but was mentally resisting it, hence did not receive the benefit I desired. I gave it up and went back to material means, which also failed. After that I again tried Christian Science. This time making a full surrender, I was quickly healed of all my troubles, and have never had any return of them.

While the physical healing lifted me out of intense suffering, I feel it was nothing compared with the spiritual good received—the overcoming of self. About two months after that I took my first course in Christian Science instructions, and entered at once into the healing work. Since then I have witnessed nearly every form of error go down before the *power* of Christian Science.

Emma D. Behan, Kansas City, Mo.

As I look back upon the years of physical and mental suffering that I passed through, it appears to me now like an awful dream from which I have awakened, and see the bright day appearing. For several years, I was, to mortal sense, an invalid. I had nervous prostration in one of its worst forms, combined with a chronic disease, which some of the leading specialists in Brooklyn, N. Y., and also Germany, pronounced incurable. Life at this time, seemed to me unbearable. Although from a worldly standpoint, I had everything to live for, a happy home, and plenty of means, still I continued in this same miserable existence, till at times, I really despaired of my mind.

While in this dreadful bondage, a friend brought a Christian Scientist to see me. At first I was very much opposed to this lady, but after considerable patience and love on her side, she induced me to try treatment; my healing was slow, I was under constant treatment for an en-

tire year, but that year meant a great deal to me, it gave me time to think and study the Truth, and it fully convinced me that Christian Science is the true teaching of Christ, for Scientists are able to demonstrate what they teach.

It is now my great privilege to state, that I have been entirely healed, and it seems impossible to express fully my gratitude for the peace and happiness I have found in this beautiful religion.—*Mrs. E. H. Frank, Brooklyn, N. Y.*

CHRISTIAN SCIENCE was brought to my notice by a cousin who lives in Emporia, Kan. She having heard I was in great need of physical help (for I was to sense a great sufferer), sent me Journals, which I read, and greatly admired the pure spiritual thought they taught.

In a few weeks she asked me to buy Science and Health, which I began to devour. After conferring with my cousin, she thought best for me to consult a healer. I was not healed at once, but one by one the old claims gave way. My healer was very patient and kind, giving me many encouraging thoughts. For several years I had been wanting to have some teeth extracted, but could not get the consent of my mind to have it done. I asked my healer if she would go with me and treat me against pain. She replied, "I will do all I can." I did not leave the chair until the work was all done, which was the extracting of eight teeth. I have no recollection of flinching but once, and that was like a flash. After leaving the chair I had no feeling that anything unusual had occurred.

No one will find difficulties too great to be overcome in order to obtain knowledge of the Truth.

E. S. D., Sinkin, Mo.

I WOULD like to tell you about a little motherless child, Dean McFadden, who had never walked until she was healed by Christian Science when she was four years old. She was afflicted with spinal disease and a large lump on her back was removed by mental surgery.

Her home is in Bluffton, Ind., but a mother and young lady daughter in this city kindly cared for her during the time she received treatment, which was less than three months.

She was a fretful child, but became more cheerful under Christian Science treatment. When the disease was healed,

and God had wiped away all tears, her bright eyes shone from a cheery face like sunshine after clouds. Many have come for Christian Science treatment on account of her healing. One young man embraced Christian Science on account of this child's leading. "A little child shall lead them." We frequently have a visit from her, and everybody is delighted with her pure thought and Scientific speech. It was a blessed privilege to watch her healing.

L. J. W., Fort Wayne, Ind.

It is now over ten years since the "little book" first came into our home, bringing health and happiness with it.

Mother, afflicted from childhood and compelled to spend many of her days in bed, who is now perfectly well, was the first one greatly benefited. Afterwards my sister and I studied, and then Truth entirely destroyed a claim of cancerous catarrh which had been holding me in bondage, and for eight years I have been free from this claim.

My father had used tobacco for thirty-five years and Christian Science destroyed all desire for the filthy weed, and there are many other moral and physical discords which have been destroyed "through the understanding of omnipresent Love" (Miscellaneous Writings, p. 307, l. 5). Jesus said, "If ye love me, keep my commandments," and by striving to do this we hope to prove that we are truly thankful to the Leader for the freedom from fear of physical disease, but that our deepest gratitude is for the true joy and the spiritual uplifting which comes daily from the study of the Bible and "Science and Health with Key to the Scriptures."—*Lizzie Millikan, Viola, Ill.*

My little girl was the means of giving me a beautiful object-lesson, as I sat reading one evening. Seeing her shadow for the first time, she seemed to be fascinated, on noticing that it would do as she did. She would wave her little hands, toss her head, put first one foot out and then the other. Finally she thought she could not get away from it, and became frightened. Then she thought she might drive it away, picked up her dress skirt and flipped it vehemently, and in her distress turned to me crying, and pointed to the floor, but there was nothing there. For as she turned it was toward the light, and no shadow could be seen. With such a puzzled look, she crept into my lap, and I thought, how often we seem to forget and think we

must battle with false claims, when all we have to do, is to keep our faces towards the Light, and there will be no shadows. Thanks be to God for this blessed Truth, which teaches us to keep our faces ever turned towards the Light.

L. C. H., Osage, Ia.

ABOUT six months ago I was having some of my teeth filled, and the dentist said one of the nerves was exposed, and that he would have to kill it. I told him to let it alone, that Truth was more powerful than medicine. He also said my gums were diseased, and that nothing but medicine would do them any good. I went home and told my wife about it, and had her treat me. In about three weeks I went back. The dentist said my gums were all right, and went ahead and finished the work. Last week a lady friend was in his office, and he was telling her about the demonstration. He said when I came back he thought, "I'll just make him jump out of the chair and show him there is a nerve there;" but there was no pain. I can't begin to tell what a help Christian Science has been to me.

A. Hossick, Carrollton, Mo.

I WOULD like to tell of a demonstration I had in school. Our teacher said our lesson was very difficult, and bade us be sure to study it well. I treated and tried to realize that God was all-powerful and there was nothing hard for the divine Mind. In consequence I was the only one that had a perfect lesson. I have also had some demonstrations over falls and bruises. My little brother and sister do not know what doctors or medicine are. I am ten and half years old, and belong to the Sunday School of First Church of Christ, Scientist, of La Grange. I belonged to the Busy Bees.

Pauline Neumann, La Grange, Ill.

I HAVE the pleasure of announcing that the text-book, "Science and Health with Key to the Scriptures," has been presented to the battleships Indiana and Massachusetts and the cruiser Brooklyn. Therefore the entire North Atlantic fleet which arrived in New York Bay last August is supplied with Christian Science text-books. The books were very courteously received. Indeed, the officer on the Brooklyn (Lieutenant Mason) said, "This book should gain you access to any ship in the navy."

Frances S. Turner, Brooklyn, N. Y.

FOR three weeks my baby lay at death's door. For three days and nights his hands and feet were cold and his face was blue. I realized that something must be done or he would die, but I was afraid to trust him in the hands of the doctors. I sent for a Christian Scientist, and my child got better from the first treatment, and is now in perfect health. This was in July, 1897, and he has been well ever since.

Mrs. E. Suttgart, El Reno, Oklahoma.

THE work in Seattle is progressing. We have many reasons to feel encouraged and are ever thankful for the glorious revelation of Truth. Since Mr. Kimball's lecture there has been a marked increase in the demand for Science and Health. May we all prove ourselves in word and in deed faithful "sentinels on the watch-tower of Truth."

Miss Jessie Estef, Seattle, Wash.

I WISH to tell of a demonstration I had with my little pet hen. One day she got stepped on. Mamma thought she was dead, and told me to throw her away. But I sat down on the doorstep and treated her the best I could, and she was soon as lively as before. I am ten years old. I love to read what the little children write in the *Journal*. We have some good demonstrations.—*Bessie B. Green, Okobojo, S. Dak.*

I AM glad for Christian Science. Over five years ago our grandpa was healed of a broken knee, after being on crutches most six years. Since then our only remedy has been the "Love that casteth out fear." I am eight years old, and my little brother and I go on the car to Sunday School.—*L. Pearl Lindley, Omaha, Neb.*

I AM a little boy eight years old, and I want to tell you about my demonstration. I was thrown from our wagon, falling on my head and shoulders. We denied it, and in about an hour I was all right.

Arthur D. Monger, La Junta, Col.

If I can smother rising anger and melt wrath with love. I have written a glorious piece of music that shall be sung in my Father's house of many mansions.

Lydia M. Childs.

EDITOR'S TABLE.

THE TRUTH ABOUT FALSEHOODS.

"**E**RROR is close upon the heels of Truth." The issue between the exponents of Truth and the exponents of error is becoming more and more sharply defined. It has taken definite form as between Truth-healing, and that which simulates it. In other words, the effort of those opposed to Christian Science healing, as taught and practised by the founder of Christianity,—Christ Jesus,—would seem to be to substitute what plainly is mere mind-cure, or, more strictly speaking, mesmerism or hypnotism, for genuine healing.

Mind-curists, mesmerists, and hypnotists—three in one—are advocates of and believers in the power of mortal mind, or the human mind, to heal disease. Their effort manifestly is to exalt mortal mind to the standard of the divine Mind, while Christian Science teaches the allness of the one Mind—God; that there is no other power for saving and no other healing efficacy than God, the universal Mind. The true Christian Science healer, therefore, heals not by any power within his own mind, but by reflecting the divine Mind. The whole effort of the Christian Scientist is to subordinate mortal self to the one Mind. This is the plain and emphatic teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures," as well as all the other writings of the author of the text-book, the Rev. Mary Baker G. Eddy. No one, in a fairly intelligent and unbiased manner, can read her writings, without seeing most clearly that her every premise, deduction, and conclusion, is based upon God as the All-power, and that the only power possessed by man is that which he reflects of and from the All-power—God.

Only as the human mind is able to distinguish between mortal man, or the man of which the material or physical senses take cognizance, and the real man, who is the inseparable idea or reflection of the divine Mind, can it come into the understanding of the divine law of healing. Christ Jesus manifestly understood this distinction, and was able thereby to prove the law by healing the sick, destroying sin,

and raising the dead. It is evident that he relied not upon the human mind, or any power within himself, for he repeatedly declared that all the power he possessed was derived from the Father. He, therefore, was neither mind-curer, mesmerist, nor hypnotist, but in the truest and broadest sense, a divine healer.

No discriminating reader, with this thought in view, can fail to see that the literature that goes forth in the name of Mental Science, Mind Cure, Psychology, New Thought, Reformed Christian Scientists, Divine Healing, etc., is based on the claim that man is co-equal with God, or, as some more boldly put it, is God Himself, or the only God. In some of this class of literature this idea is carefully and ingeniously clothed. But notwithstanding this subtlety, the true animus or foundation-point of the writers is easily discernible to those sufficiently informed to be able to draw correct deductions; while, as we have said, others speak out so boldly and plainly as to make their meaning unmistakable.

We have heretofore quoted from this class in the *Journal*, and may be pardoned in this connection for again quoting briefly from it. This was the language promulgated by one of the publications of this class:—

“Now be it known; it is Man who robes God (his Ideal) with Omnipotence. It is Man who sees God (his Ideal) Omnipresent. It is Man (not God) who claims for God Omnipresence. The All-knowing Man; the All-powerful Man; the All-seeing Man, does this.”

This is the key-note of the entire system of so-called mental healing, which sets itself up in opposition to Christian Science Healing.

We invite a careful comparison between this teaching and that of the Christian Science text-book. It is pleasant for mortal man to believe himself possessed of infinite power, infinite wisdom, etc.; hence the readiness of the mortal egotist to invert the teaching of Scripture and of the Christian Science text-book.

The more one studies these mental conditions, the more clearly is he able to see the deep meaning of the allegory of the Garden of Eden and Adam and Eve. The same subtle serpent is still whispering in the ear of the modern egotist who listens thereto. The fruit of the tree of knowledge of good and evil is evidently sweet to the taste of

these latter-day egotists, and they are gorging themselves therewith.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis, 3 : 5, 6).

There could not well be a more literal definition of the quality of mind to which we refer, than this Scripture. It is truly prophetically descriptive of mortal mind as it has manifested itself throughout the ages, and especially as it is exhibiting itself in this age. The hosts of believers in good and evil,—the wisdom of this world, the power of mortals,—have arrayed themselves in what seems to be open rebellion against God, and would, if they could, hurl Him from His throne and place themselves thereon. Regardless of the curse pronounced against this impudent assertion, the votaries of gods many—the gods of the material senses—go recklessly on, evidently flattering themselves that they are independent of the edict of the Scriptures and under the jurisdiction of no other power than themselves.

Some of those who have thus arrayed themselves against "Science and Health with Key to the Scriptures," and its author, are publishing broadcast the silly fable that Science and Health is based on the writings of the late Dr. P. P. Quimby, and that Mrs. Eddy borrowed her knowledge or conception of mental healing from him. They point to Dr. Quimby as the real discoverer of Christian Science healing. They are thus making precisely the issue to which we referred in the beginning of this article. Dr. Quimby is known by those familiar with his system to have been a mesmeric or magnetic healer. He healed by making passes, and dipping his hands in water and rubbing the heads or affected parts of his patients. He gave public exhibitions of his mesmeric or hypnotic powers, and was, so far as we have been able to learn, the first to give such public exhibitions in this country. He may, therefore, fairly be said to have been the originator of this method of healing on this side the ocean. There are many persons throughout New England who were treated by him and are aware of his methods, and with a number of these we have con-

versed. Among others treated by him was Mrs. Eddy. This fact she has repeatedly published. In the *Christian Science Sentinel* of February 16, 1899, are published letters of hers to this effect. She also frankly admits that she was helped temporarily by his treatment, but the aid she received was only temporary, not permanent.

In Science and Health and others of her writings, Mrs. Eddy distinctly and specifically sets forth how she was finally healed, and how the Truth which she has since given to the world was revealed to her. This statement, made as a solemn declaration by a woman of widely known and admittedly Christian character, is itself sufficient to satisfy all honest-thinking and fair-minded people. Is it to be supposed that she, knowing that the manuscripts or writings of Dr. Quimby are yet extant, and knowing how easily they could be produced and published, would have been foolish enough to have made so broad and unqualified a declaration in a book to be published as a permanent textbook upon the subject of true mental healing, if it had been untrue? Is it to be supposed that she would have been so reckless as to have spread this book broadcast over the world, and that she would have established a great system of teaching and promulgating mental healing, upon a foundation that could so easily have been taken from her at any time, and that, too, so near the place where she is alleged to have borrowed her knowledge and information? This thought of itself is a sufficient answer to all the foolish attempts to place her in a false position.

The persons who have had charge of Dr. Quimby's manuscripts since his death, have formed alliance with others known to be so bitterly opposed to genuine Christian Science and Mrs. Eddy, as its Discoverer and Founder, that they can speak with neither fairness nor intelligence; while others are so unscrupulous and intense in their malice that they would hesitate at nothing which would, as they think, tend to subserve their ends. Hence, we can easily imagine how the Quimby writings might have been manipulated and doctored to suit such malicious purposes.

We have seen and read, however, manuscripts of Dr. Quimby that we know to be genuine and as originally written. From these manuscripts there is but one possible deduction as to Dr. Quimby's views of man's relation to God, and that is, that man is co-equal with God, thereby

destroying, according to Dr. Quimby's conception, God's supremacy. If there is no supreme God there is no God at all, and man would be supreme. This was manifestly his thought. In writings of his, variously published by his historian as authentic, occur the following statements:—

"When man speaks of himself as a man, he is matter; but when he speaks a scientific truth, he is out of matter and so far equal to God. . . . The real man is God, or the first cause."

Comparing this declaration with that quoted further back in this article, it will be seen, at a glance, that the teaching of the class referred to and these declarations of Dr. Quimby are identical. Hence we are warranted, by their own position, in classifying all those to whom we above refer, as being adherents and promulgators of the doctrine that man is God, in direct antithesis to the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures," that God is the only supreme Mind of the universe, and that man is His idea or reflection, and that man is eternally subordinate to God, as the supreme Being.

Now let discriminating readers draw their own conclusions as to whether or not there is any identity between the teachings of Dr. Quimby and the teachings of genuine Christian Science, as discovered, founded, and given to the world by Mrs. Eddy. The issue is so distinctly made, and the difference so plain, that he who runs may read.

It is stated by one claiming to speak with authority as a historian, that Mrs. Eddy "developed a system of thought which differed radically from" that of Dr. Quimby. It is difficult to imagine how it is possible that one system could be developed from another system which is radically different from it. This is certainly an entirely unheard-of kind of evolution, and of itself is sufficient contradiction of all the claims of identity or "borrowing" put forth by some of those now claiming to speak for Dr. Quimby. We opine that if the doctor were aware of the uses to which his manuscripts are being now put, even in their original and unadulterated state, he would groan in spirit, and call a halt upon the machinations of his friends (?). From all we have heard of the doctor's character, we believe him to have been too honest a man to lend himself to any such illegitimate purposes.

It may not have been to the discredit of Dr. Quimby, that in his last sickness, he was under the care of a drug physician, but it does not speak in the highest terms for the efficacy of his healing system, nor can it be said to be a strong argument in favor of the claims of his self-constituted historians.

We will conclude this article by quoting from a letter recently received from one of our brethren in California:—

"How long is this old falsehood going to wriggle and show its head, and pretend to be something? Is not this the fulfilment of the vision of the thirteenth chapter of Revelation? Surely the emissaries of Satan were never more active than at present, but we know 'the wrath of mortal man shall be made to praise God.' I have never seen a time when I felt the need of watchfulness and vigilance more than now, or how essential is divine guidance and wisdom, than the present hour unfolds. When I see the apathy of professing Scientists, swayed by every passing breeze, asleep to the subtle workings of error, I am sometimes appalled that any should fail to see how great is the need of constant prayer and work."

We fully endorse the views of our brother, and, with him, emphasize the present necessity for greater watchfulness and prayer. Christian Scientists can never work out their salvation while living as somnambulists or dreamers. They must awaken to a lively appreciation and understanding of the methods and purposes of evil, and overcome the same in their lives, thereby working out their own salvation and aiding others in so doing.

Public exhibitions of hypnotism are prohibited by law in France and other foreign countries. We doubt not when the baneful effects of such exhibitions are better understood, similar legislation will be enacted in this country.

It is fortunate for mortals that they cannot consign themselves to eternal punishment. Myriads of them would do so if they could. Not willingly, but ignorantly.

The mists of mortal error are driven away by the sunlight of divine Truth.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVII.

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No. 4.

SIGNS OF THE HEART.

BY MARY BAKER G. EDDY.

COME to me, Joys of Heaven!

Breathe in thy summer air
A balm—the long lost leaven
Dissolving death, despair.

O little Heart!

To me thou art
A sign that never can depart.

Come to me, Peace on Earth!
From out life's billowy sea,—
A wave of welcome birth—
The Life that lives in Thee.

O Love divine!

The Heart of Thine
Is all I need to comfort mine.

Come when the shadows fall,
And night grows deeply dark;
The barren brood, oh call
With song of morning lark;

And from above,

Dear Heart of Love,
Lend us thy white-winged dove.
Copyrighted, 1899, by Mary Baker G. Eddy.

IN THE MIRE OF IGNORANCE.

MR. CHARLES A. CRANE, pastor of the Saratoga St. M. E. Church, East Boston, in a letter recently written and published, undertakes to define his sense of mind-reading. Unfortunately for him, he has not the slightest comprehension of the subject he assumes to elucidate. Had he understood his subject he would have known that there is a wide distinction between a claim that a metaphysician, or spiritual discernor, can read the universal mortal mind, and the claim that one being specially attacked by the thought of a mental malpractitioner can know mentally just what the mental operator is declaring; and he would also have known that the Rev. Mary Baker Eddy referred to the mental malpractitioner alone in speaking of the spiritual sense which she possessed, and not to the mortal mind in general. Those familiar with the methods of the malpractitioner can readily understand the distinction here referred to. Those who know nothing of mortal mind, in this sense, are utterly incompetent to understand or interpret the language of a metaphysician, spoken in such connection, and only betray their ignorance when they assume to speak.

Therefore we leave Mr. Crane where we found him,—in the mire of his own ignorance and folly.

SEPTIMUS J. HANNA.

Boston, 1899.

AN EXPRESSION OF GRATITUDE.

THE First Members of The First Church of Christ, Scientist, in Boston, Mass., at their recent semi-annual meeting sent to their Leader, the Rev. Mary Baker Eddy, the following significant and beautiful message of gratitude and good cheer, which effectually shows how those who are working near to her regard attempts at misrepresenting her:—

To our beloved Mother in Israel:—

The First Members of the Mother Church in Semi-Annual Meeting assembled, thanking God that among the countless blessings bestowed upon us out of the rich storehouse of Infinite Love, we *know* that in you, our Leader, Guide, Friend, Counsellor, and Mother, we have our crowning blessing; because through you He has taught us of Himself—eternal Life and Love.

We desire, as best we know how, to express our deep and renewed appreciation of the wisdom, strength, and majesty of Truth as reflected through you, and the infinite tenderness of that love which bears and forbears, in its Christly purpose to redeem and save.

We desire, also, here and now, to place ourselves anew upon the altar of self-sacrifice on behalf of our sacred Cause, and to extend our deepest assurances of unflinching desire and purpose to support you in every way possible to us in this, your hour of seeming persecution, *but of great blessing.*

As "them of old time" were guided, encouraged, and uplifted by trope, metaphor, and symbol, so are you, in this age, being shown the way whereby you and your children are drawn by the *band* of unity into the great *Heart of Love.*

We once again assure you of our supreme desire to love God and one another. We feel that persecution is but driving us nearer to God and to each other; and that the only *real* effect of malicious attack is to strengthen our courage and faith.

We know that you dwell constantly in the secret place of the Most High, because we believe the promises of God, and that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Your loving children,

THE FIRST MEMBERS

Of the Mother Church.

Boston, Mass., June 3, 1899.

THE CHILD.

BY JAMES BUCKHAM.

SITTING in the woodland dim,
Waves of God go over him,
And the bird that sings apart
Seems to voice deep Heaven's heart.

All things intimately seen—
Creeds nor theories between,
All things credible—how sweet
Not to even know deceit!

Ah! if we would only know,
Back to childhood we must go,
Lose the learning of the book,
Take a long, glad, loving look!

If the treasures of ocean were laid at my feet,
And its depths were all robbed of its coral and pearl,
And the diamonds were brought from the mountains' retreat,
And with them were placed all the wealth of the world—
Nor silver, nor gold, nor the spoils of the sea,
Nor the garlands of fame that the world can bestow,
But a purified heart that from sin is set free,
I would ask for thee, friend, on thy journey below.
James A. Garfield.

AFTER a while, the clashing creeds
That lead to strife and hate with men,
Will yield to our superior needs,
And love will prompt the lip and pen.
David Banks Sickels.

Self-love exaggerates our faults as well as our virtues.
Goethe.

MESSAGE OF THE PASTOR EMERITUS.

MARY BAKER EDDY,

To the Mother Church, Boston, Mass., on Communion Day,
June 4, 1899.

My Beloved Brethren:—Looking on this annual assemblage of human consciousness, health, harmony, growth, grandeur, and achievement, garlanded with glad faces, willing hands, and warm hearts,—who would say to-day “What a fond fool is hope”? The fruition of friendship, the world’s arms outstretched to us, heart meeting heart across continents and oceans, bloodless sieges and tearless triumphs, the “well done” already yours, and the undone waiting only your swift hands,—are enough to make this hour glad. What more abounds and abides in the hearts of these hearers and speakers pen may not tell.

Nature reflects man, and art pencils him, but it remains for Science to reveal man to man; and between these lines of thought is written in luminous letters, O man, what art thou? Where art thou? Whence and whither? And what shall the answer be? Expressive silence, or with finger pointing upward,—Thither! Then produce thy records, time-table, log, Traveler’s companion, *et cetera*, and prove fairly the facts relating to the thitherward,—the rate of speed, the means of travel, and the number *en route*. Now what have you learned? The mystery of godliness—God made manifest in the flesh, seen of men, and spiritually understood? And the mystery of iniquity—and how to separate the tares from the wheat—that they consume in their own fires, and no longer kindle altars for human sacrifice. Have you learned to conquer sin, false affections, motives, and aims,—to be not only sayers but doers of the law?

Brethren, our annual meeting is a grave guardian, it requires you to report progress, to refresh memory, to rejuvenate the branches and vivify the buds, to bend upward the tendrils and incline the vine toward the parent trunk. You come from feeding your flocks, big with promise: and you come with the sling of Israel’s chosen one to meet the Goliaths.

I have only to dip my pen in my heart to say, All honor to the members of our Board of Lectureship connected with the Mother Church. Loyal to the divine Principle they so ably vindicate, they earn their laurels: history will record their words, and their works will follow them. When reading their lectures I have felt the touch of the spirit of the Mars Hill orator, which always thrills the soul. I have the great pleasure to report that within the last month there have been added to this Board the talent, influence, and experience of the distinguished Hon. William G. Ewing of Chicago, Ill., and Judge Joseph R. Clarkson of Omaha, Neb.

The members of the Board of Education, under the auspices of the Massachusetts Metaphysical College, have acquitted themselves nobly. The students in my last class in 1898 are stars in my crown of rejoicing.

We are deeply grateful that the church militant is looking into the subject of Christian Science; for Zion must put on her beautiful garments—her bridal robes;—the hour is come: the bride (Word) is adorned: and lo, the bridegroom cometh! Are our lamps trimmed and burning?

The doom of the Babylonish woman, referred to in Revelation is being fulfilled. This woman, "drunken with the blood of the saints and with the blood of the martyrs of Jesus" "drunk of the wine of her fornication,"—would enter even the church, and retaining the heart of the harlot and the purpose of the destroying angel, pour wormwood into the waters—the disturbed human mind—to drown the strong swimmer struggling for the shore—aiming for Truth—and if possible poison such as drink of the living water. But the recording angel, standing "with right foot on the sea and his left foot on the earth," has in his hand a book open (ready to be read); that uncovers and kills this mystery of iniquity, and interprets the mystery of godliness,—how the first is finished, and the second is no longer a mystery or miracle, but a marvel, casting out evil and healing the sick. And a voice was heard, saying, "Come out of her, my people" (hearken not to her lies) "that ye receive not her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

"Double unto her double, according to her works: in the cup which she hath filled, fill to her double," . . . "For she saith in her heart, I am no widow. . . . There-

fore shall her plague come in one day, death, and mourning, and famine; for strong is the Lord God who judgeth her." That which the Revelator saw in spiritual vision will be accomplished, the Babylonish woman is fallen; and who should mourn over the widowhood of lust, of her "that hath become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean bird"?

One thing is eternally here; it reigns supreme to-day, to-morrow, forever. We need it in our homes, at our fire-sides, on our altars, for therewith win we the race of the centuries; and we have it only as we live it. This is that needful one thing—Divine Science, whereby thought is *spiritualized*, reaching outward and upward—to Science in Christianity; Science in medicine, in physics and in metaphysics.

Happy are the people whose God is All in all; who ask only to be judged according to their works; who live to love. We thank the Giver of all good for the marvelous speed of the chariot-wheels of Truth, and for the steadfast, calm coherence in the ranks of Christian Science.

On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century. Comparing our scientific system of metaphysical therapeutics with *materia medica*, we find it completely overshadows and overwhelms it, even as Aaron's rod swallowed up the rods of the magicians of Egypt. I deliberately declare that when I was in practice, out of one hundred cases I healed ninety-nine to the ten of *materia medica*.

We should thank God for persecution and for prosecution, if thereby ensue a purer protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds. The forts of Christian Science, garrisoned by God's chosen ones, can never surrender. Unlike Russia's armament, ours is not costly as men count cost;—but it is rich beyond price; staunch and indestructible on land or sea;—it is not curtailed in peace, surrendered in conquest, nor laid down at the feet of progress through the hands of Omnipotence. And wherefore? Because it is "Peace on earth, good will towards men,"—a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my desire to say this: and words are not vain when the depth

of desire can find no other outlet to liberty. "Therefore . . . let us go on unto perfection; not laying again the foundation of repentance from dead works" (Hebrews, 6: 1).

A coroner's inquest, a Board of Health, or class legislation is less than the Constitution of the United States; and infinitely less than God's benign government, which is no respecter of persons. Truth crushed to earth springs spontaneously upward, and whispers in the breeze man's inalienable birthright—*Liberty*. "Where the spirit of the Lord is, there is liberty." God is everywhere, nor crown nor sceptre, nor rulers rampant can quench the vital heritage of freedom—man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. Man cannot punish a man for suicide—God does that.

Christian Scientists abide by the laws of God and the laws of the land; and following the command of the Master they go into all the world, preaching the gospel and healing the sick. Therefore be wise and harmless, for without the former the latter were impracticable. A lack of wisdom betrays Truth into the hands of evil men as effectually as a subtle conspirator; the motive is not as wicked, but the result is as injurious. Return not evil for evil, but overcome evil with good. Then whatever the shaft aimed at you or your practice may be, it will fall powerless, and God will reward your enemies according to their works. Watch and pray daily that evil suggestions, in whatever guise, take no root in your thought, or bear fruit. Ofttimes examine yourselves and see if there be found anywhere a deterrent of truth and love, and hold fast that which is good.

I reluctantly foresee great danger threatening our nation,—imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast—all concomitants of Christian Science—is taking strong hold of the public thought throughout our beloved country and in foreign lands, and is tending to counteract the trend of mad ambition.

There is no night but in God's frown; there is no day but in His smile. The oracular skies, the verdant earth—bird, brook, blossom, breeze, and balm—are richly fraught

with Divine reflection: they come at Love's call. The nod of Spirit is nature's natal.

And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust!—and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this Rock of Ages, return and plant thy steps in Christ, Truth, the Stone that the builders reject. Then will angels administer grace, do thy errands, and be thy dearest allies. The Divine law gives to man health and Life everlasting—gives a soul to Soul, a present harmony wherein the good man's heart takes hold on Heaven—whose feet can never be moved. These are His green pastures beside still waters, where faith mounts upward, expatiates, strengthens, and exults.

Lean not too much on your Leader: trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus. Refrain from public controversy; correct the false with the true—then leave the latter to propagate. Watch and guard your own thoughts against evil suggestions, and against malicious mental malpractice, wholly disloyal to the teachings of Christian Science. This hidden method of committing crime—socially, physically, and morally—will ere long be unearthed and punished as it deserves. The effort of disloyal students to blacken me and to keep my works from public recognition—students seeking only public notoriety, and whom I have assisted pecuniarily and striven to uplift morally—has been made too many times, and has failed too often, for me to fear it. The spirit of Truth is the lever which elevates mankind. I have neither the time nor the inclination to be continually pursuing a lie—the one evil or the Evil One. Therefore I ask the help of others in this matter, and that according to the Scriptures my students reprove, rebuke, and exhort. A lie left to itself is not so soon destroyed as it would be with the help of the truth-telling. Truth never falters nor fails; it is our faith that fails.

All published quotations from my works must have the author's name added to them; quotation-marks are not sufficient. Borrowing from my copyrighted works without credit is inadmissible. But I need not say this to the loyal Christian Scientist—to him who keeps the Commandments. "Science and Health with Key to the Scrip-

tures," has an enormous strain put upon it, being used as a companion to the Bible in all your public ministrations, as teacher, and as the embodiment and substance of the Truth that is taught;—hence my request that you borrow little else from it should seem reasonable.

Beloved, that which purifies the affections strengthens them, removes fear, subdues sin, and endues with Divine power; that which refines character, humbles, exalts, and commands a man; and obedience gives him courage, devotion, and attainment. For this hour, for this period, for spiritual sacrament, sacrifice, and ascension, we unite in giving thanks. For the body of Christ, the life that we commemorate and would emulate—for the bread of Heaven "whereof if a man eat he shall live forever"—for the cup red with loving restitution, redemption, and inspiration—we give thanks. The signet of the great Heart, given to me in a little symbol, seals the covenant of everlasting Love. May apostate praise return to its first love, above the symbol seize the spirit, speak the "new tongue"—and may thought soar, and Soul be.

GOOD RULES AS TO RUMOR.

If you are tempted to reveal
 A tale some one to you has told
 About another, make it pass
 Before you speak, three gates of gold.
 Three narrow gates—first, "Is it true?"
 Then, "Is it needful?" In your mind
 Give truthful answer, and the next
 Is last and narrowest, "Is it kind?"
 And if to reach your lips at last
 It passes through these gateways three,
 Then you may tell, nor fear
 What the result of speech may be.—*Selected.*

EACH day may be a sacred day,
 And every spot a holiest place,
 Where Christ doth manifest His grace;
 Each day wherein we trust, obey,
 And love, is an Atonement day.

Margaret J. Preston.

COMMUNION SERVICE AT THE MOTHER CHURCH.

THE annual Communion service of the Mother Church was observed on Sunday, June 4, 1899. Next to the Mother's visits, this service was the most important event since the dedication of the Mother Church. The occasion was a most inspiring one, and will prove to be memorable in the annals of Christian Science history. The thousands of visiting Scientists coming from all parts of the country—between Maine and California—and a number from England, Australia, and Canada, is strong evidence of the progress being made by the cause of Christian Science in spite of persecution and prosecution.

The most important feature of the service was the Mother's message which is published in full in this issue of the *Journal*. The message was finely read by Mr. John W. Reeder, the First Reader of the Branch church at Roxbury, Mass.

The following Boston papers published good accounts of the meetings, and most of them published the Mother's message in full: The *Herald*, *Transcript*, *Traveler*, *Globe*, *Journal*, *Post*, and *Advertiser*. Space will not permit us to republish the accounts given by all these papers. The following extracts are from the *Boston Herald*:—

Four great congregations in succession filled the edifice of The First Church of Christ, Scientist, the Mother Church of Christian Science, yesterday. Morning, noon, afternoon, and evening witnessed the gathering of multitudes around this monumental structure. They came from near and far: from Oregon and California, from Maine and Florida, the four corners of the republic, and from almost every state between. They gathered from the Bahamas and from transatlantic countries, and from Australia and India in the antipodes.

From avocations crowded with large responsibilities and decorated with distinctions, and from humble callings wherein the only glory to be won is the sense of duty done, they gathered to this shrine upon which the only relics laid are the tender memories and hallowed associations that cluster around the cradle of a faith, reared out of the

loving gifts of many lands to her whom they revere as Founder, Leader, and spiritual Mother.

A simple service, the annual Communion of the Mother Church, drew these thousands from their distant homes.

No gorgeous ritual, no panorama of ecclesiastical pagantry, no splendors of art, no enthralling oratory, no magnetism of great personalities, nor even the expectation of spirited debate on questions of moment to their faith, attracted this host to Boston. A few minutes of silent prayer and a few words of exhortation, admonition, and instruction from their Leader alone marked yesterday's exercises different from the ordinary Sunday morning service in a Christian Science temple of worship.

Strangers to the faith looked on with surprise as, early in the morning, the streets around the Mother Church were filled with waiting multitudes, eager to gain admission to the edifice. Nearly three hours before the hour announced for the first service the throng began to gather, and no sooner were the doors opened than every pew and every aisle and every corner of the large auditorium was filled.

And then another throng began to gather in the streets. As the hour for the noon service approached, the crowd extended up Norway Street a block away, and along Fal-mouth Street almost an equal distance. The first service was finished at 11.45 A.M., and those within the church poured out through the side doors, while the waiting throng were admitted through the main entrance.

Throughout the day this arrangement prevailed, and, despite the great numbers in attendance, there was no confusion, no indecorum, nothing unfitting the sacred place or the occasion.

Within the auditorium the scene was as beautiful as it was unostentatious. The Sabbath morning sunshine drifted in through the stained windows, throwing a mellowed light over chancel, pews, and galleries. A wealth of hydrangeas, lilies, and palms adorned and almost concealed the front of the pulpit platform, while in the centre, beneath the Readers' desks, a large vase of beautiful cut flowers rested. Tall palms half concealed the columns on either side of the platform which support the clusters of electric lights, and a number of splendid ferns relieved the choir balcony above the platform. These flowers constituted the only attempt at decoration, the soft and harmonious

colorings of the walls and windows assisting of themselves to lend a simple, refined, and fitting effect to the ensemble.

But perhaps the most pleasing color effect of all was that gathered from the compact congregation in the pews. The bright-hued June toilets of the women dominated the mass, and were aided in their effectiveness by the soberer garments of the men. The circle of humanity in the large gallery which sweeps around three sides of the auditorium served to prevent the quiet beauty of the upper walls and ceiling from being overpowered by the stronger coloring on the main floor. The bright morning light happily emphasized every pleasing feature of the scene, and it is safe to say, that rarely has a more beautiful spectacle greeted the eye of an occupant of a Boston pulpit than that which was gazed upon from the platform of The First Church of Christ, Scientist, yesterday morning.

The arrangements for seating the congregations were entirely democratic in character. Except a couple of pews in the gallery intended for representatives of the press and a single pew on the main floor, every seat in the house was at the service of whomsoever might first reach it. The reserved pew on the main floor was held for and occupied by the Countess of Dunmore, her son, Lord Fincastle, and her daughter, Lady Mildred Murray, who had come to America especially to be present at this annual communion. The countess and her husband, the Earl of Dunmore, are Christian Scientists, as are also their children. Lord Dunmore did not accompany his family.

Lady Dunmore and her daughter came from England, and Lord Fincastle, who is a gallant young officer in the British army, and who recently received the Victorian Cross in recognition of his services to his country, left his regiment in India to join his mother at this service. He will return to his duties immediately.

The reservation of a pew for the Countess of Dunmore and her family was wholly a matter of international courtesy, and not in any sense a tribute to their rank. It was intended simply as a compliment to the country of which the party were distinguished representatives. It was evidently accepted in this sense, for when the church became crowded and the aisles were filled, Lord Fincastle and his sister, who is a young woman about nineteen or twenty years of age, arose and surrendered their seats to two older

women. They stood in the aisle during the remainder of the service.

At the ten o'clock service, Judge Hanna, the First Reader of The First Church of Christ, Scientist, made the announcement that the Rev. Mary Baker G. Eddy, the Founder of the denomination, would not be present during any of the services. This announcement was scarcely unexpected, as it has been Mrs. Eddy's almost invariable custom to remain away from the great gatherings of the denomination. Even on the occasion of the dedication of the Mother Church, when many of her followers ardently hoped to have her with them, and when the occasion was peculiarly a testimonial of love and reverence for her, she remained at her home in Concord, N. H.

It was then explained that she wished to discourage personal adulation as much as possible, and to direct the thoughts of those who accept her teachings to the faith rather than to the Founder of the denomination. Familiarity with this constant purpose on Mrs. Eddy's part prepared those present yesterday for the announcement that she would not be present at the services.

There was very little in the order of exercises yesterday to indicate the exceptional character of the occasion. Even the great size of the congregations is no unusual feature at The First Church, for every Sunday the services are attended by a throng which exhausts the capacity of the church. The main point of difference was the scene upon the streets outside the edifice and in the vestibules and corridors, which, before each service, were as crowded as the sidewalks.

Some of those who came to attend the exercises were prepared for the possibility of not being able to obtain admission to the morning services, and brought luncheon with them. After the noon service quite a number of these thoughtful worshippers could be seen seated on the church steps and at other points of vantage, quietly refreshing themselves with sandwiches and cake, preparatory to the opening of the doors for the afternoon service.

Each of the four services was exactly like the others. Perhaps, to a stranger, the least conspicuous feature was that which gave the occasion its name—the annual Communion. It consisted only of a brief period of silence, followed by the repetition of the Lord's Prayer.

No material elements lay upon the altar, no bread nor

wine passed from hand to hand and lip to lip. With bowed head and bended knee, and in a silence so profound that it seemed itself to proclaim the resolving of substance into spirit, the multitude which had made this pilgrimage from distant states and countries to their mother shrine received the spiritual sacrament for which they had come so far. And high over organ arch and pulpit and the heads of the worshipers, the painted words of the beloved apostle reflected back the Sabbath light upon the congregation, laden with the message, "God is Love."

The dominant note of the Christian Science Communion service is Love. The word pervades all that the church teaches concerning the feast. There are no material elements present. The idea is communion with a living Christ, and not a memorial of Christ dead. Prior to extending the invitation to commune, Judge Hanna read the following exposition of the nature of baptism and the eucharist from the text-book, "Science and Health with Key to the Scriptures:"—

"Our baptism is a purification from all error. Our church is built on the divine Principle of Christian Science. We can unite with this church only as we are new born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love,—casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross, our wine the inspiration of Love,—the draught our Master drank, and commended to his followers."

The noon service may be taken for purposes of detailed description, as representative of all the others. After the congregation at the first service had departed, and the second congregation had been seated, the exercises began with an organ voluntary, followed by the singing of the 163d hymn of the Christian Science hymnal, the words of which were written by Mrs. Eddy.

In the pulpit were seated Judge Septimus J. Hanna, First Reader of the Mother Church; Mrs. Eldora O. Gragg, the Second Reader, and Mr. John W. Reeder, the First Reader of the Roxbury Church of Christ, Scientist, who had been selected to read the message of Mrs. Eddy to each of the four congregations.

In the choir gallery were the precentor, Mr. J. Melville

Horner, and the soloist, Miss Marcia Craft, while Mr. Charles Albion Clark presided at the organ.

After the singing of the hymn, Judge Hanna read the Scripture lessons. They were Psalm 91 : 1-6; Isaiah, 54 : 11-17, and Revelation, 12 : 12-17. Then came silent prayer, after which the Lord's Prayer was recited, with interpolations giving the Christian Science interpretation from "Science and Health with Key to the Scriptures," the text-book of the denomination.

At this prayer the congregation does not kneel, but participates with bowed heads. Hymn 36 from the hymnal, "The lifted eye and bended knee," was then sung.

At the annual Communion it is customary to admit new members to the Mother Church. There is no ceremony attending this feature. Not even the names are read out. Yesterday Judge Hanna simply announced that upward of twenty-four hundred and fifty new members had been received. This makes the membership of the church at the present time 14,843.

The tenets of the Mother Church were next read, and also a rule, recently adopted.

At the offertory which followed the reading of this rule Miss Marcia Craft sang with much feeling and expression the beautiful communion hymn of the denomination, "Saw ye my Saviour," the words of which were written by Mrs. Eddy.

At this point in the services Judge Hanna said,—

"Our Mother and Leader is not physically present with us to-day. This fact, however, her thoughtful and loving kindness has compensated for by the message she has sent us; a helpful and strong message—strong in the strength which God supplies through his appointed one."

Judge Hanna then presented to the congregation Mr. John W. Reeder, who, he explained, had been invited and was glad for the privilege of reading, the "Mother's message" at the services.

The reading of the message was listened to by the congregation with the closest attention throughout.

Hymn 166, "Here, oh my Lord, I'd see thee face to face," etc., was sung by the congregation at the close of the reading, and then came the Communion service proper. Judge Hanna gave a brief and simple invitation. He said:

"I now invite all present, whether members of this church or not, and communicants of other churches if there

be any present, to enter with us into the inner sanctuary of Soul for a brief moment, into the Holy of Holies, into the secret place of the Most High and the most nigh, for there is nothing so near as infinite Love. Let us now kneel in silent, peaceful, joyous communion with our Father and Mother God."

The great congregation, which had not knelt at the earlier prayer of the service, with one accord arose and assumed the attitude of supplication. Only a few persons in the church remained seated, indicating the fact that there was a comparatively small number of persons present who had been drawn to the service through mere curiosity.

During the period of silent prayer the breathing of the congregation could almost be heard. At its close, the congregation still kneeling, and led by Judge Hanna, repeated the Lord's Prayer with great distinctness and solemnity.

The "Scientific Statement of Being," a quotation from the text-book of the denomination, was given, and then the full, round, rich voice of Judge Hanna pronounced the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

And then the service, which had drawn thousands of men and women from regions thousands of miles away, was over.

The afternoon and evening services were attended by throngs almost as great as the earlier ones. Many persons waited in the vicinity of the church for the opening of the doors through the latter half of the afternoon. At the evening service there were numerous strangers present, among them several clergymen of other denominations. It was estimated last night that the aggregate number of attendants at the several services was nearly six thousand.

RELIGION is no leaf of faded green,
Or flower of vanished fragrance, pressed between
The pages of a Bible; but from seeds
Of love it springeth, watered by good deeds.

J. T. Trowbridge.

FOR the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

Frederick W. Faber.

THE ANNUAL CHURCH MEETING.

TO meet her faithful followers face to face and to speak a few words of encouragement to them, the Rev. Mary Baker Eddy attended the Annual Meeting of The First Church of Christ, Scientist, in Boston, Tuesday afternoon, June 6. The meeting was held in Tremont Temple, in order to permit as many of the members as possible to attend, the Mother Church being much too small for such a meeting. This was the largest meeting in the history of the Church, fully three thousand persons being present.

At the last of the four Communion services held at the Mother Church on Sunday, June 4, S. J. Hanna stated that it would be best for those who had arranged to go to Concord, N. H., the home of Mrs. Eddy, to defer their visit until after Wednesday. It was then taken as a hint that some opportunity might be afforded the visiting Christian Scientists of seeing their Leader in Boston.

Mrs. Eddy arrived in the city Monday afternoon at half past four. A carriage was waiting for her at the depot, which took her to her town house, 385 Commonwealth Avenue, where she was hospitably entertained by Judge and Mrs. Hanna, who reside there.

At a quarter past two o'clock, Mrs. Eddy entered the auditorium of Tremont Temple escorted by Judge S. J. Hanna. The audience arose and remained standing respectfully until she was seated. Mrs. Eddy was attired in a quietly elegant gown of gray satin covered with exquisite black lace. Her remarks were very brief.

Mrs. Eddy returned to Pleasant View, Concord, N. H., on the five o'clock train Tuesday afternoon.

The appearance of Mrs. Eddy at the Annual Meeting and her return journey to New Hampshire in one day, indicate that she is not at all paralyzed.

Judge S. J. Hanna presented Mrs. Eddy to the audience with the following words:—

Beloved Friends:—Whatever the disappointment we may have felt because of the absence of our Leader and Mother from our Communion service is more than compensated for by the fact that she is now here. You all

know her and you all love her. She knows you all and loves you all; and perhaps it will not be amiss for me to remark, by way of parenthesis, that she is in the enjoyment of excellent health. (Laughter and applause.) I regret to say, so far as I am personally concerned, that she is here rather to hear than to be heard. Nevertheless, possibly we may hear from her before the meeting closes. I hope so, and yet I have no authority to say so. Now will the audience join in singing, "Shepherd, show me how to go."

After the singing of this hymn and also the Communion hymn, "Saw ye my Saviour?" both of which were written by Mrs. Eddy, the report of the Treasurer was read, after which Rev. Mr. McKenzie said:—

I do not think that it has been customary to have a formal vote of acceptance of the reports from the Treasurer, so that with this reading of it we shall consider it accepted. The interruptions in our order of business are a perfect delight to us. I have to announce another interruption, that is, it means that the real order of business will be taken up, and our beloved Leader will speak a few words to her children.

Mrs. Eddy then addressed the audience as follows:—

My Beloved Brethren:—I hope I shall not be found disorderly, but I wish to say briefly that this meeting is very joyous to me. Where God is we can meet, and where God is we can never part. There is something suggestive to me in this hour of the latter days of the nineteenth century, fulfilling much of the Divine law and the gospel. The Divine law has said to us,—

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour—the special demand. We begin with the Law as just announced, "prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing," and we go to the Gospels, and there we hear,—

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here—bitter waters; but he also knows they embark for infinity and anchor in Omnipotence.

O, may this hour be prolific, and at this time, and in every heart, may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony, I am thy deliverer. Of His own will begat He us with the Word of Truth. Divine Love has strengthened the hand and encouraged the heart of every member of this large church. O, may these rich blessings continue and be increased! It hath opened the Gate Beautiful to us, where we may see God and live, see good in Good, God All, One, one Mind, and that Divine, love our neighbor as ourselves, bless our enemies. Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter.

It will waken the dreamer: the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician,—never loses a case. It binds up the broken-hearted, heals the poor body, whose whole head is sick and whose whole heart is faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father's house wherein are many mansions, many welcomes, many pardons for the penitent. Ofttimes I think of this in the great light of the present, the might and light of the present fulfilment thereof. So shall all earth's children at last come to acknowledge God, and be one, inhabit His Holy Hill, the God-crowned summit of Divine Science, the Church militant rise to the Church triumphant, and Zion be glorified. (Prolonged applause.)

At the conclusion of her remarks Mrs. Eddy retired from the platform, while the congregation rose and joined in the singing of the Doxology.

ORDER OF EXERCISES.

The meeting was called to order by the President of the Church, Mr. Albert Metcalf. The hymn, "O'er waiting Harpstrings of the Mind," by Rev. Mary Baker G. Eddy, was sung. The twenty-seventh Psalm was then

read. This was followed by selections from the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

Then came the usual silent prayer followed by the Lord's Prayer.

It was announced that the following persons had been elected to fill the offices of the Church for the ensuing year. Rev. William P. McKenzie, President; William B. Johnson, Clerk; and Stephen A. Chase, Treasurer.

The retiring president, Mr. Albert Metcalf, then introduced Rev. William P. McKenzie, president-elect, as follows:—

Friends, it affords me exceeding pleasure to present to you the president-elect for the current year, the Rev. William P. McKenzie of Cambridge.

Mr. McKenzie addressed the meeting as follows:—

Ladies and Gentlemen:—You have come from the north and from the south and from the east and from the west up to this Mount Zion, this height of spiritual exaltation heretofore unreachd, and it is my pleasing task to give you greeting. I might have found many objections to myself as a candidate for this office of responsibility as the servant of the whole church. Such a position might seem to require greater age and experience and wisdom than I possess; but when I recognize that you are the elect of Christ, the chosen light-bearers for this age and for the world, I know in my heart that I love you all, and perhaps lowly love will compensate for other lack. I know that we all pray to our loving Father that we may have, through Divine graciousness, the strength to emulate the example of our beloved Leader, since through the meekness and the majesty of her love she has become the greatest in the whole world because she is the servant of all. (Applause.) For many years she has been bearing all things and enduring all things that she might protect the laborers in this great cause.

We have all watched with delight the patience and the zeal of the birds as they build their nests, as with twigs and threads and straws and locks of wool they make a protection for their little ones. Think of the fidelity of the mother bird! When the nights are chill with frost she warms her nestlings with her own heart. With her own body she shelters them from the drip of the rain or the

beating hail; and that makes us understand the picture of the poet who gives us a description of the unseen Mind and lets us know the quality of the divine Love, when he says,—

“He shall cover thee with his feathers, and under his wings shalt thou trust.”

And that picture makes us think also of the protecting care of our visible Leader and Teacher, who during these many years has been perfecting various organizations for the protection of the unfledged broods; but from the inclemency of human thought, and from the insidious approach of the serpent, herself has been our protection. And now the time is coming for us to understand that, as the bird must learn to use his wings, and must find his home in the whole heavens, so we must rise out of the limits of organization, out of that which is limited and temporal, into a higher glory of life. We read in “Miscellaneous Writings,” by Mary Baker Eddy, that “what mortals hear, see, feel, taste, smell, constitute their present earth and heaven: but we must grow out of even this pleasing thralldom, and find wings to reach the glory of super-sensible Life; then we shall soar above, as the bird in the clear ether of the blue temporal sky.”

Why is it necessary for Christian Scientists to rise to higher glory of life and to greater beauty of holiness? Because Christian Science is the great active force in human consciousness to-day. There is not one thought or movement that claims leadership in human thought which has sufficient coherence and consistency to lead the van of progress. Everything else that is being presented to mankind to-day is a house divided against itself.

REPORTS OF OFFICERS.

The Treasurer's report was read showing a balance on hand of \$10,098.26.

The report of the Clerk was then read as follows:—

To the Members of The First Church of Christ, Scientist,
—the Mother Church.

Dear Brethren and Sisters:—Since the last general assembly of this Church, held October 6, 1896, events have taken place which are of utmost importance to the welfare and progress of the cause of Christian Science from

both a material and a spiritual point of view. These have come to us through our beloved Leader and Mother, the Rev. Mary Baker Eddy; through her ceaseless love, her continued sacrifices, and her labors for the uplifting of all mankind.

As the time allotted for this meeting will not admit of giving to you a detailed account of all the good that has come to us from our Leader, and as these may be found in full in the back numbers of the *Christian Science Journal*, only a brief reference to them will be made here.

A MUNIFICENT GIFT.

January 15, 1898, Mrs. Eddy caused an instrument to be executed by which she gave to this Church the real estate of the Christian Science Publishing Society, which comprises the buildings now occupied by the Society at Nos. 95 and 97 Falmouth Street, Boston, Mass., and valued at that time at no less than \$22,000. In this gift Mrs. Eddy has reserved for herself only the right to occupy such room as may be necessary to carry on the publication and the sale of the books of which she is the author, and the literature connected therewith.

By this instrument she also gave to this Church the *Christian Science Journal*, the *Quarterly*, and all the publications of the Society, and also every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name. All the moneys and assets thereof are to be held in trust by three trustees, who are to manage the business affairs of the Society. All accruing profits over and above the actual running expenses of the business are to be turned over to the Treasurer of the Mother Church (*February Journal*, not verbatim). At the time this gift was made the value was estimated at \$50,000, but at the present date is very much increased. The following is a copy of the letter sent to our Mother acknowledging the gift.

January 18, 1898.

REV. MARY BAKER G. EDDY.

Beloved Mother:—Without formality, but with hearts overflowing with gratitude inexpressible, we hereby tender you our deepest thanks for your munificent gift to our beloved Church, The First Church of Christ, Scientist, in Boston, Mass.,—The Mother Church,—and thanking God meanwhile for His infinitely greater gift to us in you, our

Mother in Christ, our divinely appointed Teacher, Leader, and Guide who leadeth us indeed "beside still waters."

This letter bore the signatures of those present.

THE DEAR CHILDREN REMEMBERED.

May 20, 1898, Mrs. Eddy deeded in trust to the Mother Church the sum of four thousand dollars to be invested in safe bonds for the "Dear Children contributors of the Mother's Room," the said sum to remain on interest till it is disbursed in equal shares to each contributor when he or she shall arrive at the legal age to receive his dividend with interest up to that date.

SPIRITUAL PROVISION.

By the direction of Mrs. Eddy a Board of Education has been created consisting of four members:—a president, a secretary, a treasurer, and a teacher in obstetrics. This Board is to act under the auspices of the President of the Massachusetts Metaphysical College which was chartered by the state in 1881. The object of this Board is to prepare for teachers of Christian Science those persons whose Christian lives and the fruits thereof—healing the sick and reforming the sinner—give proof of their worthiness to receive the honors conferred by the President of this college, and thus be legally authorized to teach Christian Science Mind-healing. The first session of this Board was held in January, 1899.

BOARD OF LECTURESHIP.

Also by the direction of Mrs. Eddy a Board of Lectureship has been established in accordance with a Church By-law, and under the supervision of the Mother Church.

Lectures have been delivered in more than two-thirds of the states and territories in the Union, and in Canada. These lectures have generally been attended by very large audiences, and in many instances the largest auditoriums were crowded to their utmost capacity. The newspapers in the places where the lectures have been delivered have printed copious extracts, and in several localities the entire lectures have been published.

The good that these lectures have done cannot be estimated to-day, but one result is clearly apparent, that through them the masses of the people are afforded oppor-

tunities to learn the facts about Christian Science and the practicality of its teachings,—healing the sick and destroying the desire to sin. Furthermore, misrepresentations, either through ignorance or wilful intent, in regard to Mrs. Eddy and her book, "Science and Health with Key to the Scriptures," are constantly being corrected by these lectures. Under the auspices of the Mother Church three lectures have been delivered, two in the church and the third, owing to the crowded condition of the church at these lectures, was given in Music Hall, which was filled to its utmost capacity, and many were obliged to leave the hall because of the lack of even standing-room.

Although our beloved Pastor Emeritus has not visited the Church in person since we last met, her love for her children has not been without a visible manifestation. Many here to-day remember with what joy the Church received her invitation on Communion Sunday, July 4, 1897, to visit her at her home in Concord, and the message of thankful acceptance that was telegraphed to her. The pilgrimage of the two thousand five hundred who went to Concord July 5, the many happy incidents connected therewith; the welcome by Mayor Woodworth; the address by our Pastor Emeritus, as well as remarks by other speakers, were reported in the Concord and the Boston newspapers, and were also published in the August number of the *Christian Science Journal*, 1897. But these reports cannot express the unspoken joy and the feeling of gratitude for this great and unexpected privilege. Many who were present on that day, for the first time beheld the face of the one through whose love and labor they had been raised from hopeless invalidism to perfect health, and were enabled to greet her as she arose to deliver her address on that memorable occasion. Truly their cup of joy was running over.

SERMON.

June 5, 1898, our Pastor Emeritus preached to the whole world through that great message to this Church, "Christian Science vs. Pantheism," which was read at both services to overflowing audiences.

BRANCH CHURCHES.

Since January, 1899, three branch churches have been established in the suburbs of Boston: Chelsea, Cambridge, and Roxbury. These were organized for the purpose of

supplying a need that was felt in their respective districts, and also to relieve the overcrowded condition of the Mother Church. The aggregate membership of these churches is 186 with an average attendance of 609. Notwithstanding the opening of these three churches, the attendance at the Mother Church is very large, and often the standing-room is severely taxed.

The total membership of the Mother Church to-day is 14,843. Of this number 2,469 were admitted at the last semi-annual meeting, June 3. This membership includes residents of every state and territory in the United States; Canada, Mexico, England, Scotland, Wales, France, Germany, Hungary, Russia, Norway, Australia, India, Hawaii, and the Bahama Islands.

Truly the prophecy of Isaiah is being fulfilled: that the earth shall be full of the knowledge of the Lord as the waters cover the sea, and the isles that have waited for his law have received it. This law that is written in the hearts of men is that which bringeth forth fruits meet for His kingdom.

The members of this Church are preaching in many lands the gospel of Jesus Christ with the signs following. And this Church is the fruit of the life and the labors of one God-led woman, whose members love to call her Mother and themselves her children; and wherever Christian Science is taught and practised in obedience to the teachings of "Science and Health with Key to the Scriptures," the name of Mary Baker Eddy, its author, who has given to the world in this book the spiritual, practical, and demonstrable interpretation of Jesus' teachings will be revered, for Jesus himself has given his word that whosoever will serve him, his Father will honor.

The following report of the work in the Sunday School was read.

Report of the Children's Sunday School of the Mother Church from October 6, 1896 to May 31, 1899.

The Children's Sunday School of the Mother Church was organized October 5, 1895, by the Christian Science Board of Directors, and the following rule was adopted by them:—

"Children under twelve years of age shall be admitted to the Sunday School; but none shall remain therein as scholars after they are fifteen years old."

Since the last report was given there have graduated from the Sunday School twenty-four scholars.

Six new classes have been formed, making the total number of classes at present ten.

Nine teachers have been elected, three to fill vacancies caused by resignations.

The average attendance has been 109. The largest attendance was 162. The smallest attendance 44.

The average collection was \$3.67. The largest collection was \$6.51. The smallest collection was \$1.52.

On Communion Days there have been no sessions of the Sunday School.

On two Easter Sundays the children of the Sunday School have visited the Mother's Room.

Officers elected for the ensuing year are:—

Superintendent, Thomas W. Hatten.

Assistant Superintendent, Miss Rachel T. Speakman.

Secretary, Miss Lillian Brainard.

"Shepherd, show me how to go," written by Rev. Mary Baker G. Eddy, was sung by Miss S. Marcia Craft, the solo singer of the Mother Church.

An hour and a half was then spent in hearing the most encouraging reports of the progress of the work in the Field. Reports were received from all parts of the United States and from Canada, England, Dawson City, and Australia.

Letters received from Kansas City, Mo., and Edinburgh, Scotland, and also a telegram from South Bend, Ind., were read.

After a most interesting and profitable session which lasted nearly three hours, the meeting closed by singing hymn No. 1, and the members of the Mother Church separated to go into their respective fields of labor feeling greatly strengthened and encouraged to labor unceasingly for the good of humanity by healing the sick, comforting the sorrowing, and reforming the sinner.

O lead my blindness by the hand,
Lead me to Thy familiar feast,
Not here or now to understand,
Yet even here and now to taste
How the Eternal Word of heaven
On earth in broken bread is given.

Wm. E. Gladstone.

WEDNESDAY EVENING MEETING,

JUNE 7, 1899.

From the Boston Herald, June 8.

Testimony to Cures.

THE First Church of Christ, Scientist, commodious as it is, was not large enough to hold the thousands of visiting Christian Scientists who wished last night to attend the testimony meeting which is a weekly feature of the church work. The meeting was therefore held in Tremont Temple, and the large auditorium of that edifice was scarcely able to accommodate those who sought to enter. Every seat was occupied, and hundreds of persons stood in the aisles and corners.

Many remarkable instances of recovery from apparently hopeless illness through the instrumentality of Christian Science were related by persons in the congregation, and were listened to with almost breathless interest. But perhaps the most dramatic feature of the evening was an impromptu confession of faith by the congregation in the distinctive claims of Christian Science, and also in several of the fundamental principles which are held by other bodies of Christians. This occurred at the close of the testimonies.

Judge Septimus J. Hanna, who presided over the meeting, addressed the congregation in these words:—

"I would be glad to extend this meeting, but I think the time has arrived when we should bring it to a close. These testimonies could continue all night, and many of us would be glad to hear them, but it is not wise to prolong it much longer. Before closing, however, I will ask those present who know of a certainty that they have been healed through Christian Science to please rise."

Almost every one on the main floor, in the two galleries, on the platform, and in the choir gallery, promptly stood up. When they had resumed their seats, Judge Hanna said,—

"Now, I wish to ask those who know that they have been healed simply through reading 'Science and Health with Key to the Scriptures,' and the Bible, in the light thrown upon it through the reading of this book, to rise."

In response to this request about three hundred persons, scattered throughout the house, arose.

"Our beloved friends of the churches, and especially of the pulpit—some of them—have been somewhat in the habit of charging Christian Scientists with being a Godless people," Judge Hanna said. "Will those who believe in God as the *only* saving power in their lives, please rise?"

Promptly everybody stood up.

"Our good friends have also charged us with being a Christless people, with denying Jesus Christ. How many are there here—Christian Scientists—who believe in Jesus Christ, absolutely and unqualifiedly?"

So far as the reporter could see, not more than a dozen persons remained seated.

"We are also sometimes charged with being a prayerless people. Will those who believe in prayer, and in the power and efficacy of prayer to heal the sick as well as to destroy sin, please rise?"

In response to this request, almost the entire audience rose.

"I will ask those who believe that prayer, in the highest and best sense of the word, is the only healing efficacy, to rise."

There was the same general response to this request.

The meeting opened with a brief religious service. On the platform with the presiding officer, were about fifty of the First Members of the Mother Church, who constitute the governing body of the congregation. The Countess of Dunmore and her daughter, Lady Mildred Murray, also occupied seats on the platform.

The method of procedure in the giving of testimonies was simple. Judge Hanna opened this portion of the evening's exercises with a few remarks.

"I will," he said, "detain you with but one word, and then we shall be pleased to hear from the Field and to receive testimonies as to what Christian Science has done for you and can do for the whole world. May I ask you to speak distinctly, so that you may be easily heard. And, inasmuch as there are many visiting Scientists present, we would be glad if you would make your remarks short and concise, so as to give an opportunity to as many as possible to speak.

"I will say that we have heard, of course, of the return to her home of our beloved Leader and Mother, refreshed

and strengthened as the result of her visit to her church. We are all glad to know that she had a most enjoyable occasion with us, one which she will never forget, and certainly one which we shall never forget. I might also remark here that, strange as it may seem to some, although she arrived in Boston during the business hours of Monday, and remained in Boston all day yesterday, she was not arrested. [Laughter and applause.] I think the world will come to understand some time, and that very soon, that eternal Truth and its representatives cannot be arrested. [Applause.] The meeting is now in your hands."

Some thirty or forty persons arose in succession and spoke. Most of the testimonies lasted but a couple of minutes. A few of the speakers occupied five or ten minutes. Some of the experiences related were very interesting. A convincing air of sincerity marked all of them, the voices of several indicating deep emotion.

Among the afflictions designated as having been relieved by the power of Christian Science were spinal meningitis, cancer, consumption, gouty deposits in the hand, the liquor habit, defective vision, nervous prostration, and numerous other troubles. One speaker said that he had been a cripple, and that Christian Science had cured him.

One of the most interesting speakers was an ex-medical student.

"In justice to Christian Science," he said, "as well as from a heartfelt desire, I wish to give a personal experience—a personal experience which typifies the growth of an individual consciousness living in darkness and ignorance, and coming into the light, the glorious light of Christian Science. Four years ago found me with all preparations made to enter a medical college. At the time I was attending operations as an assistant.

"For eighteen years my mother had been an invalid. Throughout this time physicians and surgeons in New York, Boston, Chicago, Omaha, Cleveland, in number twenty, had striven, but vainly, to cure her of a complication of chronic and organic diseases. The doctors had said that a surgical operation might aid her, and that there was a slight possibility of her recovery. Through fear of this operation she went to a Christian Scientist and was healed in six weeks. I began investigating."

"At the end of a year, having found cases which, to my consciousness, seemed to be cures of consumption and cancer, as well as the cure of my mother, I desired to become a Christian Scientist. From that time to this I have been endeavoring to live the life of a Christian Scientist, and what have I found? I have gained an understanding which enables me to partake of three harmonious meals a day, I obtain the requisite amount of sleep at night, and the other hours of the twenty-four I am living in harmony with divine Principle. My mother gave her testimony in the Mother Church on February 1 last. This evening she is giving her testimony in a Church of Christ, Scientist, in New York City."

A man from North Dakota said,—

"Christian Science found me a physical wreck in 1888. I had been to six or eight different physicians. Each of the physicians said that I had a different disease. To the last one I said I thought it was something else, and he agreed with me. This completely destroyed my faith in *materia medica*.

"As a last resort I turned wholly to Christian Science. The first thing I noticed was that it was a new tongue, that it was not in learning. There was no Christian Scientist within fifty miles of where I then lived. While I was praying to God in the ordinary way I began to reason, and I saw that in Christian Science God is Love; and, getting a glimpse of the spiritual idea of God as taught in the little book by the Rev. Mary Baker G. Eddy, I was healed instantaneously, while believing that I had not one hour of life. I had not been able to turn over in bed, nor move any of my limbs one inch. But I got out of bed and walked to the window, and the next day rode seven miles on horseback."

A lady from Spokane, Wash., said that five years ago she was given up by the best physicians in the city to die. A friend visited her, and said, "Dear, Truth will heal you." A Christian Science healer visited her the next day, and in three weeks she was healed. Three years later, error again assailed her. A terrible hemorrhage came upon her. Her husband said to her, "You will soon be at home; you will soon be with your God." She realized instantly that life was not in the blood, and replied, "No, God is my Life, and Life is eternal. I have work to do here, and I dare not pass on."

This speaker said, in conclusion: "Science and Health has taught us that sickness is a temptation, as well as sin; that it is weakness for us to yield to sickness, and even to yield to death. This is what our Leader, our beloved Mother, has given to the world to-day through Science and Health. And, think of my great joy yesterday that I was able to look on her face and hear her speak in the power of Truth, to hear her loving words that filled this house with love and harmony. I cannot tell you what it was to me. I crossed the continent for this; for the church Communion, and in the holy, happy expectation that I might look upon her face."

A speaker from Fort Worth, Texas, said that six years ago she was ready for the operating table. She went to a Christian Scientist and was instantaneously healed. Last winter there was an epidemic of spinal meningitis in Fort Worth. The doctors lost every case, but not one case treated by a Christian Scientist was lost.

These testimonies are fair samples of the numerous others related last evening. At the close of the meeting there appeared to be no lack of others willing to speak, and the exercises ended only because the hour was late.

LOVE'S REFLECTION.

BY KEYES BECKER.

BESIDE Bethesda's quickening pool he lay,
A wreck of sin,
Not knowing how to demonstrate the way
To enter in.

"Wilt thou be whole?" said Christ unto him then.
He answered, "Sir,
I would be cured, but none will help me when
These waters stir."

"Arise, take up thy bed and walk," said he
Who knew all Truth;
And thus commanded, he was made to be
Again as youth.

Likewise some bed of pain—some mortal thought—
Holds you and me,
Until reflection of God's love is brought
To make us free.

CHRISTIANITY MADE MORE PRACTICAL THROUGH CHRISTIAN SCIENCE.

LECTURE DELIVERED AT KANSAS CITY, MO.
NOVEMBER 30, 1898.

BY ALFRED FARLOW.

THE question is oftentimes asked, From which church denominations does Christian Science gain the greatest following? Those who feel the need of it are the first to accept it, and we find hungry and needy ones in all churches and out of the churches, and in all positions and vocations in life.

Christian Science offers itself as a purely metaphysical method of restoring health and harmony, and for this reason it finds few followers from those who believe themselves successful in material methods. One in trouble is not apt to try a way which cannot be seen by the physical senses so long as he believes the promises of relief in ways that can be seen by these senses. When we have tried all that we can see, and without satisfactory results, we naturally wonder if there is not a remedy that we cannot see. It is at this point that many seek Christian Science, and they are not turned away empty. And while confronted with the uncertainties of mortal existence, its sorrows, sin, sickness, and death, it is pleasant to know that in Christian Science we find a reliable, unchanging, and eternal remedy.

CHRISTIANS NEED CHRISTIAN SCIENCE.

Some Christian people are given to the opinion that they do not need Christian Science. Without the understanding of it they are likely to think this only another ism, and as they believe themselves already settled for life in their religious beliefs, they see no opportunity to be benefited by it.

Hence Christians should understand that this is really a Science, the Science of Christianity which illumines the mental faculties, renders more keen the judgment, and gives the Scientific sense of religion and the practice of it. It is in view of this fact, and with a desire to help Christendom to adopt Christian Science, and to help Christians to adopt their new name, Christian Scientists, that we have

chosen our subject, "Christianity made more Practical through Christian Science."

REALLY A NEW IDEA.

Some ask the question, "Is Christian Science really a new idea?" We are thankful that it is indeed a new idea to this age, for the old ideas have not brought out the desired results. We must have new and better ideas, if we would have new and better results. Our hope of benefits through Christian Science lies in the fact that it is something new.

CORRELATION OF CHRISTIANITY AND SCIENCE.

The Christian Science text-book teaches that right doing is Christian Science, and that which is not right cannot properly be called Christian Science. It is also Christianity to do right. So far as concerns the necessity of the "do" part, there is no difference between Christian Science and Christianity, but Christianity without Christian Science demands that we do right, yet gives us no scientific rule or standard of right. Christian Science teaches the Science of right, and is accompanied with the love of right, because it fulfils its promises of heaven, harmony, here and now.

Through Christian Science the high goal of perfection and perfect bliss is clearly seen to be a future possibility, and this inspires us to untiring and unceasing effort, forasmuch as we know our labor is not in vain in the Lord. There are few indeed who like to work for nothing. A Christian Scientist never tires of his religion, needs not falter nor hesitate, for the way is clearly outlined before him, and the greatness of his possibilities clearly seen.

CHRISTIANITY DEFINED.

We quote from the Century Dictionary a very satisfactory definition of Christianity, and one which we believe to be acceptable to all Christians: "The religion founded by Jesus: conformity to the teachings of Christ in life and conduct."

Christianity is the demonstration or practice of the fullness of Truth or right. This practice may begin in any degree of imperfection, but ends in perfection. We must continue to improve our methods and conditions, until we reach perfection.

CONSISTENCY OF THE NAME CHRISTIAN SCIENCE.

That we may do right, it becomes necessary that we first know the right. That which we know or understand is properly called Science. Right knowledge, or knowledge of right, is pre-eminently Christian, a Christian Science. By this process of reasoning we see the consistency of the name Christian Science as applied to the understanding of Truth, which governs all right conduct. Indeed we could not find a term which so accurately names the understanding of Truth known and practised by our Master.

NEED OF A CERTAIN SENSE OF RIGHT.

Christian Science gives the true sense of right, and enables us to make every act exactly correct, so that we may have no necessity to retrace our steps or experiment.

Mere belief is not practical; hence the need of Christian Science, the demonstrable rule of right. Without this certain sense of right, we are like a sculptor chiseling away at his block of marble without a definite model in thought. You ask him what he is carving, and he replies, "A perfect figure," and yet he has in thought no standard, no model. Meanwhile he is whiling away the hours working at random. He possibly cuts an occasional stroke in the right place, then perhaps spoils it by a mistaken stroke. On the other hand, if he has in thought the perfect model, the first stroke of his chisel is correct as well as each successive stroke. Each blow of the hammer counts, and he speedily carves out his figure.

One not versed in music might occasionally touch a right chord on a musical instrument, and produce harmony by guess. So one might do right from natural instinct or by accident; but we need a certain, positive sense of right, that we may do our work speedily and accurately.

ATTITUDE OF SCIENTISTS TOWARD OTHER SCHOOLS OF RELIGION AND MEDICINE.

It is not a part of the duty of a Christian Scientist to make war upon the differing schools of religion and medicine. Indeed we have great regard for all the institutions of the world which aid in any degree in the spiritualization, harmonization, and advancement of mankind.

People who desire to do right will accomplish something in this line, however insufficient may be their methods. We would not condemn our grandfathers because they reaped

their fields with the crude reap-hook; but we rather honor them because they labored earnestly and cheerfully in spite of the imperfection of their implements. So we would not criticise any effort on the part of Christians who have not yet learned the way of Truth as it is taught in Christian Science. However, only the perfect method is satisfactory, and the constant want of satisfaction with that which is imperfect is a constant call for higher and better methods, and leads on from one improved step to another till we finally reach the perfect. "Necessity is the mother of invention."

The results effected by even a limited degree of understanding of Christian Science satisfies us that the way is correct, though we may feel the need of understanding it better.

The Christian Scientist having outgrown all lesser methods or ideas cannot go back to his former position. A ladder which serves us as we ascend, is only useful to us until we reach the top. After that we have no need of the ladder, unless we expect to descend to the former position.

Progress knows no backward steps. Having once reached Christian Science, we have no further use for the ladder of successive improved beliefs by means of which we have climbed to the point of understanding.

WHY WE HOLD TO OLD WAYS.

We are sometimes slow to take up new ways, though they may be better, especially when we are having reasonable success with our old methods. My father was once a farmer, and at a certain period cultivated his corn with a single horse plow. With it he plowed down on one side of the row, and back on the other. One day a neighbor who was an agent for a newly patented cultivator came to my father's field, and desired to display the new implement, which cultivated both sides of the row at once. At first my father refused. He had been a successful farmer with the single plow, and did not desire the new one; but to please his friend and neighbor, finally allowed him to try the new plow in the field. It did double work, and did it so much better, that my father bought the plow at once, and would not allow it to go out of the field.

There are many people who would hold as eagerly to Christian Science as the most devoted followers, if they only knew how much good there is in it for them.

Some are not willing to leave their religious associates for the new idea. When we were in the primary department in school, we were loath to leave our dear teacher and the classmates so much loved, and yet, that we might go on and finish our schooling, we were obliged to leave them. We could not remain in the primary department, and at the same time finish in the higher departments. We had this consolation, however, that our classmates would follow, though they were not ready to accompany us then, and our teacher would be promoted should he be faithful, and after all, we should have an opportunity to be together.

We have heard people say, "The religion of my ancestors is good enough for me, and I will not dishonor them by taking up a new religion." Such a position is like refusing to use the modern system of lighting our houses, because the dear ones of the past lighted their houses with a pine-knot or a tallow candle. Should we refuse to ride in an electric car because our ancestors who have gone had only the privilege of the horse car? We are of the opinion that many of the venerable, wide-awake, and progressive grandfathers and grandmothers who have gone before us would be among the first to accept Christian Science were they with us to-day.

Every method to improve and advance is commendable, but the most commendable is the perfect way, and "When that which is perfect is come, then that which is in part shall be done away."

PRINCIPLE OF CHRISTIANITY NEEDED.

Jesus' life was the full embodiment of Christianity. His life was an example for all, but that it may become practical to us, it becomes necessary that we understand the Principle and rule which governed his thoughts and acts. It is difficult to follow an example by mere imitation. Without a proper understanding of the whys and hows, we may have neither the ability nor the courage to effect a desired result.

In school life I sought for a number of years to learn the Spencerian system of penmanship by trying to imitate letters in a book. I made very little progress, and neared the end of my school days, a very poor penman, when I entered the class of a young man who taught the principles of correct penmanship. Under his instruction I made more progress in twelve days than I had been able to make

in many years. I knew all the while that my letters were not like those in the copy book, but could not tell why. I needed the science of penmanship to show me just how the correct letters were formed, then I could measure my ill-formed letters by my sense of the perfect letters, and know just where a correction was needed. So we need an understanding of the Principle of goodness and practice of our Master that we may know *how* to do as he did.

GOD, THE PRINCIPLE OF GOODNESS.

God is the Principle of goodness. The whole duty of man is to be Godlike in thought, word, and deed,—to be the image of God. If we have a definite idea of what God is, know the very nature and essence of God, we then shall know just what we have to do to be like Him. We can measure our present selfhood with our correct sense of the ideal man, and see at once wherein we need righting up. This is also true when we undertake to help others.

RULES OF CONDUCT.

The following are some of the rules of conduct which are suggested by a true understanding of God. If God is Good, man, His likeness, must be good. If God is pure, man, His likeness, must be pure. If God is perfect, man must be perfect. If God is Love, man must love, love God, love his neighbor, love even his enemy. If God does not serve the flesh, man must not serve the flesh. If God is Spirit, man must be spiritual. To be spiritual, he must cease to be material. To be God-like we must understand every characteristic and every attribute of God,—all about His habits and ways,—and shape our ways according to this understanding.

TRUE SENSE OF EVIL NECESSARY.

That we may succeed in our effort to live the good and overcome evil, it is important that we understand the unreality and powerlessness of evil, which idea is implied in the understanding of the reality and omnipotence of Good.

STANDARD OF REALITY.

What is reality? What constitutes reality? What makes a thing real? What is the standard of reality? In Science we determine the constituency of a thing by con-

sidering its origin, for the question is not what seems, but what is. God made all that was made, and that all was and is good. The Creator or Cause is Good; hence the creation or effect is good. There is only the good Cause, and the good effect. Evil then is not an entity, but a false sense, an illusion. This is an important lesson in the Science of Christianity, for the power of the Christian Scientist to overcome evil lies in his understanding of its unreality, which is always based upon his understanding of the allness of God, Spirit, and Spirit's creation. As God becomes infinitely great to us, evil must become infinitesimal to us.

JESUS A PRACTICAL CHRISTIAN SCIENTIST.

Christianity is the practice of Truth as it was understood by Jesus. There have been, and are, many systems of religion, but the system practised by Jesus is considered the only true and absolutely correct religion. The excellency of his religion was known by its perfect results. The acts and thoughts of Jesus must have been governed by his understanding of certain methods. That which he knew was a Science. It was the Christ Science, and was therefore Christian.

JESUS, THE DEMONSTRATOR OF TRUTH.

Jesus was the great demonstrator of Truth. He brought out wonderful results in his efforts to heal the sick and cast out evil, and thus proved what could be done through the understanding and reliance upon the divine power, while he taught, "He that believeth on me, the works that I do shall he do also." (He who understands as I understand, and who works as I work, will be followed by the same results.) Christian Science shows *how* the work is done. If you desire to become a mathematician you first call a personal teacher, who works out his problem on the board, thus proving that he understands mathematics, and is indeed a mathematician. You witness this, and believe it, and have not a shadow of doubt, yet this does not make a mathematician of you. You must learn what your teacher understands of the principles and rules of mathematics, then you too can work out the problem. The ideas of the mathematician must come to your thought, that you may not merely witness the personal demonstrator, but see his mind, learn his science. So the demonstra-

tions of the personal Jesus proved that the work could be done, and also proved the correctness of his rule. The coming to human consciousness of his ideas,—his mentality,—which is called the second coming of Christ, gives the method of his demonstrations; hence the statement, "Unto them that look for him shall he appear the second time without sin unto salvation."

If we seek beyond the personal Jesus, who proved by his work what can be done, and learn the ideas which he used, and which enabled him to do the works, we, too, may be able to do the same, and thereby find salvation from our mistaken efforts, and the discords which follow.

MORE THAN BELIEF ATTAINABLE.

We must be wakened out of the belief that mere belief is the limit of our attainment. We need to learn that there is a Science attainable, by which we can know God, and use Him. Most people believe in God, but we need more than belief. God is an ever-present help, and our lack of benefits is due largely to our lack of understanding as to how to approach God, and utilize the divine help, always ready for us. We need first to know what God is, His nature and essence. We then shall understand how to pray, how to seek and find divine aid, how God helps us, why He helps us, why it is possible for Him to help us, under what conditions the help is attainable. Many could do more even with their present degree of goodness if they could add more understanding to their goodness. We are assured that the best man in the world who is still without Christian Science would be better and accomplish more with it.

CORRECT DIAGNOSIS OF DISEASE.

The physician who is able most accurately to diagnose his case is considered the most ready and successful; because he knows at once the proper remedy to deal out; otherwise he is obliged to experiment. The physician who makes his diagnosis by feeling the patient's pulse and examining his physique, and does not take into consideration his mental condition, is like a would-be teacher in mathematics, studying a mass of figures which are the result of an erroneous effort to solve a problem, when he has no knowledge of the rule, yet hoping to find the pupil's error.

We must first understand the rule of harmony. We must have a true sense of what constitutes or maintains health, then we can readily know what is wanting in us to make health. We do not call darkness an entity. We do not consider it something, but the want of something—the want of light. Light is the real, and darkness the want of reality, nothingness. So, discord should be understood as the want of harmony, error the want of Truth, sickness the want of health. If God, infinite Spirit, Mind, Love (the Light), is ever-present, and fills all space, then discord, error, sickness (the darkness), must be everywhere absent and nowhere in space. The best remedy for disease and the best known preventive is the divine aid. In all ages of the world those who have trusted God most implicitly have fared the best. Jesus was never known to be sick. When the children of Israel served God, they found harmony, health, and success. When they served evil, they found discord and failed. All Christians will admit that all things are possible with God, and that if we have a sufficient degree of trust in God, or realization of the divine presence, we can be saved from any difficulty into which we may have fallen, and that the same faith will make us absolutely safe at all times, and under all conditions. If this be true, then a lack of faith or trust in God is the real cause of disease and trouble, if indeed there be a real cause for disease. You may say, "I am sick because I have overeaten, I have exposed myself to the weather, I have overworked myself," and yet you know that if you realize sufficiently the divine presence you could endure any amount of legitimate labor or exposure without harm. You could "run and not be weary," "walk and not faint."

TRUTH, THE REAL HEALER.

If we would be healed of disease and the liability to disease, we must be healed of our lack of trust in God. The three Hebrew boys are said to have been safe in the burning fiery furnace. This was not because they were clothed in asbestos, or some other non-combustible matter, but it was because of their consciousness of the divine presence and power. It was not the peculiarity of their physical condition, but their mental condition, which preserved them. We cannot trust a stranger, hence we must know God, know His very nature and essence, know His om-

nipotence and omnipresence sufficiently that this knowledge may rule out our fears. The true Science of Being teaches us that God is Spirit, Mind, in contradistinction from matter or physical personality. This new and enlarged sense of God makes God more, and that which we fear, less to us. Indeed it makes God All, and evil, the supposed cause of trouble, nothing to us. The things which are mountains to our material sense, are nothing to God. God is the only Cause, and there is nothing made which He has not made, and all that He has made is real and good.

GOD IS SPIRIT—BASIC LESSON OF SCIENCE.

Jesus on one occasion produced certain arguments, and advocated a certain method of worship, and offered, as his reason for such, the statement which is the basis of all true Science, namely, "God is Spirit." Why is it not necessary to go to Jerusalem, neither to "this mountain" to worship God? Because God is infinite Spirit, everywhere present. Why, "Be not afraid"? Because God is Spirit, and "In Him we live, and move, and have our being." We are always safe in His presence, and there is no place where He is not. Why, "Take no thought for your life"? Because God, Spirit, is the only Life, and man lives because God is Life.

JESUS TAUGHT A NEW IDEA OF GOD.

Jesus' new ideas of worship, his new ideas of medicine, his new ideas of all things were based upon his new ideas of God. He said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Here we have the declaration that the true knowledge or Science of God and His creation is essential to that life or state of being which is eternal, and free from sin, disease, and death.

SCIENCE OF GOD, BASIS OF ALL TRUE SCIENCE.

Science is the knowledge of that which exists, including the Creator and the creation. The Science of God is the basis of all true Science. A true understanding of the Creator embodies a true understanding of the creation. We do not know all about God till we know what He has created and how He has created it. A true understanding of the creation includes the true understanding of that

which is not God's creation. A true understanding of the true is also a true understanding of the false.

PRACTICE MAKES PERFECT.

The follower of Jesus may not at first bring out results equal to his, yet by growing in goodness and spirituality he hopes constantly to improve his proficiency. We are commanded to be perfect, even as our Father which is in Heaven is perfect, and "Practice makes perfect." The pupil in mathematics just beginning the solution of the simple problems in addition may not be able to demonstrate the propositions or solve the problems in the higher branches; yet by practice and progress he hopes to attain to the proficiency of his teacher. If you had said to your teacher in mathematics, "I do not believe there is anything in it," and had refused to demonstrate the rule, you never would have proved to yourself that mathematics is a demonstrable Science. Christian Science, like music or mathematics, must be practised to be understood. Each successive lesson must be taken in its turn and practised, that we may develop sufficient spiritual strength to understand the next higher lesson.

JESUS' PHYSIOLOGY.

Jesus' physiology was a part of his religious belief, and was summed up in this statement, "It is the Spirit that quickeneth; the flesh profiteth nothing." Many eminent physicians have left behind them their written ideas on medicine and hygienic laws. Jesus left his: "Therefore take no thought, saying, What shall ye eat? or What shall ye drink? or Wherewithal shall ye be clothed?" "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." If we seek to be ruled, and are ruled, alone by God—Good—all evil or materiality will be ruled out of us. We shall thereby become altogether righteous, spiritual. We shall then have nothing to become diseased or troubled; for it is not our spirituality, but our materiality, that becomes sick and troubled. Spirituality then is the true preventive as well as the true remedy for disease. This remedy precludes the necessity of any lesser remedy.

It is strange that our medical students do not choose our Master's school of medicine. His success proved the efficiency of his system. He never lost a case, never made

a failure. Neither allopathy, homœopathy, nor any other school of medicine can show such a record. His was not the Science of guessing. It was the true and only never-failing method, the real science of medicine.

KNOWLEDGE OF GOD, JESUS, MEDICINE.

A knowledge of God is necessary to the practice of medicine as Jesus understood it. His teachings, so far as words are concerned, are brief. Yet he left enough in his brief statements that we may positively identify his ideas as exactly in harmony with the teachings of Christian Science. The overcoming of sin, sickness, and death; his life of goodness; his unselfish love; his untiring and unceasing efforts for others, were all actuated and made possible through what he knew. Who will say that what he knew was not a Science? That this Science was not physical was demonstrated in that he used no material means, not even mortal mind, for he said, "Not my will, but Thine be done." He declared that it was the Father, Spirit, infinite Mind, which did the work. Indeed, it was the influence of divine, omnipotent Mind ruling out and overcoming the errors of mortal mind, just as the light dispels the darkness. If all Christians could but believe that there is a Science which, understood and practised, would destroy the power of sickness and sin, they would seek the understanding of it, and soon silence these evils, and speedily bring the millennium.

MRS. EDDY AS DISCOVERER.

Christian Science was discovered by the Rev. Mary Baker Eddy, about thirty-three years ago. The parentage, education, experience, and remarkable spirituality of Mrs. Eddy had made her well fitted for the mission to which God had called her. She possessed a remarkable degree of spirituality even in childhood, and rapidly developed into that individuality which was needed to voice to this age the Science of Christianity, which she has rightly named Christian Science.

Some ask the question, Could not some one else have discovered Christian Science? No one else was prepared for such a discovery, and God never mistakes in His selections. Truth seeks an entrance into human consciousness, and, like the light pressing against the wall, it penetrates the moment there is a chink.

Mrs. Eddy was the one to whom the veil of matter had worn thin enough for the light of Truth to break through. It is now too late for some one else to discover Christian Science. Like America, this Science is already discovered, and can never be hidden again. However, we may all enjoy the blessings of this discovery, though we can never be discoverers. It is true that Christian Science was discovered and founded by a woman; but that is not to the discredit of the Science, but to the credit of womankind. The claim that this idea of Christian Science was discovered by some one else before Mrs. Eddy is refuted by the mere fact that outside of the Bible there is no idea in existence, and there never was an idea presented to the world, which was in any way akin to Christian Science, as taught in Science and Health.

ONE SCHOOL OF SCIENCE.

There is but one school of Christian Science. Mrs. Eddy named the idea embodied in her discovery Christian Science. That which is in any degree a deflection from these ideas is not Christian Science but something else, and has no right to the name Christian Science.

Mrs. Eddy has written many books on Christian Science, among which is "Science and Health with Key to the Scriptures," the standard text-book on Christian Science.

In our lectures we do not hope to teach a systematic course in Christian Science, but would urge all to a careful study of our text-book and other works by Mrs. Eddy, which give a full and satisfactory exposition of the Science.

WHAT MRS. EDDY HAS ATTAINED THROUGH SCIENCE.

Mrs. Eddy herself is an example of the good effects of Christian Science. The vast amount of labor accomplished by her proves the truth of her idea that God is the life of man. The extraordinary wisdom displayed in the management of the great Cause of Christian Science is the outcome of her idea that God is the only Intelligence. Her broad charity and universal interest in mankind prove what can be attained through the practice of the idea that "God is Love."

Some people believe that Christian Scientists make too much of Mrs. Eddy, but this, like all other misunderstandings, will disappear as the true sense of Christian Science and its methods is understood. However, it may

be true that some neophytes in Christian Science, with more zeal than knowledge, by unwise words and acts help to perpetuate this prejudice, while Christian Science itself, the teachings of Mrs. Eddy's text-book, would urge us to worship God, not personality. Mrs. Eddy, as a result of her own use of the ideas which she has discovered, has become exceedingly wise, and her students succeed when they follow her advice. This fact has led us to be obedient to her ideas concerning methods of practising Christian Science, as well as to the Science itself. Indeed, we seek her advice as a child would seek the advice of its mother, and because of her peculiar relationship to us in this work, we have learned to call her "Mother." The study of her text-book, "Science and Health with Key to the Scriptures," has healed thousands, and will eventually take its place universally as the key which unlocks the mysteries of the Bible, and reveals the true Science of Being, and of permanent harmony.

LET GOD BE TRUE.

John said, "Yea, let God be true, but every man a liar." Why should we not earnestly desire and seek the Truth, even though it should rob us of our long-cherished beliefs. Though it should bring to dishonor all the schools of the ages, and dissolve the material universe itself, God and His creation would remain untouched and forever intact. We cannot lose that which is real, neither can we keep that which is unreal.

Longfellow was right when he said,—

Tell me not, in mournful numbers,
 "Life is but an empty dream!"
 For the soul is dead that slumbers,
 And things are not what they seem.

Life is real! Life is earnest!
 And the grave is not its goal;
 Dust thou art, to dust returnest,
 Was not spoken of the soul.

Seek a convenient time of leisure for thyself, and meditate often upon God's lovingkindness. Meddle not with things too high for thee; but read such things as may rather yield compunction to thy heart, than occupation to thy head.

Thomas a Kempis.

EARTH'S PILGRIM.

PILGRIM on earth give heed unto these words:

"In strict obedience to th' Eternal Truth
Man—in the image and the likeness made
Of his Creator—doth within himself
Reflect the attributes of God, and thus
From sin and sickness claims immunity.
Speed, Pilgrim, fearlessly along the path
Of life, each seeming presence of a claim
Of Evil spurn. Consider not the lies
That mortal error cries aloud to thee,
Or tempts thee to believe. Deny them all!
And ofttimes as the fleeting hours speed on
Claim for thyself such purity of thought
As our loved Master treasured in his mind;
With motives too of heartfelt gratitude
This thought combine, that naught but what God sends
In His great wisdom e'er can come to thee
Or go from thee, no matter what may seem
In mortal sense to touch thine inmost thought,
It cannot—if it be not sent from God—
Respond within thine inner consciousness
Or entrance even find within thine heart.

"Blame not the window when 'tis dark outside,
Nor meed of praise bestow when sunlight shines
Through panes of senseless glass. Man's window must
Perforce be blamed, and it must suffer too
If it shows not a bright and spotless frame
Through which the light can radiate.

"Keep safe

Within thine heart a snow-white sanctuary
Where thou cans't hide alone from all the world
For sweet pure communing with thoughts of Christ
Alone with God, abiding in His love;
That Love which guides man through the devious ways,
Dark places, and the tortuous roads of earth
With tend'rest care, and brings him in good time
Into God's glorious light, along the path
Which leads to everlasting Life.

Thou canst

In God's way only into blessings come;
 And when through pain thou learnest to desire
 That ever blessed way, then Love Divine,
 The ever patient Teacher, wilt thou find
 Awaiting thee to guide thy steps to ways
 Of peace and harmony, and wonder will
 Within thine heart spring up why thou hadst been
 For such long years impatient of control;
 For all mankind some day or hour *must* come
 Either through *Science* or through *suffering*
 Into the Kingdom of the Infinite,
 Eternal, Principle Divine, because
 The will of God is not that man should die.

"The way of *Science* is obedience, Truth,
 Triumphant over sin, disease, and death.
 The way of *suffering*, disobedience, doubt,
 Confusion, discord, darkness, and defeat."

Dunmore.

TO REFORMERS.

BY WALDO PONDRAY WARREN.

CONSECRATE one whole day, and cease to listen to the groans of humanity and the discord of the world, and listen instead to that vast song that is welling up from the depths of the hearts of the redeemed; and blend the voice of thy thought with the immortal strains of Life's unending song. And then, when thou turnest again to humanity, to tell them of the true thoughts that overflow thy consciousness, they shall be indeed such thoughts as "a world's famine feed." And then instead of a world devastated, there may be seen lilies growing on parched ground. And the light of a new day in human destiny will streak the horizon of hope for humanity.

All correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

CHURCHES AND SOCIETIES.

Church of Christ, Scientist.

The above name has been given the new organization, and while not much stir has been made by these believers of Christian Science, yet they are doing much work in a quiet way. At a recent meeting of these people an organization was effected. The name Church of Christ, Scientist, was determined upon and the following boards were elected for the balance of the year:—

Board of Trustees:—Wm. Burns, A. J. Quackenbush, and J. J. Twombly. Board of Directors:—Mrs. A. M. Trye, Phebe A. Root, and Nettie E. Smith.

Readers:—Wm. M. Burns and Mrs. M. E. Quackenbush. Mrs. L. S. Twombly was elected clerk. A certificate of incorporation has been filed with the circuit clerk.

The Morrison (Ill.) Record.

Greensburg, Pa.

About eight years ago Christian Science was introduced in Greensburg by a student of one of Mrs. Eddy's loyal students, and the cause grew until in the summer of 1897 they felt it was time to come out and organize and hold public services. Accordingly in August of that year we organized as a society and secured Glunt's Hall in which to hold public services Sunday mornings and Wednesday evenings. The work has moved on slowly but surely, and on the evening of February 22, 1899, we organized as a branch church of the Mother Church, with seventeen charter members, and under the name of First Church of Christ, Scientist, of Greensburg, Pa., we soon applied for a charter which was granted by the court May 13, 1899.

MISS E. A. PHELPS.

Horseheads, N. Y.

December 5, 1898, we organized as First Church of Christ, Scientist, of Horseheads, N. Y., with eleven charter members, eight of whom are members of the Mother Church. We have been holding services for the past four years in different homes with a usual attendance of twenty. A corner lot, one hundred and forty by seventy feet, was deeded to us on which to build a church home. The gift

was from a gentleman who, though not a Christian Scientist, wished in that way to acknowledge the good Christian Science had done in his midst. Our building fund is so steadily increasing that we feel we shall soon manifest a church home on that lot.

WILLIS B. SAYRE, JR., Clerk..

Monmouth, Ill.

The believers in Christian Science who have been meeting as a society for some time in one of the rooms over H. A. Johnson's store, have organized a congregation of their own. It starts with but three members, as only that many reside here who are eligible under the rules of the church. There are a number more who will unite as soon as the charter is secured. Mrs. Mary Wolff acted as chairman of the meeting of organization, and the board of directors chosen consisted of Mrs. Mary Wolff, James Wolff, and Harry M. Carringer. The name of the congregation will be First Church of Christ, Scientist, of Monmouth. For the present, the same quarters will be occupied.—*The Monmouth (Ill.) Daily Review.*

Oakland, Cal.

We take great pleasure in telling of the organization of a Church in East Oakland, Cal., May 9, with a charter membership of nine. After the first service held in a private house, a hall was donated in which to hold services on Sundays and Wednesday evenings. In spite of much opposition the band of workers are firmly holding to the Truth and are increasing in numbers.

A lot has been donated and already the building fund has increased to a large sum.

HELEN HIGBY, Clerk.

Vallejo, Cal.

Two months ago the Christian Scientists met and organized the First Christian Science Society at Vallejo, Cal. Meetings are held at No. 1020 Georgia Street Sunday mornings at eleven o'clock, and Wednesday evenings at eight. The attendance is small, but it is increasing, with more interest being manifested as to what it is and what it does. More than a dozen families in Vallejo claim to have been cured of sicknesses by its aid.

Vallejo Morning News, June 4, 1899.

Phoenix, Ariz.

First Church of Christ, Scientist, completed its organization April 29, with a charter membership of twenty. The work of organizing has given us a grand opportunity for individual growth, in laying aside little burdens of self; "in honor preferring one another." And we trust the future prosperity of this Church will abundantly show its foundation to be Love.

ALMEDA N. TRACY, Sec.

Clay Center, Kan.

The Christian Scientists of Clay Center, Kansas, have perfected their Church organization and obtained their charter. We have seventeen charter members and an average attendance of about twenty. We have been having the regular Sunday service since October 3, 1896. Good healing work has been done and there is a growing interest here.

MRS. A. D. DAVIS, Clerk.

Springfield, Mass.

First Church of Christ, Scientist, Springfield, Mass, was organized January 21, 1899, with a charter membership of eleven. The Church has at the present date an average attendance of about fifty. March 11 a Sunday School was organized with an attendance of ten.

MRS. GRACE E. GRAVES, Clerk.

Woburn, Mass.

In December, 1897, the Christian Scientists of Woburn opened services in G. A. R. Hall, continuing until April 19, 1899, when a Church was organized and charter obtained under the name of First Church of Christ, Scientist, of Woburn, Mass.

OSRO O. SMITH, Clerk.

Temple, Texas.

We organized as First Church of Christ, Scientist, here Easter Sunday, with twelve members.

MRS. MINNIE CASWELL.

Whatcom, Wash.

We organized our Church March 19, with a membership of eighteen, while others are earnestly working.

MRS. C. F. BUCHANAN.

NOTES FROM THE FIELD.

THROUGH Christian Science God has bestowed great blessings upon me. I had suffered for many years, and in January, 1896, I went to a surgeon who, after an examination, told me that my only help was an immediate operation. He also told me that I would be able to return to my position in four weeks. I am a teacher in the Chicago high schools. I made my arrangements accordingly, went to his hospital, had the operation; but instead of one month, I had to remain there almost four months, and when I left the hospital, I was an invalid.

The physicians had opened my side, but they were unable to heal it. I suffered on until autumn, when I followed the advice of friends to employ a homœopath. He tried to heal it with electricity, and by December informed me that I would have to undergo another operation, as some disorder had appeared which prevented the healing. I was using my saved money in a very rapid way; and of course worry made things worse. Oh, how anxious I was to be able to work again! Therefore I consented to the second operation, still hoping for the best. I came out of this only to suffer more and become more helpless, for now my eyesight seemed to leave me also. I had worn glasses for many years, but now I could see but very little.

I still endured it, and in April, 1897, my side began to heal, and I became more hopeful. All at once it burst open and I was worse than ever before. The physicians advised the third operation. I had by this time lost all confidence in physicians, and consented to this third operation only hoping that our Lord would take me away this time and make an end. However, I revived—but alas how?—a total wreck, suffering terribly. I now needed a trained nurse all the time, for I was perfectly helpless. But I gladly state that the physician tried his very best. He even had me removed to his private home.

I had always been a member of the Lutheran Church, but now began to think that there could not be a God, else He would either help me or let me die. A terrible darkness settled upon me and then, to still add to all this agony, I was, through dishonesty, deprived of a couple of hundred dollars, my last ready cash. This last news

almost deprived me of reason. Oh, how true it is, "Man's extremity is God's opportunity!"

Then a friend of mine brought me the wonderful book, *Science and Health*. The nurse did not like to have me read it, as she, from her standpoint, thought it would make my eyes worse. But I read it, and although I could understand but little of it at first, this little brought such a beautiful, peaceful feeling over me, it was simply divine.

Another friend, who had been very faithful to me in all my trouble, came to me, and I said to her, "This Christian Science may not heal me, for I don't believe there is help for me, but if ever there was religion, this must be it. I now feel there is a God! This is beautiful!"

I asked her to find out for me, whether a Scientist would undertake my case in a physician's house; whether I could receive absent treatment, as the nurse seemed to object to my trying it.

What a loving message the dear Scientist sent me: "Have perfect confidence in the God of Love! Perfect Love casteth out fear!" I clung to those words as a drowning man would to a straw.

The first treatment did not seem to affect me, but the second treatment healed me. The next morning I had a natural passage, the first for almost ten years. What all those physicians failed to accomplish in almost two years, God did, through one treatment of a true Scientist. In five days I discharged the nurse, ate what I wanted,—I had not eaten meat for many months. I walked six blocks to the Scientist for treatment and back again. I felt as if God had given me wings, I could not help singing all day. I was born anew by the God of Love through Christian Science.

This friend, who had been a loving messenger between the Scientist and myself, had her eyesight restored. When she told me of it, I wept. The dear Scientist told me God would restore my eyesight also. I answered her, that God had blessed me so abundantly, that I must not ask for more. She smiled and simply said, "God is sight!" I distinctly felt as if a voice within me repeated those words: "God is sight!" I immediately reached up and took off my glasses and could read without them. I have never put them on since. My eyesight is perfect, which it never was, not even in childhood.

When the schools opened in September, 1897, I re-

turned to my position in less than four weeks from the first treatment, and I have been as well as any teacher in the building. I know I do more and better work than ever before.

Surely God has been a God of Love to me. I was less than nothing when Christian Science came to me. If I may so describe it, I existed in a dark, damp hole. Divine Science lifted the curtain and all at once I was enveloped in radiant sunshine, love, and happiness.

What a blessing Mrs. Eddy has bestowed upon humanity! With all my heart do I try to ascend the narrow path of Truth! I have daily experience in overcoming error and discord. It is clear to me, that we must work out our own salvation with fear and trembling, and that no one can do this for us. Each struggle makes us stronger, and when the mists clear away it seems as if one were lifted up into divine happiness and spiritual love. I solemnly strive to work out the problem, that God has placed before me. Often Mrs. Eddy's words help me on:—

Then His unveiled, sweet mercies show
Life's burdens light;
I kiss the cross, and wait to know
A world more bright.

Louise F. Kollmorgen, Chicago, Ill.

SOME time in 1891 my attention was called to Christian Science. I was informed that my brother had been healed by it. I remarked that it was a fad, and was surprised that he, a superintendent of a Baptist Sunday School, should be led away by it. I heard but little more about it after that until April, 1897, when we were presented with a copy of the fortieth edition of Science and Health by Mary Baker G. Eddy.

The following August, being alone one Sunday, my wife being east at the time, I took the book to see what there was in it. I began at the beginning and read it through in the course of a week or ten days, but could not make anything of it. I then began and read it through again, with the same result; but I could not leave it alone. I then began reading parts of it from time to time as I had opportunity; finally, when reading the Scientific Statement of Being, it dawned upon me that that meant a good deal. After reading it over several times, I

thought I understood it. I then decided I would investigate Christian Science and see if it would not help me, as I had been a sufferer from headaches from early boyhood, in fact, had been told by those who were supposed to know, that it was hereditary. For the last ten years prior to that time it did seem at times that I could not endure it any longer, as I was not free from it day or night. At times it was very much more severe than at others. After a severe attack that would about prostrate me, I would find myself so weak and nervous that I was unfit for business.

I was also a sufferer in belief from chronic dyspepsia of more than twenty-five years' standing. When the grip put in its first appearance I was a good subject for it, and had an attack that confined me to the house for about three weeks. When I began reading Science and Health, as above stated, I was and had been a sufferer from the loss of the sight of the left eye for several weeks, and was then being treated by the best medical skill obtainable, yet it grew worse. The oculist informed me that it was caused by headaches and over-work, and that I needed a rest, and must not use my eyes under any circumstances whatever in the way of business or otherwise, and caused me to have a special pair of spectacles made; yet I found no relief.

At that time I had paid out hundreds of dollars to doctors and bought every kind of medicine known or advertised that I thought would help me. My room at home was a small drug store. My office desk was full of the most powerful pellets and powders, as also were my pockets. I was constantly taking something of the kind, and willing to try anything new in the way of medicine to get relief.

Just after the return of my wife, two loyal students called one evening. Christian Science was the leading topic of the evening. While I took no active part in it, I was an attentive listener, the conversation being carried on by the visitors and my wife, although the latter did not know that I was interested. The more I heard about it the more I wanted to know about it. I finally decided one Sunday morning in September to attend a Christian Science service at the Auditorium. I went alone. While I did not understand it, I was very much impressed by the services and the congregation. After attending two Sun-

days, I concluded to take treatment, and it did not take me long to find the office of a loyal student down town. I began taking treatment the first week in October. The claims of dyspepsia, grip, nervousness, insomnia, and many other beliefs, disappeared at once. The claim of headache and loss of sight seemed to be more stubborn, and did not respond so easily. At the end of three months, however, the headache disappeared, and the eyesight was much improved. I then discontinued the treatment.

At the end of six months from the time I took my first treatment, my eyesight was fully restored to me. Since that time I have enjoyed good health, eat whatever I want, sleep well, and am now a firm believer in Christian Science.

The following June, my wife and myself passed through a class and were admitted as members of the Mother Church, as well as First Church of Christ, Scientist, in Chicago, and are trying to live as true Scientists should live.

"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is my constant companion, and money could not buy it if I thought I could not get another copy, as studying it, with Mrs. Eddy's other writings, has enabled me to understand the Bible, something I could not do before, although I was a member of an orthodox church for twenty-seven years. At the time I began looking into Christian Science I had lost all faith in God, and had but little use for the Bible. Since coming into Science, a little less than two years ago, by the understanding of the Truth gained by the instruction received from our teacher, and a constant studying of the Bible and Science and Health, I have had several wonderful demonstrations in business and otherwise. I am very thankful to the dear Mother for turning on the Light that enabled me to find my way out of Egypt and point the way to those seeking the Truth, and can truly say that Christian Science has made me free.

John F. Waite, Chicago, Ill.

I HAD been a weak and frail woman for fifteen years; have been prostrated on a bed of suffering for weeks at a time through walking two or three blocks. For eight years I had suffered during the months of July and August

with nervous prostration, caused by the heat. I was under the physician's care almost all the time, and would try change of climate, but with the return of the hot summer months my old enemy would appear, each time stronger than before, and with each attack I was growing weaker, with little physical strength to meet what seemed the inevitable. I was born under the belief of inherited consumption, and all my life I felt that some time I must face this enemy; there was no escape; it was as certain as death in the old sense. My father and three sisters, had passed on with this claim, and how could I hope to escape.

Six years ago I was taken very sick, and our family physician was called. He said I had a very weak heart and lung trouble, the same as all my family had, but he would see what he could do for me. But after weeks of experimenting, changing medicine day after day, I was in the same condition. I had lost all confidence in doctors, but felt that something must be done or I should soon follow my father and sisters. In my extremity I turned for help to a loyal student of Christian Science. I knew nothing whatever about Science, and did not expect any great relief, but was willing to give it an honest trial. I asked the one question, Can you heal me? And the reply was, "Christian Science can." I can never tell what courage and hope those words gave me. I took my first treatment the same evening and received great benefit. I slept well all night, and when I awoke in the morning, I felt that I had been bound and the bonds were being broken.

The load that I had carried had been lifted from me, all things looked so different. All gloomy thoughts of death had vanished. I found after three months of patient work by my healer, my thought was turned towards God, as an ever-present help. I found I could run and not be weary, and walk and not faint. I did not understand it. I felt it was the Truth making me free, and it was the Saviour from death unto life with me. My physical healing was great, but the spiritual uplifting which I enjoy is far greater, for it brings "the peace that passeth all understanding." Where all was darkness, doubt, and fear, I now have the blessed assurance that I have found "the Way, the Truth, and the Life," through the teaching of Christian Science. My heart is full of gratitude to God and our beloved Mother for giving to us this Science-Truth, a knowledge of which makes us free. I

would like to speak of a beautiful demonstration of Truth over error in painless child-birth, three years ago. I ran the sewing-machine all day; at night I retired at the usual hour; toward morning I was given a little warning; not more than ten minutes after, the birth took place. I had no belief of suffering to take my strength away, and felt like dressing myself; but those about me would not permit it until the third day. I never experienced such a peaceful, restful, happy time as I did the days following. I remained in my room three days with my books, and on the fourth day took up my work again as though I had never left it, and have felt no bad effects after as some of my friends predicted, who did not understand the power of divine Love which blesses and sustains those who know God to be All-in-all.

We have a little band of earnest students and loyal workers for the cause of Christ-Truth. The growth of our Branch has been gradual. We are holding two services on Sunday, with an average attendance of seventy-five, and a Sunday School of twenty-five members. Frequently at the Wednesday evening meetings testimonies of excellent healing are given. Consumption and cancer have been healed. Crutches have been laid aside with no further use for them. Glasses have been removed from eyes that once could not see without them, through the reading of that wonderful book, "Science and Health with Key to the Scriptures." Our Reading Room and Dispensary are doing good work. The Sunday School supplies the Public Library with the *Journal* and *Sentinel*. It was our privilege to have Mr. Kimball of Chicago, lecture for us. The hall was well filled. There were between five and six hundred people present. The speaker was listened to with the closest attention, not only by those directly interested in Christian Science, but by many who wished to make an honest investigation into the religion that demands recognition by its works. Since our lecture the interest in Science has increased so much that we are negotiating for another in the near future. To-day words cannot express my thankfulness for that which I have received, but I hope that this attempt at expression from an overflowing heart may be acceptable.

Mrs. Martha A. Wattis, Ogden, Utah.

ON the night of April 10, I had the misfortune to re-

ceive what at first would not seem to be a very severe cut; but I found that the muscle or ligament which passes from the calf of my leg and controls the action of my heel and hence the action of the whole limb when walking, had been almost if not quite severed. So much so, at any rate, that I had no control of my heel. Being a man of over two hundred pounds in weight, I found it impossible to take a step or have the slightest use of these muscles. I at once called my wife to my assistance. She bound up my heel, to absorb the flow of blood, which was something dreadful. I will state here that the cut the next morning measured one and a half inches in length, and was very clean and straight, showing that it had gone directly in through the muscle, which is hardly as large as a man's finger. One can readily see how nearly the muscle was cut through. This detail is given only to show *what* was accomplished.

Mrs. Morris and myself began to realize the Truth at once as best we could, not stopping for any comment, and I can safely say the blood stopped flowing almost immediately, as the cloths which were wrapped around my ankle were hardly soiled when they were removed the next morning. Not a material application of any kind was made, of course, as we relied entirely upon our understanding of Christian Science for healing.

The following morning (Tuesday) I managed to hobble four blocks for a street car, and called upon a Scientist for treatment twice that day. I spent the balance of the time about my work in the office, going several times quite a little distance to answer the telephone. I will admit, walking was no joke that day.

On Wednesday, about eleven o'clock, I took another treatment, making three. That same afternoon Mrs. Annie M. Knott of Detroit, Mich., was to give a talk to the members of the Church at half past two o'clock. This I attended, walking several blocks, the effort becoming easier all the time. That evening at her lecture I filled my usual position as usher in the church, with almost no inconvenience whatever. And I doubt very much if there were a dozen people in the vast audience there assembled who knew or noticed anything wrong with my walk. It was so very slight that I was unconscious of anything wrong most of the time. In less than a week I was able to use that foot in any way I wished.

I would like to know if physicians or surgeons, with all their experience and practice of many years, could effect such a cure as this. I had an experience before that was extremely slight compared to this, and I was not allowed to use my foot in any manner for three weeks, and it was many more weeks before it was considered sufficiently healed to allow me to use it freely. They made many laws for me, and filled me with fear and anxiety. It makes a comparison fair to see in this last experience. I had no anxious or fearful thoughts regarding the result; knowing that God (Good) being the only power, good must of necessity be the result.

Words cannot express our gratitude to Science and to the dear Mother, who through her discovery of the true healing principle has made it possible to bring out such demonstrations as is our almost daily experience.

E. S. Morris, Kansas City, Mo.

THE grand revelation of this wonderful Christ-Truth has lifted my mother and sister out of the most malignant claims of the flesh. My mother was an invalid for thirty-five years. She had exhausted everything known to *materia medica* in the United States, traveling everywhere in search of health without receiving the slightest help. Then she went abroad; had the Court physicians both of Vienna and Berlin, also the great authority on stomach trouble, Dr. Kussman of Strasburg, and visited every resort with a hope that she would find relief and health through these channels, but all without avail. After remaining abroad nearly three years, she returned sick in heart and body, without hope and in despair.

After my marriage I came here to live, and after my father's death, mother came to live with me. In the mean time my sister, who lives in the South, had been a sufferer for seven years with acute dyspepsia, nervous prostration, and pianist's cramp. She paid me a visit, and was in a deplorable condition, having undergone several operations, with bad results. She weighed only ninety pounds. She could not digest a teaspoonful of water. The doctors could give her no relief; she said she had made up her mind to try Christian Science.

I ridiculed the thought of Christian Science treatment, and did not approve of it. However, I felt my sister had a right to do as she pleased, and placed no obstacles

in her way. She went to a normal student of Mrs. Eddy, and in six weeks was healed of dyspepsia and could eat anything she wished. After some time the pianist's cramp was healed. The best physicians and experts on nervous troubles in New York could give her no relief. She had studied with Von Bulow and Liszt abroad, and was an artist. She had played with the Damrosch orchestra in New York, and was about to go abroad on a concert tour, when she became afflicted. It was a dreadful blow to her, and she could not touch the piano for seven years. Now she practises three and four hours daily, plays with marvelous strength, and all through this wonderful spiritual healing.

About the time of her healing my mother was at the lowest ebb; she could not digest half a cracker and a small cup of tea,—the only nourishment she took; her kidneys refused to act, and for thirty years every morning she took a purgative to move her bowels. No doctor could help her kidneys to act, and she finally tried as a last resort Christian Science treatment. After two treatments her kidneys acted, and everything worked like a charm. It was wonderful. I could write pages about the healing in our family.

Mother was an orthodox Jewess of the strictest type, but her wonderful healing has proved to her and to all of us that Jesus the Christ is indeed our Way-shower and Master, and his wonderful healing power is a proof that he was God-appointed, and anointed.

Look at the healing that is being done to-day in his name. You see the difficulty with the Jewish thought is in accepting Christ. But the way Christian Science presents him, all can accept and receive the blessing. I have been enabled to bring many of the Jewish faith into Christian Science through being healed.—*Annie G. Klein, Cincinnati, O.*

As we have so often been helped in our family by reading the demonstrations in the *Journal*, I want to tell of an experience we have recently had, feeling sure that it will help some one else, in a time of need, to realize that God is an *ever-present* help. While out coasting one day this winter, on a very steep hill, my little boy William, six years old, suddenly lost control of his sled, and was thrown violently against a fence, striking with such force that his sled was broken to pieces, and a deep, long gash

cut in his head. His little friends who were with him, were very much frightened, but he began treating himself at once as he told me afterward, and he must have had a very clear realization that God would care for him.

The wound bled profusely, and an expressman going by, picked William up and brought him home. There was no one in the house but the servants, who were very much frightened, and telephoned at once for his father, who was in the neighborhood, I being in New York for the afternoon. When his father came home he found William perfectly calm and quiet, apparently suffering no pain, the bleeding had almost ceased, and although his head looked very badly, he seemed to have suffered no ill effects from it; was not pale from loss of blood, or flushed with fever, but seemed perfectly normal in his condition. When I arrived home a few hours later I found him comfortable and happy, and ready to go to dinner, which he ate with a great relish, and afterward went to bed as usual, nothing at all having been done to his head. It helped me a great deal in demonstrating over my own fear to see how completely all sense of it had been destroyed in him, for he evidently suffered no pain at all. He went out-doors as usual the next day, although the weather was very cold, and no more attention was paid to the cut for several days; when I realized that the hair would have to be cut away from the wound, as it was all matted down with the clotted blood. This I was able to do without his suffering at all, and when I realize how different such an operation would have been a few months ago, both for him and myself, I was indeed deeply thankful anew for the blessed Science which gives us strength to perform whatever is required of us. How clearly it proved to me the non-intelligence of matter, to see the little fellow flying around the house, singing and laughing, with that deep, ugly-looking gash in his head, having no consciousness that there was anything there which could hurt him.

A strip of plaster was then put over the wound to conceal it, and nothing more was done to it materially. In a week's time the wound was perfectly healed, the plaster off, and a deeper sense of gratitude than ever in my heart for the God of Love "who healeth *all* our diseases." I want to tell this particularly for the benefit of the children, for it was the simple faith of a little child, going out instantly to God, which made such a demonstration possible.

Dora Studebaker Innis, Yonkers, N. Y.

MILFORD, Utah, is a small town, quite near the reservations of the two Indian tribes, the Utes and the Pi-utes, and is a stopping-off and supply place for a number of mining camps, where prospectors get their ponies and supplies before starting out on their trips into the mountains. Three sisters have settled there, all of them Christian Scientists, and one of them is married to a Mr. McQ., who is one of the principal traders there, and is known far and wide among the Indians, who call him "Mickey." About four years ago the Ute Chief, Charlie (who has since been to Denver at one of our Carnivals) was very sick indeed, with rheumatism, and a complication of various diseases. They set him on his pony, and brought him down to Milford to die, and for the next day or two the Indians came mustering in to see the great chief die, and die he certainly would had not some one spoken to him and told him that Mrs. McQ. "spoke with the Great Spirit," and that if he wished she would speak to Him in his behalf. Chief Charlie said "Yes, let Mickey's squaw be sent for." She came, and treated him, and in less than a week he was perfectly well, and has been well ever since. Of course, the news spread, and now they all come from all over the reservations to "Mickey's Squaw" to be treated when sick, and she has never lost a single Indian patient under any conditions. She has the regular Sunday lesson for them, and the Wednesday night service, and braves, squaws, and papposes attend in a body to hear the reading of the Bible and Mrs. Eddy's book.

Not long since, Chief Charlie came to Mrs. McQ. and said he was going a long journey to the San Francisco range of mountains, and during his absence would she speak to the Great Spirit in his behalf, so that all would be well with him? She said yes, but that he must make some sacrifice for it. He had just twenty-five cents in the world, and was very proud of it; but she said he would have to give this up in return for the work the Great Spirit was doing for him. Very reluctantly, he gave it. She then gave him about fifteen dollars' worth of supplies, and off he went. Shortly afterwards, one of his young men arrived with this message: Chief Charlie say to Mickey's Squaw that Chief Charlie does not go to the San Francisco mountains, but to some other mountains, the name of which I have forgotten, so he evidently thought the Great Spirit might be looking for him in one

range of mountains and could not protect him so well while he was in another, unless Mickey's Squaw knew where to locate him.—*Mary Lloyd, Denver, Col.*

OCTOBER 3d, 1899, I publicly acknowledged the Bible and the Christian Science text-book, Science and Health, to be my guide to the understanding of spiritual Life.

The lessons I have learned and the lessons I have had to unlearn, have been many. Little did I dream how deeply I was buried beneath human beliefs. Having come of a line of ancestors who believed in and feared a personal devil more than they realized and loved God, I do not wonder that the crustation in which I was incarcerated was hard to rend asunder. It seems I had been pecking at this shell for years, and there had to be a terrible mental shock to burst the prison doors, but it came, and I am free. For me Christian Science has rolled away the stone; to me it has been the Comforter, pouring into deep wounds the balm of healing; casting out human beliefs that seemed to menace and torture; stripping off the disguise of materiality, and showing to my spiritual sense God's perfect and beautiful creation.

Oh! make glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
—No ill,—since God is Good, and loss is gain.

This verse in our beloved "Mother's Evening Prayer," has been so much to me. I have never read it without catching an inspiration of the deep love and beautiful faith that has sustained her while she was being prepared to give to a waiting, struggling, heart-weary world the wonderful Key to unlock the truths in that blessed Bible that were so completely buried beneath the false human interpretation of God, life, and man,—and yet this ignorance has been called wisdom. Truly, the "wisdom of [mortal] man is foolishness to God." In this past year how real the unreal has seemed at times. When the grand verities and possibilities of man as the idea of the Infinite was revealed to me, I little dreamed how tenaciously the false beliefs of the human sense would hold me. At times the light of divine Science has been luminous, at other times it has seemed obscure, but with the Scientific Statement of Being, and the Spiritual in-

terpretation of the Lord's Prayer I have been sustained, and held in the arms of faith. Sometimes "trusting where I could not trace," and often, with the words of our sweet little prayer "For the Big Children," have I been led into the receptive attitude of a "little child," and the sweet, uplifting thoughts which came to me were angels of God's love.—*Anna E. Conner, Jersey City, N. J.*

I was raised in the Episcopal Church and was a member thereof for many years; but there came a time when I could not reconcile myself to the belief that an all-loving God, and Heavenly Father, would send the sin, misery, and unhappiness we see all around us. Something was radically wrong. I left the Church. The Bible was quite a joke to me, though in parts beautiful—like thousands of other books. I was adrift with nothing in sight but "eat and drink, for to-morrow we die." I followed this suggestion to the fullest extent; my life of dissipation was only limited by my financial means. To be sure, through all this, I tried to be "gentlemanly." Dissipation led to stomach trouble, this, to "blues," and the "blues" to more dissipation. Life presented anything but a bright prospect. When I thought seriously of it, there was nothing tangible.

While I was in this frame of mind the truth of Christian Science came to me (it had been in our house several years), and from that time life has been a gradual change for the better, morally, spiritually, and physically. It has been over two years since I have touched liquor or tobacco, which were habits of long standing. I have no desire for either, nor any of the old ways. Anger and profanity are something of the past, and in the place of all this, I have the assurance that God is Love, and man is his image and likeness, unfallen and perfect. I also have the consolation that when I learn to trust God with all my heart, my every want will be supplied. We do not receive because we either "ask amiss," or do not believe that God will or can answer our prayer.

Christian Science has brought and is bringing to me a peace of mind which "passeth understanding" (material understanding), and will do as much for any one who will follow its teachings, as given by Mary Baker G. Eddy. I earnestly recommend any one in my situation to give the subject honest consideration and *study*; it requires study as well as any other subject. One of the

many blessings I have gained through my understanding of Christian Science, is how it is possible to love my "neighbor," and even my enemy. Nothing but Christian Science can make this commandment practical.

George C. Gardner, Jr., Mt. Vernon, Ia.

I AM glad to add my name to the long list of those who have been healed through Christian Science. I learned of this Truth through my mother, who had seen the wonderful healing of my sister, who had been an invalid, unable to walk, for nearly nine years. She urged me to try it, as my father died of heart trouble and our family physician said I, "poor fellow, would have to go that way, there was no chance for me to live." I also had chronic constipation and liver trouble. When my thought was lost in doubt and despair, this Light came, showing a clear, practical way of living in the present hour instead of waiting for the future to receive God's love.

Up to the time I took treatment I had been a great slave to the tobacco habit, both chewing and smoking, but I was not only healed of all my ailments, but of these, too, completely. The treatment was absent, I never seeing the healer, who lived in New Bern, N. C., until months afterward. Her patient helpfulness and love have guided us to Principle, until now not only myself but my children and wife are able to make good demonstrations over many errors.

From a boy of fourteen I had felt that I, and after marriage my family, could not live without drugs. Now you could not get one of them, even the three-year-old, to touch a drop of medicine. I have worked steadily since my healing, two years ago, and have the best of health. Have also been able to realize for myself God's willingness to supply our needs when we look to Principle instead of the senses.

Science has destroyed the seeming power of many troubles that once kept me a prisoner, and my greatest desire is to so understand the Truth as to reflect to others the love that has come to us so bountifully.

My sister, her family, our Christian Science friends, and others meet at our house at 2.30 P. M., Sundays, and have the Lesson Sermon—a glorious little meeting it is. We have Science and Health, "Miscellaneous Writings," the *Journal*, *Sentinel*, Washington News Letter, Christian Science

Hymnal, and many of the smaller works of Mrs. Eddy. We do feel we have much to be thankful for.

H. K. Hamilton, Crewe, Va.

Not long ago I had two very good illustrations of the great truth contained in the following lines, which appear on page 391 of *Science and Health*, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results . . ."

One of the clerks in the office where I am employed complained one morning of having a severe pain, caused in a rather comical way, and I thoughtlessly laughed at him with the rest of the clerks (not realizing that I was making a reality of it by doing so), and in a very few minutes the claim of pain presented itself to me in exactly the same manner as it had been described. Of course, I realized the Truth, and in a very short time the claim left me.

About a month ago the thought of small-pox was quite prevalent here, and one morning at the breakfast-table a member of my family said to me in a frightened way, "What is the matter with your face? It is all broken out." I told her it did not amount to anything and that it would be all right in a short time. For a few minutes the claim of fear manifested itself, and I commenced to feel rather miserable, but immediately took up *Science and Health* and read a few pages, then took it to the office and read every time the chance offered, also treated myself several times during the day. When I went home that evening everything was all right, my face was as natural as ever; the impersonal, ever-present physician had done his work. The whole cause of this trouble came from my giving ear to a lot of talk about small-pox the afternoon before, and I feel sure that had a city official seen me the next morning, he would have deemed it necessary to take my case in hand.

I am indeed very grateful for the slight knowledge I have of Christian Science, and am each day trying to gain more of "that mind which was also in Christ Jesus."

W. S. Patterson, Los Angeles, Cal.

SOME months ago I was suddenly taken with a most malignant type of diphtheria. A Christian Scientist was sent for, and treatment commenced. The disease

seemed for a time to make rapid progress, but after two weeks of faithful work on the part of the demonstrator, I was healed.

During this time friends came in and out, with no fear whatever, and one slept with me for three nights, that she might be near to give me every attention. All danger of contagion seemed entirely destroyed.

Next, my sight and voice failed, and for several weeks I could speak only in a whisper; part of the time I could not do even that, and could not see to read or do any of my accustomed work. But after some more faithful work, my sight and voice were perfectly restored.

Following this, I was taken with progressive paralysis and contraction of the muscles, and for a time this seemed to yield but very little to the treatment. I could walk only a very few short steps at a time. The fingers were so drawn and contracted that I had to straighten them out with the other hand, and the feet, hands, and limbs were almost completely numb and helpless. For a time hopelessness and discouragement seemed paramount; then I began to think that one disease was no more difficult than another for God to heal. From this standpoint of reasoning I gained courage, and my recovery commenced and continued, until now, after six months, I am perfectly healed.

Although the physical healing has been so wonderful, and means so much to me, yet it is as nothing compared with the spiritual healing and enlightenment that has given me a glimpse of what it means to love my neighbor as myself, and to do unto others as I would have them do unto me.—*Henrietta Cole, Toronto, Can.*

I TAKE great pleasure in telling what Christian Science has done for me, and is doing every day. I am a prisoner at the county jail in Chicago, and am reading Science and Health all my my spare moments, and it is helping me to see the nothingness of error and the Allness of God. I have for the last six years been under the influence of mortal mind, and it has led me to commit many sins, which, I am very sorry to say, have cost my dear parents much sorrow. But now I can see that God loves even me, a sinner. It gives me new life to know that God is All in all, and man is His image and likeness, governed by Mind, and there is only one Mind, or God, and all sin and sickness is only a belief of mortal mind.

I have Science and Health, and "Miscellaneous Writings," which I got from the jail library. The librarian said I could keep them as long as nobody called for them.

I wish my fellow prisoners could see the Truth as I see it, and could understand that they are God's children, and wherever they are, God is always with them. I feel very grateful to the Christian Scientists who are helping me in my trouble.

Before I knew anything about Christian Scientists, I thought there was no pleasure in this world unless I had lots of money, and to go out with the boys and have a good time, and if I could not get money honestly I would get it some other way. But now I can see that money is a small part of this world.

I expect to stay here for a few months more, and when I get out I know that I shall settle down and be a man, and an honor to my parents, for now I know that God is always willing to help those who have fallen, if they try to help themselves.—*W. M. G., Chicago, Ill.*

In the spring of 1888 my husband and I called on a family one evening, when the gentleman said, "We have that book on Christian Science." When my husband saw the book, he said, "That is the book we want." The next day we sent to Oakland for it, as the address of a Scientist of that place was in the book, and we did not know of any one who sold them here. When the book came we could not read it fast enough. I read in the evening aloud to my husband and in the daytime when he was at work I read to myself. Before I had read the book through, I was cured of what our family physician called incurable spinal disease. I was at one time overpowered by the sun and the spinal trouble followed. One day, while reading the "little book," what I called my severe pain came on. I got up and began to walk about, when the thought came, "See here; I have been reading that God never made a pain; well then, I can't have a pain if God never made one." I then went out in the garden and never thought of the pain again until my husband came home from work, then I said, "This afternoon I had a pain, and I have not thought of it until now, and it is all gone."

I have *never* had a return of that complaint since that afternoon. We have followed as near as we knew how, what our dear Mother teaches.

Many claims have come to tempt us, but we have stood firm, and Science and Health has always been our healer and teacher.

Words fail to express our love for the dear Mother who has given us this beautiful Science.

Carrie A. Cooke, Los Angeles Cal.

HAD it not been for Christian Science, and the many blessings I have received from it, such as the healing when all my false gods—hygiene, drugs, electricity, antiseptic capsules, and many others—had failed me, I should not now be here to tell the old, old story of Jesus as the Way-shower. As it is, I am only one of thousands who have had the scales fall from their eyes through Christian Science, showing me that the Bible was not a book to be taken on blind faith, nor the promises and commands contained therein for the apostles only, but for all who seek God in Spirit and in Truth; who are willing to follow God and worship but the one true God. In doing this we must learn to love our enemy, and part with our innumerable gods.

War comes as a result of hatred, envy, strife, avarice, selfishness, and lack of brotherly love. Sin, decay, deformity, decrepitude, come as a manifestation of our false, distorted, deformed sense of God, as our beliefs in invisible evil powers.

We have false gods until we find ourselves in the wilderness, bewildered and struggling to find our way out of the midnight darkness; and when we are ready, hungering and thirsting after righteousness, we again hear the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

"The righteous shall see it and rejoice: and all iniquity shall stop her mouth."—*Hannah B. Duffus, Baltimore, Md.*

HAVING been encouraged by "Notes from the Field," I would like to add my testimony to the power of Christian Science. I was healed of two severe claims, one of tonsillitis, and another of appendicitis. The last claim was so serious (to mortal sense) that I lost eleven pounds in weight in little over twenty-four hours. Being healed

so quickly, I wished to know more of such "medicine," and have been reading all the Christian Science literature I can get. All that I have learned has been gained by reading "Science and Health with Key to the Scriptures." I have been able to demonstrate over many errors for myself and others. It seems such a grand thing to be able to read the Bible and understand it. I never could do that before learning the Truth. Christian Science has brought so much harmony and peace to our home, that I want to express my gratitude to Mary Baker Eddy, who has shown us how to find God.

Jessie Brock Morgan, Oakland, Cal.

LAST spring my mother became interested in Christian Science and wanted me to read Science and Health, but being a member of the Episcopal Church I told her I would rather not. She then wished to read the book to me, but I did not care to listen. At last she persuaded me to go to the church with her. At the time I was suffering with rheumatism, and was taking medicine constantly. I became interested and began to study Science and Health, since then I have entirely recovered and never take medicine of any kind. I have also been greatly helped in a spiritual way, for which I am very thankful.

Gracie Newcomb, St. Louis, Mo.

Extract from a Letter.

IT was wonderful about Willie, to belief, his shoulder was out of place, the arm hung limp at his side, and there was a bone stuck up the size of a hickory nut and he had to lie flat on his back, but as soon as you treated him it went back into place, and in one week he was playing ball, and can now do anything with his arm.

Mrs. L. C. Crocker, Athens, Pa.

The late Dr. Campbell Black of Glasgow, eminent as a physician and a clinical lecturer, was fond of saying that "medicine is no more an exact science than millinery."

EDITOR'S TABLE.

RECENT PAMPHLETS.

SOME very important pamphlets have recently been published by the Christian Science Publishing Society.

We will mention, first, "Christian Science History." This is a pamphlet of forty-four pages, the purpose of which is to place the Discoverer and Founder of Christian Science—the Rev. Mary Baker G. Eddy—in her true light before the world, as the author of the only text-book upon the subject of Christian Science that ever has been written—and we have no hesitancy in saying that ever will be written—"Science and Health with Key to the Scriptures." While placing Mrs. Eddy in her proper light, this pamphlet also, by clear and unmistakable evidence, refutes the falsehoods which have been in circulation with reference to the authorship of said text-book. No fair-minded reader, desiring to know the truth, after having read the facts set forth in this pamphlet, will ever again question the fact of Mrs. Eddy's having originated the healing system set forth and explained in her text-book. This pamphlet is well worth the careful perusal of every person who desires to know the real facts relating to the authorship of the text-book.

We especially commend its careful perusal to ministers of the gospel, and editors of magazines and newspapers, some of whom have been accepting as true the falsehoods which have been so industriously circulated, and have written articles and delivered sermons based on the assumption of their truth.

This pamphlet is for free distribution. We do not mean by this, however, that it is to be recklessly or lavishly thrown about, but it is to be used discreetly where it will do good. It should be especially brought to the attention of the clergy, for we are sorry to observe a very marked predisposition on the part of many clergymen to accept whatever is said against Christian Science as being correct, and to preach against it from that erroneous standpoint. Those sending the pamphlets to the clergy, as well as to the press, should accompany them with the request that they be carefully and disinterestedly read.

The very able lecture of Edward A. Kimball, C.S.D., delivered in the First Church of Christ, Scientist, Chicago, March 1, 1899, has been published in pamphlet form, and is now ready for distribution. This lecture, it is almost needless to say, is a strong and exhaustive treatment of many of the phases of Christian Science. It also aids in refuting the falsehoods above referred to and in presenting to the world our Leader in her true historical aspect. It should be widely read by Scientists and distributed among non-Scientists.

In some respects, the most helpful and useful pamphlet yet issued by the Christian Science Publishing Society, is the one entitled, "Legal Aspects of Christian Science." This pamphlet consists of the decision in full of the Supreme Court of Rhode Island in the case of the State *vs.* Mylod and Anthony, which all who read the same in the *Journal* will remember, was a most able and exhaustive review of the question of the power of the legislature to control or regulate the practice of medicine and surgery, the effect of the decision being that Christian Science is not in any sense the practice of medicine or surgery, and that, therefore, Christian Scientists do not come within the existing legislation upon this subject. Also the decision of Judge Hollister of Ohio, in the case of Evans *vs.* the State of Ohio. This case is to the effect that Christian Scientists are not liable to prosecution under the statute of Ohio which was framed, in part at least, to prohibit them from practising; for the reason that Christian Science is a religion, and healing the sick being a part of the practical application of that religion, they are protected by the Constitutional provisions relating to the civil and religious liberty of the individual citizen. Both of these are most valuable authorities upon the general subject of the right of Christian Scientists to practise the healing of the sick, and taken together, are as nearly conclusive of every phase of the question which could arise, as could be hoped for.

The pamphlet also contains extracts from an able article approving the decision of the Supreme Court of Rhode Island, which appeared in a leading legal publication entitled *Law Notes*, published in Northport, N. Y., and being one of the standard legal reviews of the country. These decisions and this article constitute Part First of the pamphlet.

Part Second consists of an introduction by Carol Nor-

ton, C.S.D., and opinions of ex-Judges J. E. McKeighan, St. Louis, Mo., Joseph R. Clarkson, Omaha, Neb., William G. Ewing, Chicago, Ill., and Septimus J. Hanna, of Boston, Mass.,

These opinions are in reply to two questions formulated by Mr. Norton and submitted to these gentlemen, viz.:—

Question (A).—What are your views on the legal rights and aspects of the practice of Christian Science Mind-Healing, *alias* Mental Therapeutics, as a system of healing disease?

Question (B).—Do you consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian Science religion as founded by Jesus Christ?

The replies are able and interesting papers, in that they review from the legal standpoint the right of Christian Scientists to save their fellow-men from the effects of sickness as well as sin—their unanimous conclusion being that the practice of Christian Science is both theological and therapeutic; the two being so intimately associated that it is impossible for either courts or legislators to sever them, and say that Christian Science shall be practised as a religion, in destroying or overcoming sin, but not in destroying or overcoming sickness. These opinions are based as well upon authority already contained in the law books and decisions of the courts, as upon the inherent individual or personal right conferred upon humanity by the universal law of right derived from the Divine source.

This pamphlet will be especially useful for distribution among judges, lawyer, and editors.

As an index to these opinions we publish the following extracts therefrom.

From Judge McKeighan:—

Second.:—In answer to your second question, as to whether or not I consider the practice of healing the sick through mental, psychical, or spiritual means, without drugs, a vital part of the Christian religion as founded by Christian Scientists on Jesus Christ, I emphatically answer I do. Jesus Christ certainly did not use drugs in his healing, and it needs no other proof that healing was a vital part of his ministry. It is true that in one case he anointed the eyes of the blind man with clay, but it is also true that he sent him to the nearest pool to wash it off, showing his contempt for all material remedy, and that the restoration

of the man to sight was not from any virtue in the clay, but in the divine Principle which he employed. As he distinctly stated on another occasion (John, 14 : 10), where he said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works." That Jesus Christ also recognized healing as being a part of the religion which he taught is shown by the instances so often quoted by Christian Scientists. It is also shown by the following consideration:—

1. As already stated, the record of his ministry was as much a record of healing as of preaching or teaching.

2. In every instance where he sent out his disciples to preach the Gospel (good tidings), the injunction to heal went with the injunction to preach (Luke, 9 : 2), and his disciples followed his instruction, as it is said, "And they departed, and went through the towns, preaching the Gospel, and *healing* everywhere" (Luke, 9 : 6). And so when he sent out the seventy, they also were instructed to heal the sick (Luke, 10 : 9), and that the seventy followed his instructions is shown by their report, where they declared that "Even the devils are subject unto us through thy name."

Again, after the resurrection of Jesus Christ, where he appeared unto the eleven as they sat at meat (Mark, 16 : 14-20), where he directed them to "Go ye into all the world, and preach the Gospel to every creature," he distinctly announced that the recovery of the sick should attend the believers as a sign, or, as we would say, *evidence*, that they had received and understood the Truth.

Christian Scientists fail to find anything in any part of the Bible to justify the abandonment of the practice of healing as a result of the understanding of the Truth and the true relation between God and man, notwithstanding the whole religious world for centuries has ignored the most practical part of the life and teachings of Jesus Christ, namely, healing, which he practised constantly and continuously and instructed his disciples and followers to practise.

From Judge Clarkson:—

ANSWER TO QUESTION (B).

Whatever is written, said, or felt by a Christian Scientist, must, for the most part, be based on his conscious experience, which, save in rare exceptions, is known in its en-

tirety alone to him and the one who sends it. One who has eaten an orange knows the taste. One who has not eaten an orange does *not* know the taste. He might study the appearance and construction of the fruit; read volumes upon its culture; subject its elements to chemical analysis; hold long talks with those to whom the experience of an eaten orange had come; dream orange taste; desire orange taste; strive for orange taste; and, with all his effort in the wrong direction, be no whit nearer a realization of the actual taste than when he began the work of ascertainment.

Why doesn't he buy an orange and eat it?

Yes; that's the question, Why doesn't he?

Because he is so in love with his way of doing that he prefers it to the sensible way. Advice that by some means he procure an orange and eat it, falls upon dull ears. Assurance that, unless he does, he will never learn the taste he seeks, is received with a dubious shake of the head and an incredulous, deprecatory smile. He knows better; and continues, as he began, the struggle to find that which he will never find unless his mode of search is changed. Unless he denies himself, takes up the cross of admission that his way is not the right way, and follows the advice of those competent to advise, he may as well, one time as another, abandon his senseless chase, and solace himself with apples, lemons, or other fruit which he is willing to eat.

As with the physical sense of taste, so it is with the spiritual sense of God and his religion. The *eater* alone has the experience.

The man who is not willing to eat as he is directed to by God's written instruction will never taste God's presence, power, and love—God's religion and its inseparableness from healing the sick. Directions are plain, and to-day may be found in the Bible and Mrs. Eddy's works, notably, "Science and Health with Key to the Scriptures."

For hundreds of years the directions in the Bible have been obscure, in part because mankind chose to render them obscure by not following them. All the mystery of the Bible becomes Light to the meek, patient, *obedient* seeker of the Truth.

Such a one asked and It was given; sought and It was found; knocked and It was opened. Such a one was Mary Baker Eddy. Unutterably sweet was the taste of God's religion as *she* found it. Unutterably illumining, the Light

of His presence. Unutterably assuring, the sense of His love. He is Love.

Spiritual sense, consciousness of God, the taste of holiness, His religion, she has made a brave God-aided effort to describe in words. She has done more. She has given specific directions for the attainment of the Kingdom of Heaven. I *know* if her directions are *obeyed* that the Kingdom of Heaven ceases to be visionary. It is a spiritual actuality.

She says that the practice of healing the sick is an inseparable part of the "Christian Religion as founded by Jesus Christ." I *know* this to be true, and that drugs are not a factor in the healing—are worse than useless. She says that the healing power comes from God—is spiritual, psychical, mental. I *know* this to be true. I *know*, because, obedient to her advice, written and verbal, I have paid for and eaten a fragment of the spiritual food,—the Bread from Heaven—the Word—and *know* its taste and quality.

From Judge Ewing:—

Question (B).—It would seem a simple thing to define "the Christian religion as founded by Jesus Christ," and yet no question of all the ages has provoked in volume, subtlety, and bitterness, such controversial energy. The books that have been written upon the subject would probably make a pile as large as the Pyramids of Egypt, and certainly as worthless; and yet an intelligent reply to this question requires as a condition precedent a correct understanding of what the Christian religion is, as founded by Jesus Christ.

Rev. Mary Baker Eddy, as clear an interpreter of recondite truths as has spoken to the generations now living, most concisely and comprehensively says it is "The Science of Being." Of the scientific accuracy of this definition I am fully satisfied; and still, for the purposes of this letter, which you say will go into general circulation, I shall regard the Christian religion as that system of moral and spiritual philosophy taught and practised by Jesus Christ in his exposition of the relationship of man to one supreme, incorporeal God, infinite in power, intelligence, presence, justice, goodness, mercy, and truth; the God "in whom we live, move, and have our being," and "whom to know aright is everlasting life."

For the accomplishment of his great mission on earth, the

so-called miracles of Jesus Christ were essential; he came to establish his Father's kingdom; to reconcile all men to its majesty and power; and to bring to human understanding the always existent Truth of "Life in God." His healing the sick, cleansing the lepers, giving sight to the blind, hearing to the deaf, purity to the sinful, and life to the dead, *by the spirit and power of God*, demonstrated, as could have been done in no other way, the "Allness of God," "the fountain of life," "The Great Physician who healeth all thy diseases." Jesus Christ came to earth strictly in a representative capacity; bore a commission; acted under specific instructions. Concerning the scope of his authority, the purpose of his coming, and the manner of its accomplishment, the prophecies are full; and then we have Jesus' own interpretation of his ambassadorship, the very highest authority that can be invoked. Take as an illustration his visit to Nazareth, the home of his childhood, where, as was his custom, he entered the synagogue on the Sabbath day and read *concerning himself* from the prophet Esaias, these words: "The Spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor; *He hath sent me* to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And when he closed the Book he said to the congregation, "This day is this Scripture fulfilled in your ears."

And thus it appears by the evidence of prophecy and by Jesus' own specific declaration, that the office to which he was appointed, the commission he bore, was to preach the gospel *and* heal the sick, by the *Spirit of God* wherewith he was anointed.

Past all question the religion of Christ is a religion of love and of works. Its first requirement is that "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength," and the second, "Thou shalt love thy neighbor as thyself." "Upon these hang all the law and the prophets." These rules of Christian conduct mean *doing* as well as *believing*, *works* as well as *faith*; and that all the world might have an infallible test by which to distinguish the genuine disciple from the mere pretender, it was said with authority, "By their *works* ye shall know them." The character of these distinguishing *works* is clearly foreshadowed in the life and declarations

of Jesus. His whole ministry conclusively develops the fact that by far the greater part of his time on earth was occupied in restoring the sick to health, the blind to sight, and curing all manner of diseases; this fact alone excludes all question of the essential character of such practice as a prime factor of his religion. Jesus not only healed the sick himself, but taught his disciples to follow his example, and impressed upon them that their duty was both to preach the gospel and heal the sick; and by way of encouragement to them and to all disciples who should come after them, he declared, "The works which I do ye shall do also, and greater."

Now is not the deduction clear to simplest comprehension, that the religion established, taught, and *practised* by Jesus Christ is to-day, and will be forever, in the perfection of its wholeness and the integrity of its every component, just what it was nineteen hundred years ago; and therefore the conclusion is inevitable that if the practice of healing the sick by spiritual means was a vital part of Christ's religion in his day, the same kind of healing *must be* a vital part of it now? And thus we are confirmed in the confident belief that the last words of Jesus on earth were as surely addressed to us as they were to the *eleven* to whom they were spoken: "Go ye into all the world, and preach the gospel to every creature. . . . *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.*"

It is not conceivable that this command of our Saviour was to the eleven only and not to all his disciples in all generations; his gospel is as comprehensive as infinity; is for all men of all time, in all the world, and this last injunction of Jesus the Christ, "Go ye," is to *us*, to you and to me, now, to-day, to "preach the gospel;" and the divine assurance is given to us, to you and to me, *if you believe* in my name you *shall* cast out devils; *if you believe* in my name you *shall* lay hands on the sick and they *shall* recover.

I am satisfied that the practice of healing the sick by the Christian Science method, through mental, psychical, or spiritual means, without drugs, is a vital part of the Christian religion as founded by Jesus Christ.

From Judge Hanna:—

If I did not consider the practice of healing a vital part of the Christian religion as founded by Jesus Christ, I should not insist upon the legal aspects above set forth. I would prefer rather to accept the healing efficacy of the medical profession, with all its infirmities and shortcomings. I lay special stress, however, on the words "spiritual means" used in your question, as distinguished from mental or psychical means. I attach no significance to the words "mental" or "psychical" unless they are construed to mean spiritual.

To those who have not made a special and painstaking study of mental phenomena, there is a vast unexplored region in the mental realm, an "undiscovered country," which, sooner or later, legislators, courts, and juries must take cognizance of and investigate, in order to an intelligent discharge of their duties. Already has this field of investigation been touched by some of the courts, and the necessity for further and intelligent research will become greater and greater as the varied phases of mortal mind or mental phenomena press themselves in upon ordinary human affairs. The question of the undue influence of one human mind upon another, whereby the victim of such undue influence is made to perform acts, which independently, he would not perform, is certain to become one of the grave problems of the future. It has not infrequently been urged that murder and various other crimes have been committed by the exercise of malicious mental influence. The real culprit deliberately preys upon the mentality of the one whom he has chosen to perform the desired act, and without knowing why, the victim either performs or attempts to perform the act, and if he accomplishes it, he is really no more responsible for it than if he were temporarily insane. Often the public exhibitions of hypnotism or mesmerism—which in my opinion should be peremptorily stopped—prove the possibility of the commission of any crime as the result of mental suggestion on the part of the hypnotizer, mesmerizer, or operator. The subject becomes the abject slave of the operator, and will do whatever he is mentally or audibly told to do while under this baleful influence. Every manifestation of this kind is in direct line with the necromancy, witchcraft, astrology, familiar spiritism, soothsaying, etc., so graphically described in the Bible. Indeed, these mental phenom-

ena, with their physical expressions or results, constitute the very Satan of the Bible, and hence the necessity for the understanding and ability to demonstrate the teaching of the Bible in the manner taught and demonstrated by Moses and others of the ancient prophets, and by Jesus and the apostles and disciples, in order to protection against them.

Only by virtue of such an understanding of spiritual law as will enable one to rise above the evils of the human mind, and bring into requisition, through such understanding, the all-present divine Power, can the baneful effects of these false mental phenomena be overcome and destroyed. Herein is the one grand distinction between Christian and un-Christian healing. God is the only healer, and true healing can be accomplished only as the divine law of healing is understood and applied. Jesus taught and proved this law, his disciples did also, and their disciples, down to the latter part of the third century.

SCRIPTURE FULFILLED.

As recorded in the fifteenth chapter of St. John, Jesus said, "If the world hate you, ye know that it hated me before it hated you . . . He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without cause."

Has not this Scripture been recently fulfilled?

For many years the Rev. Mary Baker Eddy has been the target of violent attacks from persons whom she has loved and aided in every way she could. Others who do not know her have poured out the vials of their wrath upon her; and for what? What has she done to justify such treatment? She has devoted the better part of her life to the unselfish and sacred work of uplifting the human race, and teaching it, out of Holy Writ, how to save itself from sickness, sorrow, sin, and death. She has been doing the very work that the Founder of the Christian religion declared his followers should do; and for this she has been stoned; for this she has been hated without cause, as Jesus and his disciples were. He declared that those who hated him hated his Father also. He did not mean this in the merely personal sense. Had he said

those who hate my teachings and my practice because they are a rebuke to human wickedness and sin, and yet they know the Father is my guide and patron, he would only more fully have stated his meaning. Had he added: And all who may hereafter teach and practise as I now teach and practise, will be hated without a cause, as I am, he would only have enlarged his saying, for that is just what he meant.

He also said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin."

As it was in his day, so is it in this. Rebuke error and it would turn and rend you, even though knowing it is wrong.

Recently the methods of error, in their exhibition of hatred and malice, seemed to have reached their climax, and from the view-point of the material senses, evil seemed to have won a victory, and virtue and righteousness to have been trampled under foot. Those who hated without a cause seemed to have the world on their side. But witness the change! Observe the fulfilment of the words with which our chapter of John closes:—

"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

In ways that human wisdom could not possibly have foreseen or foretold, by a rapid succession of events (commencing with the Communion Message, continued by our Leader's presence in Boston, her appearance and remarks before the Annual Church Meeting, and closing with the wonderful Wednesday evening meeting) the falsifiers were put to utter rout, and their shame and humiliation spread broadcast over the world.

Surely, through the daily press spake the Spirit of Truth, which proceedeth from the Father. The Comforter is come, and we all bear glad witness thereto. Truth has triumphed, and Truth's exponent and demonstrator has been vindicated before all right-minded people.

There were nearly twenty-five hundred new members

admitted to the Mother Church at the semi-annual meeting of June 3, 1899.

Verily, the earth is helping the woman.

THE BOARD OF LECTURESHIP.

THE following constitute the Board of Lectureship for the year beginning June 1, 1899:—

Eastern Section.—The lecturers for the New England States are, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.; Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

Maritime Provinces, Rev. William P. McKenzie, C.S.B., 367 Harvard St., Cambridge, Mass.

The Province of Quebec, the cities of Ottawa, and Kingston, Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Middle Section.—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Provinces of Ontario, Carol Norton, C.S.B., 170 Fifth Ave., New York, N. Y.; Rev. Arthur R. Vosburgh, C.S.B., Powers Block, Rochester, N. Y.

Southern Section.—Mrs. Sue Harper Mims, C.S.B., 575 Peachtree St., Atlanta, Ga.

Western Section.—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, C.S.D., 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, C.S.D., 759 Woodward Ave., Detroit, Mich.; Judge William G. Ewing, C.S., 3743 Ellis Ave., Chicago, Ill.; Judge Joseph R. Clarkson, C.S.B., Room 450 Bee Building, Omaha, Neb.

Pacific Coast Section.—F. J. Fluno, M.D., C.S.D., 1319 Grove St., Oakland, Cal.; A. A. Sulzer, M.D., C.S.B., 1062 Ninth St., Riverside, Cal.

Great Britain.—William N. Miller, Esq., C.S.B., 57 Bryanston St., Marble Arch, W., London, Eng.

The following directions from the Manual are republished:—

CALLS FOR LECTURES.—When the need is apparent, the Christian Science Board of Directors of the Mother Church may call on any member of the Board of Lectureship to

lecture, within his precincts, at such places and at such times as the Cause of Christian Science demands.

The branch Churches of Christ, Scientist, through their clerks, may apply to a member of this Board of Lectureship, within his precincts, for aid, and it shall be granted them.

The following is the By-law regarding lecturers who are First Readers, as it now stands:—

Not over six lectures, yearly, should be given by a member of the Board who is a First Reader; his or her labors are required by the church.

The notice regarding free distribution of literature is repeated:—

Upon request from the clerk of a church where a lecture is to be given, copies of the *Sentinel* will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Christian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express they will be sent at the expense of the receiver.

The Publishing Society requests that Churches will not order lavishly. In some cases hundreds of copies of the *Sentinel* remain unused after lectures, and so are wasted. This offer is intended specifically to reach "strangers and inquirers."

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVII.

AUGUST, 1899.

No. 5.

MY SOUL AND I.

O RESTLESS spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain,
Are now and here.

Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss, thy heaven.

And in life, in death, in dark and light,
All are in God's care:
Sound the black abyss, pierce the deep of night,
And He is there!

All which is real now remaineth,
And fadeth never:
The hand which upholds it now sustaineth
The soul forever.—*Whittier.*

THE WASHINGTON NEWS LETTER.

THE Publishing Society has felt and still entertains a friendly interest in the *Washington News Letter*, and through the loving counsel and admonition of our beloved Leader—not to “cast the first stone”—we trust that this attitude has been put upon the truly Christian and Scientific basis.

The editor of the *News Letter* in a recent editorial says of his paper, that it is “not a Christian Science organ, nor is it a Christian Science publication.” We understand that he thereby defines his position in relation to our cause.

The matter which appears in the Christian Science organs is under the careful inspection of the Christian Science Publishing Society, and is understood to be officially representative of our movement. The *News Letter* does not come under this care and inspection. Nevertheless, the friendly interest of the Publishing Society will continue so long as its editor boldly defends the Truth, and is obedient to the Principle and rules of Christian Science; but the Publishing Society cannot in any way be responsible for what appears in the *News Letter*.

Christian Science Publishing Society,
JOSEPH ARMSTRONG, Business Manager,
SEPTIMUS J. HANNA, Editor.

Dear Editor:—Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D. C., in or about May, 1898—informing me that Colonel Sabin of that city, editor of the *Washington News Letter*, had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper,—I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: “Are Christian Scientists under obligations to continue their subscriptions for the *Washington News Letter*?”—they are under no further obligations to me.

July 10, 1899.

MARY BAKER EDDY.

CHRISTIAN SCIENCE; IS IT CHRISTIAN?

WEDNESDAY evening, December 21, 1898, in the auditorium of the Young Men's Christian Association at Atlanta, Georgia, before a large and appreciative audience, Mrs. Livingston Mims delivered a most interesting lecture. Her subject was "Christian Science: Is it Christian; Is it Science?" Mrs. Mims is one of the Board of Lecturers of the Christian Science Church. Her address was well received, being delivered in a most charming and happy manner. It is here printed in full.

To tell of Christian Science in one brief hour is like trying to count the stars in illimitable space, or to number the unceasing waves of the sea—the Science of Infinite Mind—whose Principle is God.

This divine revelation of Truth has come to us, not only in the eventide of a century, but of an era—a dispensation. The same expectancy of some great change, or event, that preceded the first advent of Christianity, already beats in the hearts and minds of a weary, waiting world. Nearly nineteen hundred years ago in response to this intense longing and desire, Truth appeared, doing its mighty works, but many perceived it not, some even bitterly opposed it. Is this second coming also with its wonderful works to be equally unknown and unacknowledged? A thousand tongues of joy and praise respond, No! "The earth helps the woman," and, God-crowned, she, to-day, has brought the little book, "Science and Health with Key to the Scriptures," that forever answers the questioning sphynx of human longings, desires, aspirations.

The whence? where? whither? is satisfied in the understanding it gives us of Jesus' words, "I came forth from the Father, and I go to the Father." This is the divine premise and conclusion of Christianity.

Herbert Spencer says: "The entire history of anything must comprise its appearance out of the invisible into the visible, and its disappearance out of the visible into the invisible." Had he only seen this entire fulfilment in Jesus, and its mighty lesson and import to humanity, he would have given a more vital philosophy to the world.

We must all learn that this "little noise between the two

silences," this unsatisfactory, fleeting, material sense of existence like the "flower of the grass"—"to-day in the field, to-morrow cast into the oven"—is not life. Nor can this "puling infancy," and bent and withered age be man.

IS CHRISTIAN SCIENCE CHRISTIAN?

What is it to be Christian? to be Christ-like? Is it not to imitate Christ Jesus? What did he do in his brief ministry of three years? He taught, he loved, he patiently endured bitter persecution, he healed all manner of disease. He cast out devils, he destroyed sin and triumphed over death and the grave. To do as he did is to be Christ-like, to be Christian. He commanded his disciples to follow him in these demonstrations, saying, If ye believe in me the same works that I do ye shall do also. For this is the way of Life; the healing of the body was not the end, but the means to the end, the way of learning and proving the omnipotence and naturalness of Good, Life, and Love.

Thus he showed us how to work out for ourselves the problem of celestial being, gaining through tears, struggles, trials, the triumphant victory at last, of unity with Good—God—the omnipresent, divine consciousness. This struggle and progressive attainment brings out the fruits of Spirit: peace, joy, health, harmony, heaven, here and now.

Do Christian Scientists, more or less than other Christians, follow this divine exemplar, and approximate to this divine teaching? As a rule Christian Scientists do, more absolutely than any other class of Christians, come out from the world to be separate—not to sit in condemnation on others; but because, when the luster of this great light dawns on them, worldly pleasures vanish as ephemeral shadows, Christian Science so abundantly satisfies the affection and aims; so absolutely answers the demands of reason and logic; so stimulates to noble, spiritual endeavor, that to "know God" and thereby bless men, becomes the one motive in life. It is so absorbing, so full of peace and joy and triumph that worldly ambitions and pleasures fall of their own weight, as naturally as the frail petals of a blossom fall when the fruit begins to form.

I believe it is generally conceded by all who know them that no body of Christians more reverently and assiduously obey the injunction, "Search the Scriptures," and I have never met a fair-minded, spiritually enlightened Christian

who did not confess to pleasure and profit in discussing with them the spiritually scientific interpretation of the Bible, as in Christian Science. None others do the healing by the logical, scientific understanding of cause and effect, that Good cannot produce evil—and while they are but in the infancy of their understanding of this infinite Truth, it is but just to say, that there is scarcely a disease known to the modern world that has not been healed by this spiritual method. Greater works remain to be done, as their growth increases and human resistance lessens.

These "signs of discipleship," coupled as they always are with the reforming and regenerating power of Spirit, make Christian Science the most comprehensively philanthropic movement on earth, for it includes in its work everything that the noblest philanthropy strives to accomplish. It is health-giving, it is divinely educational, it is the true and only asylum, the only true socialism; acknowledging but one Mind, one Father, one family, the brotherhood of man, all heirs of the same affluent Love—each having all, as he claims it by divine birthright and heirship. Is not this Christian?

Indeed, all that poets have dreamed of, all that philosophy has striven for, all that science has toiled for, in laborious marches toward the conquest of material forces and laws, is gathered in one grand sunburst of Truth, and its Discoverer, the Rev. Mary Baker Eddy, has named it Christian Science.

Through it, all will some glad day sit at the feet of Jesus and acknowledge one Cause, one Intelligence, and its perfect harmonious phenomena, man, and the spiritual universe.

Glimpses of the reality of the spiritual cosmos have lightened the darkness of material history for centuries, from Plato to Emerson, and brightens like a fine thread of gold the woof of German transcendentalism, but it was left for one woman to clinch this glimpse of Truth with the incontrovertible logic that if the spiritual is the infinite Real, then correspondingly the material must be the unreal.

Two opposites cannot possibly both be real. She, in her teachings in Christian Science, holds to this unswerving, divine logic, brings its beneficence to meet human needs, and proves it absolute.

This divine Science summons each individual to choose which shall be made real to his or her consciousness; the

perfect, spiritual, harmonious, and eternal, or its opposite, the imperfect, material, discordant, and mortal, unreal. It calls the slumbering world to awake, understand, and apply the power of spiritual thought.

POWER OF THOUGHT.

Think truly, and thy thought
Shall the world's great famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and noble creed.

Let us learn to think no evil, but to think Life, Love, Truth—think it constantly. Let our “conversation be in Heaven.” Let us talk and write of beauty, purity, health, holiness. Think no evil and it will cease to be. Mind is the only Substance, causation. When we cease to think sin, disease, and death, they will cease to be, for they are not of God, or Truth, and without human belief in them they have no basis. Jesus taught this divine metaphysics, saying: “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.” It is not what one eats, but what one thinks that injures and defiles.

In Christian Science this transcendentalism of Jesus, lifting humanity from the finite sense of origin to the infinite, divine, is proved by him and his followers to be at the same time the most practical system ever given to mortals. It is applied Christianity, revealing a divine Principle, ever-active, ever-operative, an ever-present help in trouble, here and now, as the Scriptures declare God to be. This very reliance on God for the full salvation from sickness as well as sin, requires a closer walk with Him, a daily, nay, hourly, communion with the Principle that heals, blesses, sustains, supplies, and governs man; it forces the warfare with all fleshliness, till the unity with Life and Love is attained, and harmony, or the heaven within us, is reached.

When, therefore, the transfiguring power of this mighty Truth is doing its work in our consciousness and lives, and all existence is bathed in the glow of a higher conception of God, and His man, and His universe, “perfect and immortal” because He, the Creator—Cause—is perfect, when the Bible is seen to be the metaphysics of God, and all other literature pales into insignificance beside this book,

illuminated by "Science and Health with Key to the Scriptures;" when we hear the imperative call: "Go ye into the world, proclaim the glad tidings," and we are met with the indifference or scorn of other Christians, the condemnation of pulpit and press, a rude shock for the moment startles us, for not less, but more of God, not less of Love, but more, does Christian Science offer to all. "The bond of peace and unity of faith," is the aim and desire of true Christianity everywhere. But, looking down the centuries, we see that this is ever the greeting that Truth receives, the sword, the cross, the spear, the scorn of materialism, the steady opposition to whatever disturbs the settled indolence of old systems, creeds, convictions. But God's law of infinite progression is ever operative and nothing can stay its divine force. It is man's sublime destiny to unfold more and more to the unending bliss and unspeakable joy that God has for them who love Him.

This sublime system is not confined to bodily healing. Our Leader says: "It is only the bugle call to higher action;" it ramifies every condition, its influence is silent like the dew, but it dissolves the mists of poverty and ignorance, it enlarges the scope of true government and harmonizes nations. God is seen to dwell with men. It wipes away all tears, for it is the Comforter, leading into all Truth, explaining the infinite meanings of God's ways to men. A true Christian Scientist must be a good citizen, a good neighbor; he must prove that honesty is the only true policy; that God—Good—is with the upright; that there is a divine way to have all that the "Gentiles seek after," and that is to "seek first the Kingdom of God and His righteousness, and all these things shall be added," as the divine sequence of the understanding of Good. This recognition of Love's willingness and ability to supply, can still fill the widow's cruse and multiply the meal. Jesus proved the harvest was not from the ground, but from God—omnipresent Mind.

DIVINE LOGIC.

Outside of Christian Science there is really no logical declaration of God and His relation to His universe and man. Since God—Good—(they are the same word) is the only Creator, there can be but one creation, which must be as perfect, harmonious, and immortal as its Creator.

Jesus said: "Be ye perfect, even as your Father which is in Heaven is perfect." God, speaking through Moses, said: "Be ye holy, for I am holy." Throughout the Scriptures this logical recognition of cause and effect is constantly acknowledged, and this recognition, and the steadfast abiding in it is the basis of all Christian healing. Jesus said: "Call no man your father upon the earth; for one is your Father, which is in Heaven." This is the very stepping-stone to Heaven. It has lain for centuries an unused pearl, scarcely accepted. Only the revelation of the power of thought as received in Christian Science enables us to appreciate and utilize it.

Paul and John, in tender earnestness, repeatedly assure us that we are now the children of God, the offspring of Spirit, and heirs, not of hereditary sin and disease, but of power, and glory, and dominion. We are learning that as a man understandeth, so is he. There is no more proof that man is, or ever was material and mortal, than that the earth was once flat, and that the sun and moon rose and set to lighten a stationary planet. It is in each proposition, the same physical sense testimony, which is the carnal mind's enmity to Truth or Science.

Nothing but perfection, harmony, and immortality can be the logical deduction from the basis of one Creator, who is infinitely wise, loving, and good. Otherwise we have the impossible inference that the omnipotent Creator is at war with his own body—manifestation; Creation (Cause) at variance with its own effect. Omnipotence is dethroned, and God, or Good, is not supreme. All this is inconceivable to enlightened thought—hence honest infidels and thinking agnostics. Christian Science asks the world to rest in the contemplation of a nobler conception of God as the infinite Principle, universal, impartial, unchanging Truth, Life, and Love, and His spiritual universe, including man. One Cause, governing by spiritual law His own manifestation, image, or reflection, the same "yesterday, to-day, and forever."

It is this infinite Perfection that is our refuge from the seeming ills and discords of the material sense existence. Only on the basis that infinite Life and Love can have no opposites, does Christian Science deny the reality of evil, disease, and discord, and affirm the eternal reality of Good. He made all that was made, "and without Him was not anything made that was made," and He pro-

nounced His creation Good. Jesus emphatically calls evil the lie and not the Truth of Being. He said to the sick woman: "whom Satan hath bound," and to the sick man, "Go, and sin no more," thus recognizing error, not Truth, as the cause of sickness and death. Truth makes free from these illusions. It comes to the understanding, judging not by the "seeing of the eye nor the hearing of the ear," but judging righteous judgment. It comes a sword, separating between the holy and unholy, the clean and unclean, dividing the real from the unreal—as we look not upon the seen and temporal, but upon the unseen and eternal.

I hope that these few words, added to the noble lives led by its followers in demonstrating this Truth, may help to prove that Christian Science is Christian; it remains to be seen if it is Scientific. The charge that Christian Science is neither Christian nor Scientific needs more than a passing notice, although a clever woman calls this charge: "The fossil of wisdomless wit."

IS IT SCIENCE?

For centuries the word science has been so appropriated by materialists, and claimed to have relation only to physical causes, and their phenomena, that quite a shock was felt when it was first applied to religion. The term science is properly applicable to anything that shows the relations between laws, principles, and systematized facts, whether material or immaterial. Webster defines it as,—

1. Ascertained Truth.
2. Accumulated and ascertained knowledge which has been formulated and systematized with reference to the discovery of truths by the operation of laws.
3. A collection of the general principles, or leading truths, relating to any subject arranged in systematic order.

Pure Science is built upon self-evident truths. Exact Science is knowledge, so arranged that prediction and verification by experiment are possible. Applied Science is a knowledge of phenomena as explained, accounted for, or produced by means of powers, causes, or laws.

Christian Science fulfils every demand of these definitions—it is a provable or demonstrable truth.

Professor Hoffman, in his book, "The Sphere of Science," defines the term thus: "Science is logically arranged and systematized knowledge, or, more fully, that kind

of knowledge which consists of facts, accurately verified and logically put together in a system." Elsewhere he says: "The facts of the universe that are open to investigation are of two kinds: mental facts, which are the most certain of facts, and material facts." It is clear that Science must have a Principle. Webster defines Principle as the Cause, Source, Origin of anything; that from which a thing proceeds; in Science an admitted truth. Has Christian Science a Principle? It has admitted truth as its Principle. It is an admitted Truth that there is one God; God is infinite; that He is omnipresent, omnipotent, and omniscient. God is Spirit, God is Love, God is Life, God is Good, God is the one Cause or Principle. Webster defines Spirit as "Intelligence conceived of as apart from any material organization; vital energy, force, as distinct from matter; an immaterial, intelligent substance."

Now let us look for a moment at Webster's definition of a syllogism, and then ascertain if Christian Science is pure Science, which Webster has before defined as built upon self-evident truths. "A syllogism is the regular, logical form of an argument, consisting of three propositions, of which the first two are called the premises, and a conclusion. The conclusion necessarily follows the premises, so that if these are true the conclusions must be true." It is an admitted fact that God is Spirit; it is also an admitted fact that God is infinite. These premises being true, the conclusion that Spirit is infinite must be true. Now Spirit, according to Webster is "Intelligence or Mind apart from any physical organization," and infinite is limitless. Therefore, the conclusion of our syllogism may be stated thus: Immaterial intelligence is limitless, or Mind is All-in-all, which is the fundamental statement of Christian Science. God is Good, and "in Him there is no evil." God is omnipotent or all powerful, and evil is powerless.

God is Truth, God is Life and Love. There is nothing true but Truth; hence, as things equal to the same thing are equal to each other, there is nothing true but Life and Love. Christian Science has as its Principle God, infinite Good, an admitted Truth, and is, therefore, pure Science, because it is built upon self-evident truths. A science must recognize law. Webster defines law as "a controlling regulation, or a rule, as being so certain and constant that it is conceived of as imposed by the will of God, or some controlling authority." Christian Science finds in the Scriptures the

laws of Being, and by applying these laws understandingly, its followers are enabled to verify by experiment or prove that it is exact Science. It explains phenomena of every kind, and is, therefore, applied Science. What proper place has faith in Science? Let us quote from Professor Hoffman: "Faith, considered as a mental act, is exercised in the formation of every Science. There could be no Science without faith any more than there could be extension without space." Webster defines faith as "The assent of the mind to a statement or proposition on the grounds of its manifest truth."

Christian Science is not dependent on faith as the term is commonly understood, but is founded on the "assent to the manifest truth of a statement;" there is but one God, and that God is Spirit; there is but one Cause, and the law that like produces like. Christian Science lifts the definition of faith to Paul's apprehension, as "the substance of things hoped for," the "conviction of unseen realities," which is the literal translation of that passage, "Evidence of things not seen."

Thus we see that Science belongs as much to the laws governing mental phenomena as to physical causes and effects. This was for a long time absolutely ignored, and when Wisdom wedded those two words, Christian Science, in indissoluble and eternal union, old opinions felt a strange convulsion. That word is now the lode star of the age. The millennial age must be the scientific age, when the Mind that is Love will rule with the rod of unerring Principle, the whole world; not by physical law that blasts while it blesses, but by spiritual law, that says to the tempest, "Peace be still," and hears the "still small voice" above the ocean's roar. This will be the spiritually scientific age.

Since the discovery of Christian Science more than thirty years ago (which rent the fetters of the finite mind) the development along the line of subtle forces has been truly wonderful. That still unknown quantity (except to the spiritually scientific thought), electricity, has been brought from the clouds and chained to the uses of man; continents clasp hands with the throbbing cable beneath the ocean's depths; friends speak almost fact to face along the lines; more and more subtle is it found to be, till now it is whispered that the wire is not needed; thought needs no wire. Thus even what we deemed the physical is rising to higher and subtler forms out of matter, and we enjoy the many

conquests of science in every direction. More clearly are we learning that unerring law governs everything, even the wandering comet yielding to its unswerving demands. Is Omniscience and His government alone unscientific? Is God's revelation of Himself lawless?

Christian Scientists take the "Scriptures for their guide to eternal life." (S. & H.) David repeatedly prayed "to understand Thy law;" "I meditate on Thy law;" "Make me to see wondrous things out of Thy law," evidently recognizing it as something to be spiritually discerned. As above and beyond the so-called physical law Jesus said: "I came not to destroy, but to fulfil the law." To complete the demonstration of the immortal law of endless life, Paul said: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Also: "The carnal mind is not subject to the law of God, neither indeed can be." Since God's law is a law of infinite Spirit, this carnal mind is outside the infinite Reality of the divine law of life and love.

John said: "Sin is lawlessness." Therefore, sin is outside the Reality of the infinite law of God or Good, where Spirit is supreme.

This brings us to the Reality of the law of Good, of Life and Love, and thus we see that Christianity as a revelation and demonstration of divine law is not Christianity unless it is Scientific.

As there is one Law Giver, even God, there can really be but one infinite Science, which is and must be Christian Science, whose law is a spiritual law, a moral force, governing all the phenomena of Spirit in immortal harmony. In this Science the Christianity of Jesus is lifted out of the mists that have obscured it, and those who love it and prove it, and try to live it, know that it is establishing the kingdom of God, the law of Love, on earth. The character and the works of Jesus are illumined and revealed in their majesty and glory. In this Soul-light the meek and mighty Nazarene is seen to be the only truly Scientific man who ever lived; the only one who demonstrated or fulfilled the law of Life, that "makes us free from the law of sin and death." If Jesus did his works according to God's law in destroying sin, sickness, and death, that law, or divine Principle, must be the unchanging, universal, eternal Principle of man and the universe, and must be, as Jesus certainly taught, available to any of his fol-

lowers who understand him; a Principle for all time and for all men. If ye believe on me [understand me] ye shall do the works that I do, even greater works, because I go to the Father.

If his followers do even the smallest problem according to this Principle, finding the true result, even if it is not the ultimate conclusion, it is as truly scientific as if it were the greatest; just as two and two making four is just as true as that two millions and two millions make four millions.

We have scarcely dared to grasp the stupendous possibilities of Scientific Christianity. In our blindness we forget how glowingly St. Paul speaks of the fact that Jesus hath "abolished death," that he took the ordinances or laws that were against us, triumphed over them openly, and nailed them to his cross.

Are the eyes and ears of this generation too gross to comprehend the infinite demands of Christianity?

The prophets ever foreshadowed, and even partially demonstrated, this supremacy of Spirit, but Jesus alone solved its problem to its triumphant *finale*.

Understanding his unity with the Father, his Divine cause, he attained in his brief ministry his God-given dominion and heirship. From his recognition of the outspread affluence of Love, he fed the multitudes, because he knew that Life was and is God, the Mind of all, and that neither are in, nor of matter; he raised Lazarus, knowing that Spirit is substance, and matter illusion; he walked over the waves, understanding himself as reflecting infinite Intelligence; he spake as never man spake.

Behold this transcendent being, and knowing that he is our Elder Brother and Way Shower, applying and demonstrating a universal law or principle, are we rash in saying that some day, and not far distant, all art, philosophy, science, including chemistry, will sit at the feet of the Anointed One, and all find themselves included in the infinite Love, the divinely intelligent Principle of the universe? In his Science, Christian Science, which is the Comforter, the Spirit of Truth, leading into all truth, taking of his words and works and interpreting them to us in the light of Spirit, we see him not the victim to appease the wrath of God, but the scientific victor through selfless love, over every limitation of matter, rending its veil from top to bottom, and revealing the eternal co-existence of God and

man; then ascending to his invisible (to us) spiritual individuality in Soul, Mind. To his followers he said: Go ye into the world, proclaim the glad tidings, heal the sick, "and these signs shall follow them that believe: They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay their hands on the sick and they shall recover." That is, if they understand me and my method they, too, shall follow me in demonstrating the supremacy of the spiritual law of harmony, illustrate the reality of Life and Love, annulling the material law of sin and discord. "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set with my Father in His throne." Thus we see that the true Christian life must be a constant growth in the understanding and application of divine, spiritual law to human needs in all the relations of life—a progressive life, constant gain in spiritual attainment till we, too, are one with the Infinite Love.

WHY HAS IT TAKEN SO LONG?

Why has it taken so long for this Science to come? some one will ask. Let us read a few words from Dr. Hepworth, of New York, one of the most distinguished clergymen of that city. He writes,—

"Look at Christ. What did he do and see? So much that he did not think it wise to tell it all. We have been trying to digest his philosophy of life for many ages, but have only succeeded in getting ourselves into a theological snarl. He wanted to tell us how to live, but we have persuaded ourselves that he only wanted to tell us what to believe. He is the Stranger in our great company even now. If he were to return and repeat his words, we would turn our backs on him as they did of old. The bottom facts of Christian society and of a Christian life are not appreciated nor recognized. We are millions of miles distant from the Truth he taught. How close the Father was to him. And yet no closer than He may be to us. How calm under the stress of affliction he was, and yet no calmer than we can be when we get our spiritual food from the same source. We must realize these things, must meditate upon them, until they become a part of us; must appropriate them to our own use. Then the bitterness of life will give way to sweetness. There will be more hopefulness in our hearts, and our religion will be a series of

lighthouses, enabling us to steer clear of shoals and rocks and to anchor in the haven of Heaven at last."

Dr. Hepworth is only one of many who are awakening to the fact that the religion of Jesus has been obscured by "creeds, and doctrines of men." The age seems barely able to grasp it yet, as is evidenced by the opposition to Christian Science, which is an explication of Jesus and his doctrine, life, and works. We should not be surprised that it has taken eighteen hundred years to grasp the infinite meanings of this transcendent life; this life so absolutely unique, this doctrine so entirely revolutionary; this promise of man's spiritual origin and conclusion, of his ascension out of matter into Mind, this denial of material birth and evolution, so relentlessly radical. Jesus always reckoned himself spiritually. This made him the Way-shower.

It needed all these years for the divine heaven to work, preparing humanity for the Science of Being. It needed scientific age.

THE REVELATOR.

In this Science of Being, man is the divine ideal, incomparable from the Father or divine Mind. Through Christian Science this ideal is elevating and purifying human life and character. Christian Science offers to all a system by which each one may prove for himself or herself the transfiguring power of this ideal, held steadfastly in thought, subduing all things unto itself, dispelling the illusions of sin, sickness, and death, until this ideal becomes the only real. How exquisitely St. Paul described this wonderful, transfiguring, universal process. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Then will come the statelier Eden back to man," then will the desire of all nations be realized,—

When from the lips of Truth one mighty breath
Shall, like a whirlwind, scatter to the breeze
The whole dark pile of human mockeries:
Then shall the reign of Mind commence on earth,
And starting as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.

A consciousness—permeated with this abiding Christ, or divine ideal of ever-present Love—radiates health and holiness as spontaneously as the sun emits light.

The Spiritual Idea of Truth, manifested by Jesus, has been slowly working all these centuries, till in this age, near the close of this century, one human consciousness has been clear, pure, spiritual enough to let in the Light of infinite Love, and the Rev. Mary Baker Eddy gives us "Science and Health with Key to the Scriptures" that unlocks its hidden treasures and solves the mysteries of Being.

In the plenitude of her maturity, she in selfless love and matchless wisdom, is leading this great movement toward the physical and spiritual freedom of the race.

It is, perhaps, a surprise to many that this Science of Sciences should have come through a woman—a woman meek and mighty. Strong in the strength of spirit, brave with the courage of a God-bestowed evangel. Nor is this strange. Truth is not a tower of Babel, a structure of material hypotheses and theories, reaching Heaven on a material basis. It is a revelation, descending from God, out of Heaven. It is spiritually discerned by the pure in heart. The transparency of a purified affection, a selfless glorified life of love and tenderness were the requisites. Woman first proved the divine fatherhood of God. First at the sepulchre, she saw the immortality of man proven and rise superior to fleshly conditions and material laws, and now woman has given us the Science of Infinite Being, revealing the limitless possibilities of man, as heir through divine birthright of all good, eternal life and perfection.

FROM the land of shadows and darkened dreams,
Where all that real is, unreal seems;
Where human strength but weakness proves;
Where human love but little moves;
Where selfish ends are ever sought,
And mighty Truth appears as nought;
A white star leadeth me,

To that Haven where hath eternal lease
Sweet Purity and gentle Peace;
Where in God's might man finds his strength;
Where in God's love man finds at length
His rest, his peace, himself ensoul'd;
His heart enriched by grace untold,
A white star guideth me.

W. F. Young.

A PHYSICIAN'S REASONS.

BY J. CLARKE WHITTIER, M.D., C.S.

He really always to give an answer to every man that asketh you a reason of the hope that is in you.—1 PETER, 3:15.

HAVING never yet written for the *Journal* and being conscious of having received much encouragement from the articles of others appearing in its pages, gratitude impels me to record my experience in the hope that it may prove of benefit to some seeker. Less than three years ago, I was induced to attend the Friday night testimonial meetings of the Christian Scientists of this city. (Kansas City.) I attended these meetings as an investigator, my interest and curiosity having been aroused by the healing of two friends during my absence from the city. At one of these meetings I was deeply impressed by the statements of two prominent business men of this city, in which they claimed they had been healed of serious disease by means of Christian Science, after having practically exhausted the remedies of *materia medica*. These testimonies were given in a plain, straightforward, business-like way that carried to my mind absolute conviction of their truth. I left the meeting knowing these gentlemen had been healed, but not willing to admit their claims that God had done the healing; I felt rather that some magnetic or hypnotic influence had been brought to bear, or that they were certainly the subjects of trickery of some sort.

Having been told that this method of healing was fully explained in Science and Health, I bought a copy and determined to study it carefully and exhaustively, to ferret out the fraud in it and find out in what manner the wool had been pulled over the eyes of those claiming to be healed. I am not conscious of ever having had any feeling of rancor toward Christian Science, neither did it excite in me ridicule, but I investigated it simply as a critic determined to lay bare what I felt convinced must exist—its underlying falsity. In this mental attitude I began to read the book, and many times midnight would find me deeply engrossed in its pages. I was becoming somewhat familiar with its matter and must have unconsciously been absorbing something of its spirit.

About this time an old friend called on us who had been troubled for years with disease of the internal ear. In the course of the evening she complained of the pain returning, stating that she would have to be excused and return home on account of it, but first asking me if I knew of any expert on diseases of the internal ear whom I could recommend. At the question there flashed into my mind some of the statements in Science and Health concerning the omnipotence and ever-presence of God; of His not being the author of evil and pain, and hence their unreality. After an embarrassing silence of a moment or two, I suggested she try Christian Science, which claimed to use the same methods Jesus employed. She replied she did not believe in Christian Science in such a manner that I was induced to ask, "You believe in Jesus Christ though, don't you?"—to which she replied that she was not very certain that she did. This stirred me so that I was led to voice many statements I had read in Science and Health and the New Testament about the power of Christ to heal, also that he declared he would be with us always, even unto the end of the world, and I recalled that as I spoke, the truth of the ideas I was giving utterance to seemed very evident to my own mind.

Next morning, meeting my wife, this lady stated that the pain had all disappeared soon after leaving us the night before. This impressed me much and led me to continued study of the subject. Soon after this one of the servants in the hotel where we were living asked if I would give her some medicine that would be good for her rheumatism, which she stated was so painful as to make it difficult for her to use her arm. Instantly to my mind occurred the various stock remedies of the pharmacopœia, all of which I had seen fail so many times in practice, and I felt I could not honestly give anything that I *knew* would be "good" in the sense of being certainly effective, and with this thought came the clear realization of the fact that the rheumatism was not real or true. Exacting the promise that she would use no medicines and also not talk about her rheumatism, I promised to do what I could for her, and during that day applied what knowledge of Truth I possessed. Next morning at the breakfast-table one of the waiters sidled up to me in an embarrassed way, asking if I could do something for the head waiter's foot. Requesting why she asked, she answered, that Nellie had told her

that I had "scared" her rheumatism away, and, as a matter of fact, the rheumatic pain had disappeared and did not return. This nearly convinced me that a great truth must underlie Christian Science, but the force of habit and training were still strong, involving me in a mental conflict, in which the arguments were constantly coming forward that these cases would have gotten well anyway—that the fact that the relief came at that particular time was a peculiar coincidence, but still only a coincidence. However, I continued the study of Science and Health with increased interest.

Some months after this, while engaged in a discussion of this subject with some Christian Science friends in which I was putting many questions and seeming to get no satisfactory or reasonable answers, and feeling, I remember, that I was getting decidedly the best of the argument, I was conscious of gradually increasing suffering from the recurrence of a severe attack of dysentery, to which I had been periodically subject for some years. At last, begging to be excused, I lay down and became so exhausted and weak that my friends invited me to remain all night if I desired.

Feeling the necessity of this, I gladly accepted. My suffering increased, and at last became so severe that my wife asked if I were willing to be treated in Christian Science. I answered, "Anything that promises relief," for in previous years I had exhausted every remedy without relief; my method of handling the trouble being to eat nothing but boiled rice and milk, and take a teaspoonful of brandy every hour for a period of five or six days, together with strict confinement to the house.

I was treated then and there by the Christian Science method, and in fifteen minutes was so much better that I said I would go down to the hotel, a distance of fully two miles. I did so, expecting, however, to adopt my method of dieting and brandy for some days to come, as had been my custom. I was astonished to find next morning that I felt all right—was able to eat my regular meals, and, most surprising of all, had no further manifestations of dysentery at that time, nor have I had since, though this healing took place over two years ago. I should state here that my father died of dysentery while under able medical treatment, and I had often felt the fear of death during these severe attacks. This experience increased my desire to

know more of what I felt convinced must be a profound truth, and a short time after, I entered a class taught by one of Mrs. Eddy's loyal students. With each lesson the revelation of Truth became clearer and clearer. While going to the class one evening my wife told me she was suffering terribly with sick headache, a malady to which she had been subject for years and on which I had exhausted all material remedies of which I knew without being able to do more than give temporary relief,—her attacks lasting from two to four days, accompanied with great pain, nausea, vomiting, and exhaustion. My perception of the Truth, seeming very clear I asked her if she would let me try to help her with Christian Science, and receiving her consent, there came into my consciousness such an overwhelming sense of the presence of God, who is Love and a "very present help in trouble," that the sick headache seemed nothing to me, and its unreality was made manifest, for in a few moments she said, "Why, this is strange, I can feel the pain going," and in another moment, "it is gone." This realization was made while riding on a cable grip car, and when the demonstration was made I felt that God was indeed ever-present and all-powerful. I should add that my wife has never been troubled with sick headache since, and this treatment was given over two years ago.

I gave up the practice of medicine over five years ago, broken down in health, my worst trouble being a disease of the heart. I had been treated by five physicians for this trouble and I recall my wife's only cause for encouragement was that they all disagreed as to the disease and its treatment, hence she felt they might all be mistaken as to its gravity. At the time Christian Science came to my notice, I carried constantly with me two remedies. I had been investigating Christian Science some time before I realized that I had not had to use either of my remedies and made bold to throw them away. Soon after this, an attack came on so severely one morning that, bent with pain and unable to get into my clothing, I called to my wife to treat me. I was suffering so I did not notice, but she says she literally went into a closet to pray the prayer of understanding, and she had been treating me but a few minutes before the pain disappeared, I was able to breathe freely,—in fact was well, and indeed feeling better than I had for some weeks; more than this, I felt that I was a better man, for the last lingering doubt seemed banished, and

I felt of a surety that this was the power of the very presence of God. This healing took place two years ago last November, and was permanent, as I have never had an attack of the trouble since. I did not come to Christian Science for physical healing, yet I received it; but I did investigate it in my search for Truth, for I had been spiritually hungry and unsatisfied for years, and had sought in vain for a solution of the contradictions of religion. I was full of uncertainty and bordering close on agnosticism. My reasoning had brought me up against this stone wall, viz.: How to reconcile the idea that God was all good, all just, and all powerful, with the other idea that He could punish His own children with eternal torment for sins committed in the period of a human life, when the period of seventy years bears exactly the same relation to eternity that seventy days or seventy minutes does.

The spiritual healing and regeneration I have received from Christian Science far outweighs the physical; all my doubts and uncertainties have been destroyed, and I feel that I am beginning to know God, "Whom to know aright, is Life Eternal." The book *Science and Health*, has been to me indeed a "Key to the Scriptures," opening up their true meaning, in a measure, to my understanding, and I feel a debt of deepest gratitude, to the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, whose hunger and thirst after righteousness, purity of thought, and Christ-like life enabled her to perceive the sublime Truth set forth so plainly in the life and works of the Master, and whose absolute obedience to his commands led her to preach the Gospel and heal the sick; having freely received she freely gives to the world. Our Master's words seem to me peculiarly applicable to Christian Science—"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

My investigations have proven to my entire satisfaction that Christian Science is not a mere system of healing, but I have found that as one gains the understanding of its Principle and lives it, the healing of physical, mental, and moral ills necessarily follows. With me the truth of Christian Science is not a matter of belief, but of understanding; not of faith, but of works; not of theory, but of demonstration. I have tried it and found it not wanting; I have seen it stand the test in so many instances that my certainty that it is founded on unchanging Principle has reached the condition of absolute conviction.

JESUS' SERMON ON THE MOUNT.

BY CLAUDE M. SPAULDING.

AN attempt to explain the import of these teachings which we read in the fifth, sixth, and seventh chapters of St. Matthew might remind one of that useless effort which we have many times heard referred to, namely, the gilding of pure gold. This sermon of our Saviour's is so simple and straightforward that we cannot misunderstand his meaning if we are seeking Divine understanding, and the more we read it the more we appreciate its purity and strength until we find ourselves reflecting the true light. Therefore one who has found a practical religion, of which this wonderful sermon is the essence, may be satisfied with speaking in a general way of his religion and thus lend his small effort toward advertising the peerless sermon, at the same time declaring the statement on page 167 of the Christian Science text-book: "The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, was its outcome."

A student of Christian Science, in endeavoring to draw the line between Truth and error and point to God's way of teaching and saving men, reasoned thus: "I have learned that there is a cross laid upon the student of Christian Science; the task of denying and living above every claim of evil, and it seems to me that the adherents of the old-school churches have not this cross to bear, for they do not strike at the elements of error with such effect as to correct it. In destroying error one may feel its sting; even as the sinless Lord did, in going about his demonstration that there is no death."

If one is not striving to live up to Jesus' Sermon on the Mount, so full of love and self-sacrifice, and if he is not overcoming sickness as well as sin, is he true to Christianity? The cross and bitter cup that we have to deal with from time to time, indicate to the patient ones that as adherents of Truth they stand approved of God whose changeless goodness is becoming theirs. And they understand that in Him there is no night, no sorrow, pain, nor sin. The cross we bear seems a loving presence. We know that God regards not the cross, and that His strong arm is near by. Though perhaps lame and humble in the

flesh, the disciple of Christ is clothed upon with a loving tenderness and strength that knows no exhaustion. As he gains the demonstrable understanding of Jesus' teachings, the cross grows less.

Our great multitude of sinful, sick, and discontented folks are far from even acknowledging that Jesus' teachings are practicable for every-day life; but they must, in the words of John, "repent, for the kingdom of heaven is at hand." There is to-day a spiritual demand that every one acknowledge Truth's power. The Sermon on the Mount contains the statements of Truth that shall pass into the affairs of men to guide their every effort and actuate them to every deed. The reign of righteousness must come as rises the music of a bugle, nearing from afar, until its clear notes are all we hear. How will the worldly sick and needy begin the reform? By becoming meek among men and reverential before God; seeking first God's kingdom and His righteousness.

We have a cheering promise in Isaiah, 41 : 10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Who would not grasp God's hand if it were held down to him? In Scripture the word hand is often used to designate God's all power; the power capable of healing us and banishing all pain and sorrow. Christian Science takes our hand and puts it in God's, and in sweetness and wisdom tells us to do His bidding. "God is Spirit." Let your ear be attuned to the Truth voiced in the Bible. The "way" is shown there; "walk ye in it."

Thousands in our day have found "the way, the truth, and the life," thanks to the risen Son of God who, more resplendent than a poet's dream, is ministering daily to the sick and sorrowing under the name Christian Science. The immortal words of the Bible are quickening to the flesh since the book, "Science and Health with Key to the Scriptures," came to draw from obscurity the priceless gems of thought born of the eternal Truth.

One whom her students call Mother has stated the Truth in the above-named book that all may read and understand, and not in one statement has she departed from the teachings of Jesus Christ and his apostles. You may

read the text-book of Christian Science and refer to the Bible continually for comparisons, and the Bible will be more to you before you finish than when you commenced. Its statements will seem like warm friends who were but recently utter strangers, or queer or unsociable. You will say, "I have found a key to the Scriptures. The religion of the Bible is Scientific, it is proven by signs following." If you wish to work with "signs following," you must let God govern all your affairs. You are to find health or wholeness which was ordained by your Creator,—the same Creator who said, substantially, "let no man add to that which I have purposed." An experience of sickness is unreal and does not affect the rule of health which is *real* and eternal.

The work Science and Health is simply an exposition of Spiritual truths, even the truths that antedated Abraham. Jesus taught them, and but for his words and works, ignorance would still engulf the world. God's purpose is to save men by reforming them, and He is working to-day as in Jesus' time.

We learn in Christian Science to work out our own salvation through reason, revelation, and experiment, and over all the hand of Love must hold sway,—Love, the all-potent factor which is unseen to material sense. Then what a mistake it is when this false sense mistakes some of its own testimony for the Divine, and so denies the Giver of good after all. It is of paramount importance to get true meanings of spiritual teachings and obtain the fruits of holiness. We are expected to cast error out of self and to continue watchful that this Scripture may be fulfilled: "The Spirit itself beareth witness with our spirit that we are the children of God."

Jesus taught and healed on the Divine Principle that all is Good and that a lie can never be made the Truth, notwithstanding the ignorant efforts of mortals to make it such. When we denied God, He abode faithful, but we cursed Him when we reaped fruit as the result of sin. He said: My infinite love becomes a flame of fire to every lie that says the I Am is not omnipotent. If you accept an array of idols such as sensuous pleasures, you have no part in Me.

We find in Him that perfect good which has no variable-ness nor limitations—even Himself. Because of God's infinity, he actually prepares us for an understanding of

Himself. In Proverbs, 16: 1, we read, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." God is our Father, all harmonious. We derive from Him all the good that we have and ever will have. Divine law intends that we shall see more and more of good and less and less of evil.

The seeker for Truth does not stop when he finds it, nor will he go back into the shallows of finite reasonings in order to show others the light. But with concern for the welfare of others he will go onward to demonstrate over conditions of sickness and sin; thus revealing God's kingdom upon earth.

According to revelation, infinite Mind, or God, made all good; made it in and of Himself; He never had a beginning and will never have an ending. He made man in His own image and likeness. Error, which is but a negation, would simulate the creation of Deity and testifies to the existence of evil. Its conditions comprise a sense of matter as substance, and the consciousness attending it is considered life within matter. Need we point to the consequence of error? It is death. "There is none other name under heaven given among men whereby we must be saved" than Christ. Our text-book defines the word Christ, page 574, as follows: "The divine manifestation of God, which comes to the flesh, to destroy incarnate error."

God, the Principle of all, is Truth, Life, and Love, and we are sorely pressed while fettered by materiality to turn from the lie of belief to the revelation of man's unity with Him. Nothing is lost by thus changing our thoughts from the seen to the unseen, because error has nothing but what is objectionable, and, by degrees, we are perfected in Truth. We say nothing is lost, not even error, for it is a *true* statement that we never have error; it is only in false sense that we experience it. This understanding enables one to heal the sick and sinful. If any one chooses a course in error with his eyes open to God's law of annihilation and the true man's sinless immortality, we can only repeat for him the twenty-sixth and twenty-seventh verses of the tenth chapter of Hebrews: "For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Spiritual understanding delivers us and shields us from every evil. Jewish ceremonies were only figurative or symbolical of the spiritual facts of being which were revealed to needy humanity by Jesus when he taught the verities of Christ. Jesus referred to his immortal existence when he said, "Lo, I am with you alway, even unto the end of the world." The end which he inferred is that period of our experience when the victory over sin is complete and we are with him in fullest sense and eternally.

Thus to-day, the irrevocable Scientific Principle extends to us good things in abundance, and the blind, the deaf, will not pluck and eat. Now as in Jesus' time there are many pretenders to God's worship who need a rebuke for dull ears and heavy eyes. Sects and societies are respected and honored, but when they are looked to for splendid achievements for society in the way of moral reforms and glorious victories in the name of Christ, they are unequal to the commandments of Scripture.

Who will not accept the Truth if it can be revealed to his understanding? How many seekers for Truth are thinking of it as something apart from the common experience in this world? We may think of it as salvation from all error and the restoration of God-given peace and sinless joy.

WISE COUNSEL vs. HUMAN ADVICE.

BY AL-FREDDIE DE LONG.

CHRISTIAN SCIENTISTS would do well to remember that according to St. Luke when at one time "a certain lawyer stood up, and *tempted*" our Master and Way-shower, asking, "What shall I do to inherit eternal life?" he answered, "What is written in the law? how readest thou?"

My experience has taught me that the temptation to attempt over-much when asked advice along certain lines in Christian Science must be prayerfully and humbly guarded against. I almost question whether there is another point where the enemy will so subtly, so ingeniously, and in the name of "doing good," "meeting a human need," "helping bear one another's burden," so deftly weave about us the web of "personal following," a web whose meshes contain such snarls of discord that the unraveling (unwinding)

must be accomplished, as our beloved Teacher has said, by "learning from experience through pangs unspeakable how to divide between error and Truth" (Science and Health, p. 137).

If we carefully study Jesus' history we find that after he had given to his disciples and the people the Sermon on the Mount, he gave very little personal advice, always referring them to the commandments and what they had already been taught; yet who better fitted in that age to give advice along every line and to every seeker after Truth? He did give them "precept upon precept—line upon line" in reiterating as he did the commandment of Love. It was his to give, and theirs to work out individually, alone with God, in having eyes that saw and ears that heard. Mortals will seek advice, and usually, if at all, follow *their concept* of it. In Matthew's record of Jesus' counsel to the lawyer, where he does elaborate somewhat the import of the commandment, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," what was the result? "When the young man heard that saying, he went away sorrowful: for he had great possessions." We have no record that he acted upon Jesus' suggestion; we see that when our Master gave what might be construed as "human" advice it was but a statement of the law. When the disciples counseled with him as to why they did not heal the epileptic, he simply answered, "This kind goeth not out but by prayer and fasting," and how beautifully he defined prayer and fasting, not alone in the spoken word, but in his daily living—uncovering error unflinchingly, still always seeing it as powerless error and not people, and acknowledging no power other than God. This sense of uncovering is always in line with the Love that 'casts out fear.' True, sincere, *Scientific*, daily, yea, hourly, prayer will always result in the exposure of error in *God's way*, and enable the petitioner to abstain from the sense testimony regarding it, thus keeping the fact as Jesus kept it. (Read "Miscellaneous Writings," p. 114, line 22, entire article.) So when we are inclined to ask or give advice, let the question be with us, "What is written in the law? how readeest thou?"

At this hour we certainly have a tender, wise, and loving exemplar in our Mother in Israel. Is there one to-day upon whom the demand for advice could be greater? and

how grandly, how nobly, it has been met! I have heard faithful, earnest students of the Mother say, "It has been years since I have had a word of personal advice from our beloved Teacher, and yet I feel conscious of her guidance always."

I feel confident not one of us but has had an earnest longing when the clouds have seemed darkest about us to be able to reach out to our Leader, in that darkness, and had it been possible would gladly have poured out to her our burden of the hour, feeling that she knew so well just what was best, and we would gladly obey the slightest hint.

Especially has this been the case with the branch churches when in the midst of seeming conflict with error, malice, ambition and all the *et cetera* of belief that seems determined to creep into God's house—not alone through our brother or neighbor, but through ourselves as well. How often the cry, Oh, if the Mother only knew of this we have to meet and could give us a word of advice, or say for our church what shall be, how much quicker would be our demonstration! But would it? Knowing this cannot be, as she has plainly said that the government of the branch churches (aside from that designated in the Mother Church Manual) shall be local, are not many prone to turn to some one for the advice our Mother has deemed it best not to give outside of the writings? Here we do well again to pause before the question, "What is written in the law? how readest thou?"

I have always been thankful for a word of warning given during my earlier days in the church work, "Whenever you seem darkened, in doubt, or uncertain, go at once to Science and Health, it always clears away the mists, and one important thing is to keep your own thought clear and thus alone can you be in a position to reflect the healing power of infinite Love."

In these latter years much has come to us from our Mother's pen along this line of self-examination, true reflection, and at-one-ment with God, which, *assimilated*, could elevate us to a possible fitness for giving wise counsel. She has said, "Even your sincere and courageous convictions regarding what is best for others may be mistaken; you must be demonstratively right yourself, and work out the greatest good to the greatest number, before you are sure of being a fit counsellor" (Miscellaneous Writings, p. 288, line 2).

I always feel grateful to God when one says, as is often the case, "I intended coming to you for advice recently, as it seemed I did not know just what to do, and felt a word might set me straight, but not getting started, I sat down with my Science and Health (or "Miscellaneous Writings," as the case might be), and my questions were all answered. God has pointed the way, and all is well." Oh, would that there were more of this kind of demonstration, more leaning to God and not to man! (Read "Miscellaneous Writings," p. 53, line 9.) I am almost overwhelmed at times with the thought I dare not advise, and can only pray for the wisdom to counsel as God would have us. He will always point the way where we can honestly, without any self-deception say, "Not my will, but thine, be done;" and if sincere in this we shall earnestly strive to know that way—there cannot be two—and when each Scientist reaches this point there is unity of action. But if I am closely watching to see how near my brother is to this goal, I am not making my own best strides.

I feel impelled to recognize a marked distinction between what I would call wise counsel and human advice. The former will always direct us to obedience to God and His law, the latter may ignorantly lead us into the by-paths of selfishness, injustice, personal following, an acceptance of sense-testimony, of which condition the Master said, "Full well ye reject the commandment of God, that ye may keep your own tradition." Wise counsel will always recall the necessity of a "perfect God and perfect man as the basis of every thought" (Science and Health), whereas human advice may cause us to view God and man from a very imperfect standpoint and thus we lose sight of the "One Cause and Effect" ("Miscellaneous Writings," p. 21). Wise counsel will always hold to the omnipotence of Good, thus proving the impotence of evil, while human advice oftentimes magnifies a seeming evil to such proportions that Good only appears to us through the "mist of remoteness." Wise counsel will always keep on in the direct line of Scientific demonstration, when human advice may lose sight of Science, and in the thrall of sense confuse where there should be clear perception. May it not be in thus advising, even with the best of motives, that we are robbing one of God's "little ones" of the demonstration that would be his if left to the guidance of Spirit alone? Wise counsel we have always had from our faithful Leader and also

from many of her loyal students and followers, for which we can scarcely express sufficient gratitude, but, as along other lines in Science, this wise counsel seems to have its counterfeit in what I have termed human advice. As with all counterfeits this must be detected, exposed, and made void in our own thought as a reaching out for a something the world of belief may claim to hold for us, or as offering to another a substitute for God's command. Keeping ourselves in the light makes it impossible for darkness to exist. As counsellors we cannot give one thing not already contained in Science and Health and other writings of its author. We can but be the instruments through which it is brought to the attention, never the Way-shower. God grant that we faithfully pray each day to "be delivered from all evil, from prophesying, judging, condemning, counseling, influencing, or being influenced, erroneously" (Manual, p. 46, Art. xxi., Sec. 1), and put this prayer *into practice*. The question presents itself right here: Are our dear Science friends awake to the importance of owning and studying a copy of the Mother Church "Manual"? Many of the questions frequently asked would indicate that they are not. Would it not be well for those desiring to unite with the Mother Church to become familiar with its government and thus understand its relation to branch churches and what their duty as members may be? I feel like asking if every member knows of the prayer there given that should be the daily desire of each member? In the line of obedience a thorough acquaintance with the letter and the spirit of the "Manual" is one of the long strides toward *demonstrated* membership.

"What saith the law? how readest thou?"

I AM glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart the work that God appoints.

I will trust Him,
That He can hold His own; and I will take
His will above the work He sendeth me,
To be my chiefest good.—*Jean Ingelow.*

AS TO CHRISTIAN SCIENCE HEALING BEING "OF THE DEVIL."

BY JAMES H. ROE.

[We deem the letter enclosing the article of Mr. Roe's, which follows, of sufficient interest to publish it in connection therewith.—Ed.]

Dear Editor:—After I was healed of long-standing ailments by Christian Science, I wrote to my niece of the great change I had experienced. I wrote in the joy of my heart, hoping that they might try the same remedy, for three of their family were invalids, and the mother has since passed on. But the reply came promptly, "We don't wish to discuss Christian Science with you. We believe it is of the evil one." They are Baptists and really excellent people.

Over a year ago I asked to be dropped from my church—Baptist. A committee, consisting of a deacon and a retired minister, came to see me, and invited me cordially to remain, if I could only keep still about Christian Science. I assured them I could not promise that, since I considered that God had healed me, and I wanted to tell it freely. They then said plainly that they could not approve of my saying so, as they believed Christian Science healing was of the devil." So I went forth, after having taught the Bible class in their Sunday School for almost twenty-three years, whenever my health permitted. To my class I always insisted that healing by the power of God direct was taught in the Bible, and this was not objected to, although much interest was taken in it; but when Christian Scientists—the only people who actually obtained and conferred such healings—were mentioned, they and the healings were promptly repudiated. Alas for the blindness of the old church!—*J. H. Roe.*

OVER and over again it is said by members of the Orthodox church that Christian Science healing is of the devil. There must be some reason for this, to us, preposterous as it seems, else otherwise intelligent, kind-hearted people would not say such a thing. I desire to give what I believe to be the reason for so declaring, and answer it.

They find, as all Christians must, that Christ's work was

vital, *i.e.*, essential to man's salvation. "There is none other name . . . whereby we must be saved." They gather from the literal sense of the word, that it is the blood which Jesus shed on the cross that saves man. Also, from the fact that Jesus suffered in demonstrating the way of salvation, and died that he might prove the omnipotence of Life; they reason that he made atonement to God for man's sin, by which the punishment of sin was taken from man and borne by him,—the condition of the transfer being belief in Jesus.

Now Christian Scientists believe that the atonement was not a solemn payment made by Jesus to the Father for the sin of man, accepted by God in lieu of punishment otherwise necessary to be inflicted; but a *reconciliation* (which is the real meaning of the word) of man to God. This was accomplished by the Saviour's words and works.

But this explanation does not always satisfy. To those who have been accustomed to think that salvation depends not so much on belief in Christ as it does on believing certain things about Christ, this view of the atonement is un-Christian, and those who hold it are unsaved. When they hear any of their members praising God for the mighty works done in them through Christian Science healers, they immediately conclude that the benefit to the body is more than offset by the danger to the soul, from the (supposed) false views held by the healer. This position they can logically take, because they believe in an almost all-powerful evil spirit, called Satan, who, they think, can work miracles, if necessary, in order to deceive the very elect.

Christian Scientists do not believe in such a devil as this; they cannot, for it is absolutely opposed to the Bible statement that God is all, and God is Love. They hold that the carnal nature is the devil, and a quite bad enough one. I have gone carefully over all the New Testament passages in which Satan or the devil is mentioned, and find that they can all be reasonably understood of the carnal nature of man. But let the devil be who or what he may, what is the test as to who does the wonderful works of healing and casting out evil, which are in question? To the word and to the testimony.

In Matthew, 11 : 2-6, John the Baptist sends to Jesus to know if he is the Christ. Mark well Jesus' reply: "Go and shew John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and

the poor have the gospel preached to them." Which is the same as saying that the healing, and the good news (gospel) that it is God's will that man should not be sick, sinful, and dying, is enough of itself to prove the doer of it to be the promised Messiah. This convinced John, and the same kind of works should convince all Jesus' followers to-day.

In Acts, 19 : 11-20, the result of trying to do the works of Christ while under the influence of the devil is shown. Please read the passage before going further. The sons of Sceva called on the name of Jesus, but not being his followers and knowing nothing of his ways, they could not cast out the evil spirit, but fled out of the house naked and wounded. They were overcome of evil, instead of overcoming evil with good.

Now, how is it with the Christian Science healing which is going on daily all over the country? Why, the healer tells the sick one that God is doing the healing, and that Jesus has shown us the way. In the blessed name of Christ the work is done; and when done, it is the usual thing to hear the restored one praising God for the blessing.

In my own case I asked for healing faith, but for years I did not receive it, and only received it through Christian Science treatment. Shall I say that God refused to heal me, and that the devil took it in hand and did it? and that I am making a great mistake in ascribing praise to God for the release from Satan's bondage? To say so is to bring confusion into our thought, and make it impossible to distinguish between the work of God and the work of Satan; and can we suppose that such a fundamental error can be the result of years of prayer for the guidance of the Holy Spirit? Knowing my own mental and spiritual experiences, I say it is impossible. All good gifts come from the Father. He will do us good and not evil all the days of our lives.

This charge has been so often repeated, that people who have been restored to health after years of hopeless invalidism are constrained to say, "It must be a good devil."

Let us follow Jesus and try to do his works as he has commanded us, thinking less about theological dogma as to how he saves us, and more about living a Christ-like life, that he may be able to see that we are saved and are in a condition to save others. If we do this, we shall surely receive the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

BY THEIR FRUITS YE SHALL KNOW THEM.

A LAWYER'S VIEWS.'

BY R. W. KANE.

HAS the state the right to interfere in a case of sickness and prescribe the method of treatment?

This question, or the substance of it, in one form or another, is much discussed at the present time, and particularly before the legislatures of the different states where bills for the regulation of the practice of medicine are being urged upon the attention of the law-makers. The ground upon which state interference is urged, and the only one upon which it could properly be invoked, is, that the welfare of the individual demands it; that there are many persons unqualified to treat disease who are attempting to do so, and who are a menace to the welfare of the community; and that, as a matter of fact, because of the practice of these unqualified persons, people are injured physically, and frequently hurried to an untimely grave; that these people practise not only without the knowledge of scientific principles in regard to the nature and treatment of diseases, but in direct defiance thereof. Such are the pleas made by those who urge upon our law-makers the necessity for protecting the people against those whom the authors of these bills consider unfit to practise medicine or attempt to heal or treat disease.

It is well known that these bills all have their origin with the physicians of the country who adhere to the practice of *materia medica*. It is safe to say that the instance of a bill originating from any other source has not yet come to light. It is not, therefore, any injustice to the medical profession to say that they are responsible for these attempts, and that whatever legislation there is along this line is the result of their efforts to control and prescribe the methods of treatment in cases of sickness. This naturally arrays them as a class against all who reject the theories and practice of *materia medica*, especially when they insist that other methods are fully as efficacious in their results, if not more so. Particularly is this true at the present time when there are so large a number practising the art of healing who reject all drugs and material means of all kinds, and rely entirely upon mental treatment to effect physical healing. And so the conflict is waged.

Now if there were no such conflict, and no doubt in premises as to the merit of each of the particular systems, the question before us for discussion could be easily answered. But who shall decide in case of so much disagreement? and how shall the state obtain the proper knowledge of the facts, so as to enable it to act intelligently in the matter, and be sure that by such interference as is proposed, it will benefit the individual whom it seeks to cure? It has no right to be governed in its action by popular prejudices, nor by guesswork. It must be sure of its ground.

Returning, then, to the question with which this article opens: Can the state rightfully interfere in a case of disease to prescribe the method of treatment? We answer, No; unless it can give a proper and intelligent reason for its action. To act intelligently in such a case the state must have an accurate knowledge of the conditions and circumstances in the premises. It must be so informed as to the efficacy of the various methods in vogue for the treatment of disease that it can determine when the individual is being injuriously treated. And accompanying this, must be a knowledge of where to place the unfortunate one, so that his recovery shall be the most surely accomplished. This, however, is precisely what the state lacks. It has no knowledge of the facts, of any evidence as to the merits or demerits of any particular class of practitioners, or of the various systems of medicine, gained from an impartial investigation made by independent authority. It, therefore, is manifestly unprepared to undertake such interference, and it will remain so until it obtains the information needed to enable it to act intelligently.

If, therefore, the state is seriously concerned in this matter and wishes to know the truth, the whole truth, and nothing but the truth in regard thereto, so that it may shape its policy in conformity with the facts as they really exist, it must set about gathering the facts in an intelligent, systematic, and unprejudiced manner.

Suppose, for instance, that the state should appoint a commission to investigate the different methods of healing which have been practised within its borders, for the period, say, of ten years last past. Let the commission be clothed with sufficient power to enable it to perform its duties. Instruct them to investigate each system, and by proper evidence obtain from each the following facts:—

- (a) How many patients have been treated within the period?
- (b) How many recoveries?
- (c) How many deaths?
- (d) How many have been helped who have neither fully recovered nor died under the treatment?

Then let the facts be tabulated properly to show in each case the total of cases treated, and the percentage of deaths, recoveries, etc., in each system. If, by such an investigation it were shown that some systems were so unsuccessful as to make them a menace to the public health, the state could very properly suppress them. The chief excellence of such an investigation would be, that each system would get credit for what it was entitled to, and no more. It might result in revolutionizing popular opinions, but it would give the state an intelligent basis for its action, and when it interfered in a case of sickness its action would be intelligently passed upon, because there would be a standard by which to judge. Such investigations would need to be renewed statedly, and the latest results would of course govern.

If it is objected that such an investigation would involve much labor, trouble, and expense, the answer is, that nothing of permanent value can be hoped for otherwise. If the welfare of the individual members of the commonwealth is what is sought, is it not worth the cost? If not, then let us have done with this hypocritical cant about protecting the people against quacks and fakes.

The largest Bible in the world is in the Vatican. It is a manuscript Bible and written in Hebrew. The book weighs 320 pounds and there is a history connected with it. Some Italian Jews obtained a view of the precious volume, and told their co-religionists of Venice of it. The consequence was that a syndicate of Venetian Jews endeavored to purchase it, offering the Pope the weight of the book in gold as the price. Pope Julius II., however, refused the offer. At the present price of gold, the offer was one of no less than 1,800,000 francs (\$360,000). The saving truth which the Bible contains, accessible to the poorest, is more valuable than all material wealth combined.—*Selected.*

ACCOUNT OF AN ACCIDENT.

BY L. B. B.

OVER a year ago I met with a "belief" of an accident. To a non-believer in our glorious Truth, the preceding assertion of a belief of an accident may seem strange, but I trust that before I have finished relating certain facts, I shall be able to convince you of the truth of the above statement.

On a Thursday morning I started, as usual, for my daily occupation. Having been delayed in starting, I had chosen my bicycle as a quicker means of conveyance, and was riding rapidly, but not carelessly, down a steep hill. Just ahead of me were two boys, and, as they rode quickly past a cross street, I felt as if it were safe for me to do likewise. The wheel was going rapidly when just ahead appeared a huckster's wagon. The man who was driving saw me, became confused, and, instead of keeping on, which would have averted any collision, stopped. It seemed impossible to stop the wheel. At the right was a small space which was the only means of escape. I steered the wheel quickly towards the opening, and at the same time the huckster backed his wagon. Quick as a flash the thought came to me, "God is my life." I was not afraid, and did not scream. The crash came. I was thrown violently against the wagon. My head struck the corner of the seat with enough force to cause me to rebound. I landed on my feet, perfectly conscious, as the following will show.

It is a joke among the wheeling fraternity that one thinks first of his wheel and then of himself. As I had realized no sensation whatever of pain, I naturally looked after the bicycle, which had passed between the two side wheels of the wagon, and lay underneath, on its side, uninjured. I crawled under the wagon and drew the bicycle out before the man had had time to come to my assistance. Then I hailed a little boy, sent him to my destination to tell those who were expecting me that I had been delayed, and would be with them as soon as possible. As I spoke, the blood gushed forcibly from my head. This was the first sign I had had of any seeming injury. I went into a neighboring house to brush and clean myself, for I

was in a sorry plight. The woman into whose house I went was so filled with fear that she could do nothing for me, and for about half an hour I received no assistance whatever.

By this time, friends arrived and insisted upon sending for a physician. They did not know that I was a believer in Christian Science, and I felt it best not to tell them, as they said that the gash must have several stitches, for it was seemingly deep.

I said nothing to my friends, except that I preferred my own physician. When the carriage arrived I gave the driver the address of my healer, and we were taken to her home. On the way, I told my companion where I was going. His reply was that he always respected other people's convictions, that I could go to a Scientist, but he would not let me stay there, for he thought too much of me to have me carry a scar through life. I said nothing, for I knew that divine Love had governed so far, and would continue. We arrived at the healer's home, and after I had told her somewhat of the occurrence she said, "You are going to spend the day with me, are you not?" My companion graciously took his leave, and I was left alone with Truth. Oh, such a blessed relief as it was!

The "belief" of accident happened at about quarter of nine. I laid on a couch for a few hours, and at half past four was on my way home. The same evening I attended a recital, and on the following day I was back at my work. A few days afterwards I removed the plaster that had been put over the wound (by a lady who had seen the accident) to keep the blood from flowing so freely, and the cut was entirely healed. Only a slight red line marked the spot, and in a short time this too had disappeared. There is now no trace whatever of it.

Of course there was the omnipresent sceptic, who tried to persuade himself that there had been no deep cut. I told the gentleman who was with me through all, and who saw the seeming reality of the cut, its depth and length, of this scepticism. His reply was "I attend the Baptist church. I know nothing whatever of Christian Science; but if anybody tells you that you were not badly cut and shaken up, you send them to me." This same gentleman had made the law for me that I should probably be confined for at least two weeks, the shock

alone, as described by the huckster, was seemingly so great.

Now, may I explain why I called the above a belief? for to the reader unacquainted with our vernacular, it must seem very queer. Two weeks previous to this occurrence a little girl fell and received a cut on her head in nearly the same place as the one which I had received. The cut was not nearly so deep or long, and yet that child carries an ugly scar to this day. Why? She had a physician bind up her wound, I had divine Love. She, or her parents, believed in the reality of the cut. My healer and myself saw the unreality of it all. Those who allowed the thought of a scar to rule them, received the penalty for disobeying the first commandment. If I had placed myself under the care of those who believed in the error of scars, I feel sure that I should have carried the penalty of that belief to this day.

Needless to say, the above demonstration has helped me, more than any other one thing, to *know* that Christian Science is divine Truth, and that in proportion as we try to live in accordance with its teachings shall we be governed harmoniously. In the words of our text-book, "Divine Love always has met, and always will meet, every human need."

TO ENGLISHMEN.

BY THOMAS E. DAWSON.

IN England, rightly or wrongly (except in isolated instances, the latter), there is a popular impression that anything emanating from America in the way of journalistic statements must be taken *cum grano salis*, and a very large one at that sometimes. Noticing that in the *Journal* the testimonies of healing and other demonstrations are, for the most part, American or Canadian, for the benefit of my fellow-countrymen who may be doubting Thomases, I write to give them a few personal experiences of Christian Science as a healing agent.

I am an Englishman, and a solicitor of the Supreme Court of Jurisdiction in England, entered on the roll the 24th day of July, A. D. 1889, on which roll my name still appears, although I am now practising law in Canada. I

suppose, therefore, I may lay claim to being probably the first English lawyer who has had the privilege of bearing testimony in these pages to the healing and uplifting power of Christian Science as set forth and expounded in the text-book "Science and Health with Key to the Scriptures" by Mrs. Mary Baker G. Eddy, the grandest and noblest manifestation of womanhood of the nineteenth century, the revered and loved authoress of a book which, if perused in its entirety, carefully, thoughtfully, and honestly, from beginning to end, putting aside, as far as possible, all bigotry, preconceptions, and prejudices, will do more for the reader thereof physically and spiritually, than all the books he has ever read or can read, not excepting the Bible, for he will there find the interpretation of the Holy Scriptures, and his understanding will be enlarged and enlightened as to the truths therein contained. Let me say that all my life I have been a staunch member of the Church of England, and up to nearly two years ago a firm believer in *materia medica*. In my humble opinion, there is no *dissent* in Christian Science from the said Church of England, but an *ascent*, an expansion, a going onward and upward from the point where dogmatic teaching and theology leave off.

My experiences of Christian Science as a healing agent are as follows:—

Some eighteen months ago I accidentally overheard a conversation between two prominent citizens of this town. One of them, an old gentleman of seventy-eight summers, was relating to the other how he had, by means of Christian Science, been cured of almost life-long sciatica, and also of angina pectoris, which threatened to end fatally for him. My curiosity aroused, I called on Mr. M——, the healer through whose agency the Truth had been brought home to the old gentleman, and the upshot of my visit was I purchased the text-book, Science and Health, and read it. For over twenty years of my life prior to this, I had smoked tobacco in every form, although many a time I had tried to give it up, but the craving for it always broke down my good resolutions. Before I had read half way through Science and Health *I forgot to smoke*. I did not give it up, it gave me up! I have never smoked since (now over seventeen months), nor have I had any craving or desire for tobacco in any

shape or form,—in fact, I *believe* that if I now attempted to smoke, tobacco would cause nausea.

For thirty years I have been accustomed to the use of wine, spirits, beer, etc., both as beverages and for "medicinal purposes." In less than three months, without being treated in any way therefor, except reading the aforesaid book, and without any inconvenience to myself, all alcoholic drinks went out of my life.

From infancy I have been (in belief) a great sufferer from chronic asthmatical bronchitis and eczema, being treated without avail by many eminent English physicians for the latter complaint, amongst whom I might mention the great dermatologist, the late Dr. James Starbin. Since gaining the slight understanding of Christian Science I now possess I have not had one attack of asthma or bronchitis, and have been free from eczema for nearly a year. For the encouragement of my English brethren who may not have the same advantages that we can claim on this side of the Atlantic in the way of Christian Science healers and teachers, I can assure them that all the above demonstrations have come about solely through a careful perusal of our Mother's wonderful book, and also that I have never received any class instruction. Might I add in conclusion that although the physical healing in Christian Science to the human mind is a great and wonderful thing, it is only a fractional part of the many and unspeakable benefits, physical and spiritual, to be derived from the earnest and conscientious study thereof, and my advice to all those who read this is, *If you do not believe me or my statements, try it yourselves, and see who is wrong.*

To the child of grace, the darkest cloud will be gilded with glory; the heaviest cross will be light when taken up; the greatest misunderstandings will enable him to understand his own weaknesses better, and help him to "suffer long and be kind;" the most mysterious providences will unfold with such resplendent glory, that the faithful, believing soul will with increasing joy exclaim, "Though he s'ay me, yet will I trust in him."—*War Cry.*

WHAT IS LIFE?

BY REBIE E. WATRES.

MATERIAL theories insist that life is structural and organic, controlled by bodily or physical conditions, subject to laws of matter,—sin, sickness, and death.

Jesus, that great lexicographer of the "new tongue," gave as his definition, "And *this* is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. Again he says, "Ye will not come to me, that ye might have life." "I am come that they might have life, and that they might have it more abundantly," *i.e.*, a knowledge of God. John says, "He that loveth not, knoweth not God: for God is Love." Considering these two inspired statements in their relation to each other, we reach this logical conclusion: A knowledge of eternal life is to know God. God is Love, therefore to know Love is to know life, or that understanding or state of consciousness which reflects the divine character. Again in 1 John, 2 : 10, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Here we have love given as a cause for harmonious advancement. "No stumbling," for love is light, and the "life was the light of men"—a life of love. Similar passages abound in the Scriptures bearing out this same thought. Jesus said, "The Father judgeth no man." Love does not judge us, but we are judged by the standard of Love, and *all* must, sooner or later, undergo this crucial test and each one meet in his own consciousness these great questions: Am I squaring my actions by Love? Is Love my model daily and hourly? Am I proving that Love is life, a knowledge of God with its accompanying demonstration, as it is written, "Judgment also will I lay to the line, and righteousness to the plummet."

It is impossible to know Love and not *act it*. So that the absence of true life in the world is due to ignorance of God—Love that worketh no ill to the neighbor, but casts out thoughts inimical to health, happiness, and prosperity; shedding over the darkness of mortal ignorance and sorrow the sunlight of Love—the life that is "the light of men"—lighting up the dark places of fear, dispelling shadows of sin and sickness, and "bringing into captivity every thought to the obedience of Christ."

Christian Science has brought to the world the understanding of Life, the knowledge of the "only true God," and inasmuch as this is made practical, Christian Scientists became the standard-bearers of Life, proving all material theories of existence to be unfounded, and destitute of demonstrable knowledge.

Life is one deep, pure, psalm of love. Chanted in our hearts, and from thence swelling out into one grand anthem of praise, expressed in loving service, and wherever there is "an ear to hear" the sweet tones are caught up and repeated until at last the whole earth shall reverberate with the "song of the Lamb." This "unlabored motion" heals the sick and casts out error, and by its invincible argument of good works declares its divine origin and co-operation.

For Love alone is Life;—
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

And dare we lift up our hearts and give thanks for life which is not aflame with Love, Love infinitely pure "and altogether lovely;" which "seeketh not her own;" which "rejoiceth not in iniquity but rejoiceth in the Truth," blessing both the giver and the receiver.

The beloved disciple saw from the vantage ground of spiritual consciousness luminous with Love, "a pure river of water of life, *clear as crystal*, proceeding out of the throne of God and of the Lamb." This outflowing stream of Love and Truth waters the roots of that tree "whose leaves are for the healing of the nations." "And the Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely."

Shut a man up in a prison cell. Turn the key and he is a prisoner. He tries to open the door—to break it down; but all in vain. After a time he abandons the attempt and resigns himself to his fate. You go and, without his knowing it, unlock the door. He is still a prisoner. What does he need to make him free? Knowledge that the door is unlocked. And when he has that knowledge or truth his *choice* is the act of a free man whether he goes or stays.—*Texana*.

WANTED: A NEW FAITH.

PROFESSOR HERRON of Iowa College, at a Monday lecture, November 28, 1898, spoke on "The Conflict of Christ and Christianity."

The speaker said in part:—

The religious problem of to-day, which has already waited with over-patience for the Church, is an economic problem; it is not a problem of more churches and church members. It is a problem of how to make human life more sacred, valuable, and respectable than the abundance of things the individual or the nation may possess. Among all classes there is a growing feeling that some sort of a new religious movement is the sole hope of a peaceful social revolution. The revolution does not wait for what we call "clear thinking," which term has become the familiar cant of hypocrites and cowards; nor for the want of analysis, which has become a sort of an intellectual hysteria, exhausting to the moral nerve of both teacher and student; but for the want of spiritual adventure, which alone achieves progress and makes right. The social conscience craves a religion, the social shame and woe cry for a salvation, the world waits for a faith, for which men are once more ready to die or live with equal joy.

Now, the most significant fact of the hour is the appeal of the social conscience from Christianity to Christ. The rising faith of the people is everywhere turning to Jesus, while turning from the Church. To the Christian religion and its official attitude there is the strongest antipathy and social distrust; for Jesus there is an increasing reverence and social loyalty, having in it heroic elements and strong enough to call churchless men to martyrdom for his name's sake.

If the Church would furnish the faith which the people crave, and deal with the human fact we now confront, it must bring forth a new Christian synthesis in the form of an economic statement of the teachings of Jesus. But we can have no such revival as that for which we wait until we have in mind a clear distinction between the Christian life and the life that is conventionally religious. To accept the existing Christian religion may be very remote from accepting Christ and the order of things for which he stood.

I know of no Church that professes faith in Christ in the sense of taking him at his word and believing his life livable and workable in the world. A Church may be an actively religious institution, but in no adequate sense Christian.

Christianity began, as far as it issued from Jesus, not as a new religion, but as a mode of living. In religion as a thing in itself, Jesus was not interested; rather, he looked with profound distrust upon what was then, and is now, both officially and popularly, understood by "religion." The organized cult of worship, the great ethnic religion that has grown up bearing his name, is something that Jesus never contemplated.

Jesus had nothing occult or transcendental, mysterious or supernatural to teach. Although we idly distinguish between natural and revealed religion, it was to show natural religion as social living that Jesus taught and worked. To rid the human mind of the distinction between the natural and the supernatural, a primitive pagan superstition which still clings to us, was one of Jesus' most faithful efforts. To show forth his own divine Sonship as the natural life of man, with the brotherhood it brought as the normal human order, was to Jesus an unfailing inspiration.

Yet we must not mistake Jesus for a mere teacher of ethics, either individual or social. It was as a teacher of eternal principles that Jesus came, and his life is a revelation of love as law. He did not come as one teaching something new so much as one unfolding what was old; he came as an interpreter of what had been the human meaning of religion from its beginning. He talked in an ethical and social language that was then no more unknown to the Hebrew Church than it is now unknown, in another way, to the Christian Church. It was the language of the redeemed society, calling men to repentance as the condition of its realization; the tongue of the kingdom of God calling men to a new moral birth as the first condition of citizenship.

In neither Old or New Testament does the term "kingdom of God" or "kingdom of heaven" mean other than a righteous society upon the earth. Nothing else was either meant or understood by Jesus' teaching to the people, or to his immediate disciples. Noble Jewish scholars who are friendly to Jesus, such as Dr. Emil G. Hirsch, have shown us that the term was the social cry in the Judæa of Jesus' day. It was commonly used to signify social justice—a justice to be fully realized when the Messiah should come.

While Jesus' idea of the kingdom was surpassingly purer than the popular or orthodox ideal, and his conception of the kingdom's law and methods radically different, it was none the less the same kingdom of heaven he intended. He did not expect, nor did he once lead the people to expect, anything other than the realization of the kingdom of heaven as a holy society of universal justice. His interpretations of the kingdom have far more to do with human relations, with social facts and forces, than with what we understand by religion. They deal more specifically and frequently with the subject of property than we care to know. It could not be otherwise, with the early Christian apostolate borne on by Jesus' idea of the kingdom of God as a heavenly economy of the earthly life, with all its things and persons. For the redemption of human life to this kingdom Jesus endured the cross, with his glorious disgrace, and gained the secret of power.

The age that finally changed the revelation of Jesus from a social ideal to an official religion, from a mode of life to a theological system, was one of moral and religious anarchy, insanely wicked and licentious. It is a strange thing, but not so strange as the small account we make of it, that the great councils that formulated the Church's system of truth were composed of members from whom the sense of truth had almost died out. When the philosophers of Alexandria and Athens finally got the Christian directorate, and the Roman upper classes began to make Christianity a fad, its springtime of moral glory had gone, while the summer was soon ended, and the long winter of the faith of Jesus began.

Though men know not what they see, and see it dimly yet, the recovery of Christianity from the system of religion imposed upon it by Greek theology and Roman law, from the baneful moral and social effects which the system has so deeply wrought, with the restoration of the idea of Jesus to Christendom, is the process now at work in society, and is the beatific vision mightily and hopefully attracting the common life to a wider and nobler faith.

The new social faith in Christ comes not to destroy, but to fulfil, the Christian past. It asks to have Jesus' idea restored as a programme of social faith, upon which men may take their stand and consecrate their lives. The Church has lost its power of moral appeal and has no programme of faith to offer the social cry. To merely conserve the

present religious system, in the face of the social epoch, means death to faith and anarchy to action. To continue in the system because of what God has wrought through it in the past is to be guilty of the very apostasy that hurried Jesus to the cross.

There will have to be done for Christianity what Jesus did for Judaism before Jesus can have his day and social way. The Christian religion, we know, is not the religion of Christ. Jesus is no more the author of existing Christianity than Moses was the author of the Judaism out of which Christianity was born. You say we have been making progress. Of course. For some thousands of years the world had been making progress before Jesus was crucified by "the conservatively progressive." The world had been making progress before Bernard or Francis came; before Huss and Luther arose; before Oliver Cromwell was hurled as the incarnate judgment of God against political vice and religious tyranny; before the French Revolution put history backward as well as forward, changing the shadow of progress on the dial of history.

The Church cannot meet the economic problem by forming "good citizenship" clubs to initiate temperance crusades, to organize charities for the poor, to establish reading rooms and the like. It is idle to unite Churches to solve the social problem in the name of Jesus, when the said Churches have but the dimmest conception of what the social problem is, and do not hear the gospel of Jesus preached.

If the Church is in such relations to the existing order and is so dependent on its money that it cannot examine the social titles of organized wealth, nor get at the national situation to set it right, nor cry aloud and spare not against the political and economic crimes that affront the skies, nor make holy war against the system that begets and honors these crimes, then the sceptre of redemption will pass from it and a new redemptive organ will arise. It must call this civilization to the judgment seat of Jesus, or it will itself recede and a new form of Christianity take its place.

The religious movement for which we hope will not be hostile to the Church; indeed, it will probably move on almost in ignorance of the Church's existence. It will be a distinctly human revival, drawing its motives and support from human needs and yearnings. If there is not in the people a spiritual reserve sufficient to bring forth such a religious movement, then the social revolution will doubtless

come through force instead of love. I thoroughly believe and advocate Jesus' doctrine of non-resistance. I am opposed to war in every form, military, industrial, or theological. But a mere conservatism always compels progress to make its way through conflict and tragedy. We Americans have yet to learn from Jesus that love alone is the fulfilling of liberty; that the social service, not the material gain, of the individual is the end of freedom.

Whether we would have it so or not, Jesus holds the key to the social situation and the initiative is his. But let us not seek the living among the dead, as many devout souls would have us do. The Christ we need is not in the tomb of metaphysics, where theology has stood guard these many ages, obedient to ambition in the Church, agreeable to craft in the State. The Messianic idea is risen and goes before us in the sons of men committed to the social redemption, to lead on to the holy society. Not back, but on, to Christ, is the divine meaning of the social cry.—*Chicago Record*.

I have seen some that have set out as if they would drive all the world before them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing at first setting out to be pilgrims, and who one would have thought could not have lived a day, that have yet proved very good pilgrims. I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again. I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it. I have heard some, when they first set out for paradise, say positively, there is such a place, who, when they have been almost there, have come back again, and said there is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all—*Pilgrim's Progress*.

CHURCHES AND SOCIETIES.

A Church Home.

At a largely attended special meeting of Brockton First Church of Christ, Scientist, held in Elks Hall last evening, was voted to lease the hall which has been occupied by Brockton Lodge of Elks for the past eight years, and to purchase of the lodge the handsome fittings and furnishings which have made it the handsomest of the hall halls in the city.

The church contemplates making some improvements in the hall which will make it even more desirable for their use than it is now, and the chances are that the name will be changed from Elks Hall, by which it has been known so long and favorably, to Christian Science Hall, as the church desires the name to indicate the occupants.

Brockton First Church of Christ was organized in February, 1898, and now has a membership of forty-four, with an average attendance of eighty. With the quarters at its disposal the church now has a very handsome home.

The Daily Enterprise, Brockton, Mass.

At Canton, O.

Without stir or pretence First Church of Christ, Scientist, Canton, Ohio, has made a demonstration which is comparatively a long step forward. A three-years lease of a beautiful hall, 50x35, on the third floor of the new Savings & Loan Co.'s building, No. 206 W. Tuscarawas street, was secured. The location, directly opposite the Hurford Hotel, not one hundred feet from the Court House, is most central. Sunday morning, June 4, all things being ready, the first service in the new place was held. It may be said with pardonable pride that the Scientists here are splendidly equipped to carry forward their work. The extraordinary light and also the cheerful fittings of the room suggests a home more than the common, mortal idea of a church. In line with the tacit understanding pertaining to all Christian Science Churches, this new hall and the fitting-up is taken free from all debt.

At Vancouver, B. C.

On New Year's Day, 1899, we held our first service in our new and commodious hall. The Christian Science Hall

is also used as a public reading room during the week, the table being well supplied with Christian Science literature for free reading and distribution, and also for sale. Last April, we organized a church, known as First Church of Christ, Scientist, with sixteen charter members. This is also the first Christian Science Church in British Columbia.

Since taking this advance step there has been a marked increase in attendance at the services, and in general interest, for which we are all very grateful. Our Church is looking forward with expectant pleasure to having one of the Board of Lecturers deliver a lecture here next fall, when no doubt, much of the prejudice which now keeps the people from investigating the Truth will be eliminated.

CHARLES A. VAREY.

A Church Charter Granted at Bradford, Pa.

It may be of some interest to the Field, especially to Pennsylvania, to state that last January, our little church at Bradford, Pa., felt that the time had arrived to apply for a charter.

As charters had been refused to some Christian Science Churches in this state, we deemed it wise to make careful inquiry before applying.

We came to the conclusion that there were no obstacles in the way, and a compliance with the law was all that was necessary.

May 31, the directors signed the application for a charter, and June 6 the final affidavit and signature was affixed.

Yours in Truth,

RICHARD SMITH.

Association Formed.

The little band of workers, which has for the past two years been holding meetings in the rooms of one of its members, organized in May a voluntary association for the advancement of the cause of Christian Science in Bridgeport, Conn. Steps were immediately taken to procure a reading room which would also be suitable for the Sunday morning and Wednesday evening services.

As a result a room has been rented in the finest and newest business block in the city, and we rejoice in this demonstration of the power of Truth to destroy seeming ignorance and prejudice.

LOUISE B. WARNER.

Purchased by Christian Scientists.

The Christian Scientists of London have purchased the Old St. James' Presbyterian Church on Richmond Street, for the sum of \$8,100 and will occupy the building by the middle of July.

The church will be hereafter known as First Church of Christ, Scientist, London, Ont. Incorporation papers have been taken out by the following Board of Directors: D. S. Robb, Wm. J. Hurkett, William Rose, C. P. Heal, C. D. Burdick, A. A. Campbell, W. H. Hamilton, W. Southcott, and F. W. Smyth. It is the first incorporated Christian Science Church under the Union Jack.

London (Ont.) News.

Rented a Hall.

The Christian Scientists have outgrown their present place of meeting at W. B. Ross' studio, and they have rented the Odd Fellows Hall, where they will hold services every Sunday at 11 A.M., with Sunday School immediately after the services. The Wednesday evening testimonial meeting will still be held at W. B. Ross' photograph studio. All are cordially invited to attend these services. The growing interest which is manifested in these meetings, is very gratifying to all Christian Scientists.

Clallam County Courier.

Christian Scientists Organize.

The Christian Scientists of Camden, N. J., had their final meeting in their present quarters, 426 Market Street, next to St. Paul's Episcopal Church, on the 28th of June, and elected nine Trustees, four of whom were former Baptist ministers, and the Rev. Geo. Tomkins, D.D., First Reader; Mrs. L. Vertrees-Pullman, Second Reader; John Rowland, Treasurer; and Miss Josephine F. Jones, Clerk, in order to be incorporated under the style and title of "First Church of Christ, Scientist, Camden, N. J."

I KNOW that love is never wasted,
Nor truth, nor the breath of a prayer;
And the thought that goes forth as a blessing
Must live, as a joy in the air.

Lucy Larcom.

AMENDED BY-LAWS.

SECTION 6 of Article IV. of the By-Laws of The First Church of Christ, Scientist, in Boston, Mass., has been amended so as to read as follows:—

“Members of the Mother Church who are, or may be appointed, readers to conduct public services, should be thorough English scholars, and must be sufficiently such as to read and spell well.”

Section 5 of Article I. has been amended so as to read as follows:—

“No Board of Trustees nor syndicates shall ever be formed by, or between, the members of this Church, or shall exist in the Mother Church, except the Trusteeship be constituted by the Pastor Emeritus.”

Section 4 of Article XXII. has been amended so as to read as follows:—

“If a member shall communicate to the Pastor Emeritus aught that is injurious to the character of another member, or trouble her on subjects belonging to our periodicals without her consent, it shall render him liable to Church discipline.”

NEW BY-LAWS.

The following new By-Laws have been recently adopted:—

“It shall be the duty of every member of the Mother Church, who is a First Reader in a Church of Christ, Scientist, to enforce the Church discipline and By-Laws of the Church over which he presides.”

“It shall be the privilege and duty of every member of this Church who can afford it, to subscribe for the periodicals that are the organs of this Church; and it shall be the duty of this Church to see that these periodicals are ably edited and kept abreast of the times.”

NOTES FROM THE FIELD.

I WAS raised by as good a Christian mother as a boy ever had. I was taught to believe the Bible fully, and did believe it, in my limited understanding of it, until I found myself drifting about the world and coming in contact with many representatives of different religious sects. I heard them saying "Lo, here," and "Lo, there," until I found myself upon the sea of scepticism. I pined under uncertainty, and began a study to ascertain, if possible, the cause of disagreement and at the same time try to find which was true. I watched and listened to the Salvation Army workers, and exclaimed, "What enthusiasm!" I listened to lectures and read books by Ingersoll and said, "What wonderful talent!" I read sermons by Cardinal Gibbons,—in fact, everything by everybody I could hear of, and gradually became more bewildered, and drifted farther from faith in any of them.

Finally, while traveling in Pennsylvania, I became afflicted by a malady pronounced *seldom* curable, and placed myself under treatment of one of the best physicians in Williamsport, Pa. I scarcely got relief until another "claim" manifested itself, and still another, until I could barely reach home, had almost entirely lost my voice, and was completely worn out and broken down.

My physician told me I could make up my mind to take his medicine for at least eighteen months, if he got me out of it at all, but I came to the point where I fully expected to continue growing worse, until I should finally die, and in this state of mind and body I passed six weeks, and my case seemed to become more complicated every week.

During this time a very dear friend insisted upon my trying Christian Science, and, in fact, thrust it upon me. I ridiculed the idea in my conviction of the uselessness of religion, and the folly of it all, although I respected individual rights to opinion and the feelings of my friend, whom I knew was sincere and really believed it would help me, enough to refrain from openly denouncing it. But "Truth crushed to earth shall rise again," and it came to me in such a way that I began accepting it before I knew it. In fact, I was ready to grasp anything that offered relief.

My friend sent me copies of the *Journal*, some tracts, and finally, *Science and Health*. I read at first simply to amuse myself, and pass away the time, and after reading it once and part way through again, I said to my sister, "Well; it may be all wrong, but I am a Christian Scientist, whether I am ever healed or not." It suited me exactly for a religion, but I remained sceptical as to its efficacy in healing, or rather, believed it *might* heal others, but could not heal me. At length I commenced reasoning that I might as well die under one treatment as another, and made arrangements for treatment, with the practitioner in Williamsport (Pa.) whose name I had seen in the *Journal*. I shall never forget her kindness and patience in working to help me. She did it faithfully, for she had much to overcome.

I had been taking five different kinds of medicine, but from that first treatment I have never taken another drop. I improved rapidly, and my sister can testify to the increase of my appetite, for I ate everything in sight, and she threatened to "raise my board."

In less than three weeks I had gained over fifteen pounds, and was ready to go "on the road." I have not lost an hour from sickness since, although that was fifteen months ago. During my recovery I had an experience that proved to me beyond doubt that Christian Science is the Truth. Some of my sample cases got in my sister's way, and I had been feeling so finely I thought I could easily move them. One of them weighed one hundred and sixty-five pounds, and attempting to move it brought a return of all my pain and agony, and that afternoon I seemed to suffer all at once the tortures I had escaped since my first treatment. I came very nearly going to my old doctor and telling him what I had done and getting some more medicine, but the thought came, No! I'll wait until to-morrow, and then, if I am not better, I *will* go. I got the Bible and *Science and Health*, and passed the remainder of the afternoon reading them. Among other things I had been reading the story of Gideon,—how he had been called of God and had asked for a sign, how God had given him a sign and he became a mighty leader.

Upon retiring that night I prayed in the words of Gideon, that if Christian Science were right I might have some sign. I fell asleep with this prayer, and during the night suddenly found myself standing by my bedside. I

did not remember arising, but I was free from all pain, and then I remembered my prayer, and realized that I had received the sign, and knew I was healed. Instead of going to the doctor, I called on my healer, asked for a treatment, and soon felt free from all fear.

When I finally called on the doctor (to pay my bill), it had been almost three weeks since I had seen him, and I shall never forget his words of surprise upon seeing such a change in my physical appearance. He then weighed me, and we found I had gained over fifteen pounds. I have never seen him since, for my work soon after called me West, but I have proven that he was mistaken when he said I must take his medicine at least eighteen months. Diligent study has given me understanding enough to further test the efficacy of Christian Science, and I am able to demonstrate over the few little claims that come up in my own life, and am sure this understanding will increase until I am able to take it up as a work, as God opens the way.—O. J. Midlam, *El Reno, O. T.*

I HAVE been thinking for some time that I would send my experience and what *Truth* has done for me. I have been in the living way but fourteen months, so am quite young yet, but must say something for Christian Science, or the very rocks will cry out. In 1877, while a stout, hearty man, weighing over two hundred pounds, I was taken with a very severe pain in my stomach, so bad that I was obliged to go to bed for a few days. Then I called an M. D., who said he could help me, but could not tell what was the cause of my trouble. At the end of two months he gave up the case, saying he could do me no good. My suffering kept getting worse all the time; no pen can describe the suffering and pain that I endured. I called other M. D.s, but got no better consolation until I found one old practitioner. After he examined me, he said I was the only man living who had that disease of the stomach. There was but one case of it on record, and that man died in a short time. This made me feel very queer for some time, but I thought as long as there was life there was hope, and kept on trying others, until I employed eleven, and all did me no good. Then I tried other remedies. One M. D. said wheat bread would cure me, so I got two bushels of wheat, and ate the most of it. After eating the wheat bread, I went on a milk diet for forty-two days while in Kansas City.

O, what suffering I went through while I was in that city! Nothing did me any good,—no help to be had! All the ease I could get was to eat about every three hours. I could eat anything, and feel well as long as it was in my stomach; when my stomach was empty, what pain and agony I was in! I quit all drugs of every kind, and took to eating at six in the morning, nine o'clock in the forenoon, at noon, at three o'clock in the afternoon, at six o'clock in the evening, and so on through the night. I kept this up for nine years, getting a little worse all the time. Everything seemed to give me ease, but I searched to get something to cure the disease. I had the church pray for me. I tried everything which could be heard of except Christian Science, and had to come to that at last. I had heard of it before, but was afraid of it, thinking it might not be of God, and being willing rather to suffer than to go contrary to God.

Two preachers told me it was God who had sent the affliction on me, to draw me closer to Him. In my ignorance, I believed them. After a while I got to reading for myself; there it was hard for me to get a start in the right way, and one time I gave it up. Then I seemed to get worse than before. I read the Bible, studied it, and would read Christian Science literature; it seemed as if I could not give it up; but finally the time came when the last straw had to be lifted that was to break the camel's back. I lifted it and crushed all things out of the way that would come between Science and me, and went into it as I did all else, with might and main. I appealed to a healer. She took my case, and in one week's time I was cured sound and well,—something I had not been in twenty years. O, to think of what I had gone through! the suffering I had endured in these long years, and help right at hand, but did not accept it,—did not know how, being blinded by church, creed, and doctrine; but having been cured of all my ills is not all yet. It is great, but there is something greater still. Such an uplifting with it I did not think of, that would make one so much better in all things. Let me say, if one does not want to love his enemy—not his neighbor, nor his family, nor every one else,—he had better let Christian Science alone; but who wants to live that kind of a life? I am glad I sought it, and found it to the joy of my heart.

W. F. Roby, Golden City, Mo.

HAVING read for some months past the various testimonies of healing that have appeared monthly in your *Journal*, and having been myself one of the many whom the teachings of Truth have immeasurably benefited, I gladly add my testimony with the hope that many, and I sincerely wish all, similarly afflicted might gain the strength and unutterable happiness that has come to me through the ministration and teachings of Christian Science as taught and demonstrated by those of that faith to-day. My life has been, in the commonly used sense of the word, worldly, and worldly in an extreme degree.

From twenty years of age to within the past year I had been a very steady imbiber of alcoholic liquors, naturally accompanied by other immoral habits and propensities. For the first ten years of indulgence in this depraved appetite I was able to keep the mastery over myself, after which, and for the five years succeeding, I became its slave absolutely and, to mortal sense, irrevocably. It took me a long time to realize the changed position of affairs, or at least acknowledge it, and only after repeated and unsuccessful attempts of will power to overcome did I finally give up, beaten, and ready for other help.

Being of a very sensitive disposition, I refused to take medical treatment at any of the popular "cures," for fear of the publicity, and, like so many others, not realizing the fact that daily excessive indulgence and dissipation were bringing more publicity and unendurable notoriety than an attendance at all the public sanitariums in the country could have done. After making cautious inquiries I at last placed myself under the care of a physician, where publicity was reduced to a minimum. After a month's treatment, I was considered cured, though not once during the course, or for the two months of abstinence after, was there a time I could not have indulged with a relish.

This treatment proved a failure, and the failure was attributed by my relatives and friends to my not having had the regular or genuine cure. At last I was persuaded to go to a well-known institute and take the regular course of treatment, which I did. The result was virtually the same. After less than three months I was at it again, and harder than ever. Once more I tried, again the same result, and was given up as hopeless, for, as was said, "If a man after taking a treatment which

is claimed by its advocates to cure ninety-five per cent of its cases, and yet has not benefited him, he is incurable."

Then it was, when all was darkest night to me and mine, the last ray of hope almost extinguished, family and friends discouraged and hopeless, and I sinking lower and lower toward the inevitable result, that the sunshine of Truth through the shutters thrown open by one of Mrs. Eddy's students, shone in upon me, and I was healed. To-day I am joyous, light-hearted, and free, busy untangling the errors of the past which seemed so hopeless in the old thought, but wondrously easy in the new. The debt which I owe to error, and which we know must eventually be paid, "even to the uttermost farthing," is gradually growing less, and I am happy in having the strength to meet the payments. June 11, I look forward to being one of the communicants of the Milwaukee Church of Christ, Scientist, and gain steadily more of the light that has been of such great blessing to me and mine.

Henry S. Weller, Milwaukee, Wis.

I AM only eight months old in Christian Science, but in that time I feel that it has done wonders for me and my family. For the last four winters I have suffered a great deal from colds, etc., and a year ago I spent nearly the whole month of April in bed. My physicians differed widely in their names for my troubles. One said I had cerebro spinal meningitis, another pleurisy, congestion of the lungs, etc. I was somewhat relieved, but felt badly all summer. My wife, who had been an invalid since the spring of 1888, was reading Mrs. Eddy's Science and Health; but I had paid little attention to it, feeling that even if it was a good thing, I was satisfied with what I had. Having been a member of the Protestant Episcopal Church since 1869, I did not care to admit that there was anything better.

My wife was trying to get our leader and healer here to visit her, but for some good reason there was always something that kept her from doing so. About the first of October, 1898, I attended one of the Wednesday evening meetings, liked it very well, and went again. The second time the leader read the last chapter of Mark, the Twenty-third Psalm, and many of the other promises given by Jesus Christ; and with the leader's talk along

the same line, and the readings from Mrs. Eddy's "Key to the Scriptures" my eyes were opened and I wondered why I had not thought of them in that light before.

By the following Sunday I had a return of the old trouble I had had in the spring, and could scarcely breathe. For six nights I was delirious with fever. Sunday morning my wife sent for the Christian Science healer. She gave me treatment that day, and Monday. I did not have another chill, and the fever abated. For the first time I began reading Science and Health. Monday I attended to business, and Tuesday I felt like a new man. I had suffered much on account of my left arm being disabled by vaccination. This was relieved at once. When I reached my office Tuesday several of my friends asked me what I had done, that I looked twenty years younger, and O, I felt so much better! I felt assured that Christian Science had cured me, and would cure my wife, who had not walked in nearly eleven years. All this time she had been rolled around in an invalid's chair.

The healer promised me she would take my wife's case at once, which she did, beginning treatment the twentieth day of last October, and on the eighth day of November, in just twenty days, my wife began to walk. For nearly eleven years I had tried everything for her, but no relief came.

I can never be thankful enough for what has been done for me and mine. My help was right at hand, but I did not know it. Mrs. Eddy's teachings have put a new life in me, and I now love the Bible better than I ever did. I feel that my eyes have just been opened, and I can indeed talk with a new tongue. I seldom miss one of our meetings, for I know I cannot afford to, they benefit me so much. I have all the Christian Science literature, and never tire of reading it and of learning more about it.

W. B. Cheek, Norfolk, Va.

I WILL give the case of my little girl. She is now past twelve. Over eight years ago, she was taken with what I afterwards found out was epilepsy. The attacks were not frequent, but very alarming. About four years since, they became more and more frequent; our local M. D.'s were silent when questioned relative to her case. They took my money, left medicine, and that was my

only satisfaction. I finally had to take her out of school; she remained out for two years. I then consulted (by mail) what is termed the best medical faculty or authority in the country, giving them a very complete diagnosis of her case. They replied, "We will give you a line of special remedies for such cases; while we will not agree that we can effect a cure, our remedies, along with her age, may bring her out." I took up their remedies, and used them until the child was all but an imbecile. She would sit for hours and pay no attention to anything. At such times she would not be able to find her place at the table, or see objects right before her eyes. She could hardly read at times. To say that I was desperate would be to put it mildly. I had often to choose between medicine and bread, with the bread on the short side frequently. I had arrived at the condition that I did not care how soon it would all end. I had not had a good night's rest for years, and was in a terrible state of mind, as I had reached the end of my rope.

A little over a year since, I stepped into a friend's store. We were alone. I told him of my little girl's condition and my own.

He then told me of Christian Science, and what it had done for him, and that it could do as much for me. I was not long in seeing our healer. Our treatment commenced at once. Truth asserted itself. I slept that night for the first time in several years, without fear. In two weeks' treatment the case was cured. When the fall term of school opened, the child started to school once more; she was put into a higher room than she left. She has an ambition to learn that she had never exhibited before. I hardly know how to express my feelings in regard to this matter, as I have never given religion much thought or attention. I have not been a church-goer for many years. I could see nothing in it but empty words, but I could go into the woods or among the rocks, and there read a grand lesson from God which would inspire me towards a better life. I could then feel His omnipotence.

I feel grateful to God, and thank Him many times a day for what I know He has done for me and mine. I know that divine Love will win. I am striving hard to come into the understanding of God's ways and of Truth. I feel that every word of Science and Health is

true. The Bible proves it at the turn of every page. I am trying to grasp all these good things a little at a time. The growth is slow, but I know that by living a better life and keeping His commandments, all things will come. I am willing to be patient and wait until God's own time for the love that waits for all and sets man free.—*H. L. Wynkoop, Rockford, Ill.*

For some time past I have been ashamed to go on receiving help from the testimonials in the *Journal* and the *Sentinel* when I never have contributed a line myself—not even of thanks.

I have been in Science nearly three years now, and couldn't begin to tell of all it has done for me.

Although I had been an invalid for several years and had tried both schools of medicine, electricity, massage, rest cure, and local treatment of one sort and another all to no purpose—I cannot say that I came into Christian Science for the physical healing. I wanted peace and contentment, and a disposition fit to live with.

One day when I was talking to a Scientist friend about "Happiness," she said, "Study won't bring it." One could hardly imagine the effect on me of those words. My whole idea had been to get well to study. And I suddenly realized the folly of it, for though I had not been aware of it myself my desire to study was only that I might shine.

After one or two more talks with this friend, I bought Science and Health. While there was much in it that I could not understand, and more that I was sure I could never accept (and I was quite right in that—I never could accept those passages as I then misunderstood them), yet from the first I found help and comfort in it. I held on to the things I liked and didn't worry about the rest. The first week I had a few simple demonstrations over fatigue and headache. These showed me that the Principle of Christian Science must be true, and that greater demonstrations would follow if I were faithful and persevered. It was not long before I was well, and more than that, I was happy. I tasted the Truth that truly "passeth understanding."

For any who may be just coming into Christian Science, and are perhaps passing through the very stages that I did, I should like to tell a little of my experience.

I had not been reading Science and Health long before I was overcome with the thought that to be a Christian Scientist one would have to give up everything that made life worth while. I loved certain phases of material pleasure, and I thought rather than forsake them I would give up Christian Science. I had several fits of fierce rebellion and periods of intense mental torture (chemicalization I suppose) and then my horizon cleared.

The point I want to make is this, one doesn't have to give up a thing. When I was a child I used to say I should never stop hanging up my stocking on Christmas eve. But I did discontinue it, and I have no recollection of how, why, or when. There came a time when, occupied with something happier, I forgot it. Just as a boy gives up his marbles or a girl her dolls, do we give up our old pastimes. There comes a time when we find something that means so much more to us, that brings so much greater joy than we have ever known or hoped for—then the old pleasures pale and wither like the husk when the grain is ripe.—*M. E. S., Chicago, Ill.*

At an early age I met with an accident which resulted in a serious injury to the spine, and for many years I was a helpless and hopeless invalid. In fact, most of my girlhood was spent in bed.

I was somewhat benefited by water treatment but never healed, every year being forced to take several weeks' treatment to keep me out of my bed, and thus I dragged on, weary of always being in pain, and very little joy ever coming into my life; at twenty, I felt sixty.

I prayed to be well and to find some method of helping others. My first step was to enter a training school for nurses, and under great difficulties I graduated but was soon convinced I could not continue in that line of work, as being with the sick would bring back my old conditions.

Finally an opportunity came for me to go among the Indians as a missionary. For five years I worked to civilize the red men, but before leaving them I found they had, perhaps, taught me quite as much as I had them.

One day (after a number had died in camp) I called all the men together, the women not being allowed to sit with them, and through an interpreter tried to tell them of God and of His love in taking their dear ones away from them to Himself, etc. Just at the point when in my conceit I

thought I was making my master stroke, Geronimo, one of the chiefs, rose and told the interpreter to tell the white squaw to stop, that her talk was no good.

In an instant my own ignorance of God and lack of faith in what I was saying came to me, and the question seemed to flood my thought, Was my God of good and evil any better than the Apache Indians' God? They were sick and sinful prisoners of war away from their own country—so was I, a sick, sinful, dying mortal and away from my Father-Mother God's house, a prisoner too.

At the close of the school year I broke down completely and old conditions returned. My physicians ordered me to Colorado, thinking the climate would benefit me, but on the contrary I grew worse, and then the blessed Truth was brought to me. In one short week I was perfectly healed. Words can never express all the freedom that came to me; I could walk great distances, something I had not been able to do since I was a child. My eyesight was restored, slavery to the use of chloral removed, then I began to wonder, What is this power? Can I demonstrate it? Is it Truth? And thus I reasoned for two years; finally I decided to investigate it. I had class teaching, and for five years have devoted my entire time to healing the sick and reforming the sinner.

During that time I have seen cancers, tumors, and all kinds of so-called diseases disappear under the blaze of Divine Metaphysics. The healing of disease seems wonderful, but the healing of sin to me is far greater.

I know that Christian Science is the only perfect system of healing; more than that, it shows the way to eternal harmony.—*Marion E. Stephens, New York, N. Y.*

TRAVELING not long ago in Germany, it became possible, and a great pleasure, to look up the Christian Scientists of the beautiful, clean, prosperous looking town of Hannover.

Arriving there on Saturday afternoon, the three of us (London Scientists) made it our business to call directly upon Frau D. Bertha Gunther-Peterson, and find out about the Sunday service, if any, and generally about the progress of die Christliebe Wissenschaft in Hannover. There we met other two workers, and found that there was a Sunday morning service held in Frau Gunther's

rooms, attended by some sixty or seventy people, and a experience meeting during the week, at which as many as two hundred were often present, and, after twice moving to obtain more accommodation, it is frequently the case that some have to stand or go away, sometimes to the number of thirty or forty. Much good, and, to others than Christian Scientists, wonderful, work is being done. The Sunday service was very impressive, close and accurate translation being given, at sight, by the Second Reader, Fraulein Schoen, of the selections from Science and Health.

There seems to be much in the German character to which Christian Science makes a strong appeal, and all had the characteristic radiant, happy appearance, which made it a great joy and privilege to be amongst them, and far more like meeting old friends than, as was the case, seeing people for the first time.

The Cause has made, and is making, such wonderful progress, notwithstanding the seeming disabilities caused by the absence of any complete and authorized translation of Science and Health, that I feel sure the home field will be interested to hear of it, if you can give the space for this very inadequate account of it.

There, as elsewhere, the faculty, the priesthood, and the press, are on the war-path, and the usual charitable comments and accusations freely made, but as the worst that can be either alleged or proved is that the churches are being emptied, and the sick healed without drugs, the progress of the Truth is not hindered, and there is not much harm done nor notice taken by those whom it is sought to injure.—*J. G Ramsbottom, London, Eng.*

*Dear Mr. B.:—*I will tell you about the demonstration in sister Katie's case.

She was taken with the measles the latter part of March. She arose and dressed herself the third day, was up the most of the day, and seemed to be getting along nicely. The next day she fell into a stupor. She did not get up, nor did she care to eat or talk, only sleep. She asked me to treat her. I did the best I knew how but error seemed so real to us all I was unable to overcome the fear. Things went on in this way for about four days when we sent for an aunt to come and take the case. She worked faithfully for her but did not seem to meet the fear, as she appeared

to grow worse and got so she could not speak, was very nervous, could not eat—scarcely swallow—and seemed to have no use whatever of her tongue. We then thought best to have some one of more understanding, so we sent for another student. He remained with us a day and a night, but Katie seemed no better. Next we sent word to you. She did not seem to improve much for about four weeks. All this time she ate nothing but a little ice cream and fruit-juice, and drank water, yet she was able to walk about the room when lifted on to her feet. She had no rest. We had to lift her up and lay her down every few minutes. Sometimes this restlessness lasted all night. Her spine seemed to be affected; also her left shoulder stood out considerably farther than the other, and that arm was almost helpless.

About the fourth week she began to mend a little, and sometimes spoke a word or two. At this time we received your letter commencing with "There is no reason why this case should not let go," etc. One evening after she had been worse all day, and was discouraged and downhearted, mother read that letter to her, and it cheered her up. She went to bed and slept well all night and arose the next morning able both to talk and eat; went to the table, and ate a hearty breakfast, eating just what she wanted, and never suffered from it. From that time she improved rapidly, and now (the 3d of May) runs about as much as ever, and never complains of weariness, and is very happy to be well. Neighbors had said, "Unless that child has medical aid she is a goner." Katie wonders what they think now. We are very grateful to God, and to Christian Science, and the dear Mother for what has been done. Oh, to know *more* of this great precious Truth which makes free!

Miss Lucinda Schwarzentruher, Phillips, Neb.

THROUGH several cases of healing by means of Christian Science much curiosity has been awakened here as to the tenets of this "new-old" doctrine, and people are beginning to take an active interest in it. In a conversation between a Christian Scientist and a leading member of the Universalist church, the latter, without solicitation, kindly offered the use of their church to the Scientists to hold a public service. Accordingly, arrangements were made with the First Church of Christ, Scientist, of Day-

ton, Ohio, twenty-five miles east of this place, twenty-seven of whose members responded to the invitation, and came over to hold the service.

Although the day was rainy, the church was well filled with an eager and appreciative audience. Many present expressed themselves highly pleased with the marked simplicity of the lesson sermon, and a great deal of prejudice was overcome by the light of Truth as contained in the lesson. It has been charged that we worship Mrs. Eddy more than Christ, and give thanks to her rather than to God. But the service yesterday has proven that while we revere her as the Discoverer and Founder of Christian Science, and therefore love to call her MOTHER, we thank God, Good, the source of all wisdom, for the leadership of one so divinely inspired.

At the conclusion of the lesson, several who had been healed of acute and chronic ills testified of the healing power of Christian Science, as proof that the same power of Love which saves us from sin is able to "quicken our mortal bodies" and to restore them to health, verifying the promise of Jesus, "These signs shall follow them that believe" (Mark, 16).

Meetings have been held here from time to time, at private houses, by a member of the Dayton church, who is laboring earnestly in the interest of Christian Science in Eaton, but this is the first opportunity we have had of holding a public service. Although our growth has been slow, we now have a little band of thirteen, full of hope, looking forward to the time when we can not only have a church organization here, but also a church edifice in which to meet.—*R. B. Whitesell, Eaton, O.*

CHRISTIAN Science was first brought to my notice over eleven years ago, by the healing of a friend.

She said it was Christian Science that was doing the work. I had never before even heard of that method of healing disease.

I was in bondage to many forms of sickness, the most aggravated of which was called by several physicians epilepsy. I had suffered from periodical attacks of these fits for fourteen years. The larger portion of this time I was under medical care. I derived no benefit from any mode of treatment, and grew worse. I received Christian Science treatment from one of Mrs. Eddy's students.

I shall never forget the talk she gave at that time. I learned it was God who healed us. I was immediately relieved of that dreadful burden, and have never had a return of it since.

The following spring I took a course of instruction in Christian Science. My healer was my teacher. Then I caught a glimpse of the mission of Christian Science. I saw, in the practice of its teachings, my way out of sickness and every claim of evil. While I am truly grateful for physical healing, I wish to express my appreciation of an understanding of God, and also a realization of the answer to prayer gained through the study of Science and Health.

Subsequently I learned that "God is our refuge and strength, a very present help in trouble,"—not in a vague, or imaginary way, but absolutely and practically.

Five years ago a great wave of trouble swept over our family. My husband, who was not a Scientist, became entangled in the meshes of sin, and all available means of support was swept away from us, leaving me with eight young children, and no property or money. Here we found opportunity to demonstrate along the line of supply.

We proved in many instances that "*Man has dominion.*" I am overwhelmed with thankfulness when I review the past five years, and know that in not one single instance was there any lack.—*Mary C. Quinn, Salt Lake City, Utah.*

I WISH to tell of some of the claims of sense of which I have been healed.

The claim of being an infidel. I did not believe in the Bible or that Jesus was the son of God. The claim of liquor habit. The claim of tobacco habit, chewing, smoking, and cigarette habit which latter habit was in its worst form, inhaling the smoke. The demonstration over this habit was instantaneous. I read in Science and Health what there was on this habit, and made up my mind to try and see what the result would be to leave it with God to remove it. I knew what my efforts had been in the past, they had not been a success, for I could not remove the desire or the belief of pleasure in its use, but when I said I would leave it to God, I put my tobacco and papers in the stove one morning, telling no one, thinking I would not speak of it to any one until I had made the trial.

The result was that I did not think of it for three days, when my attention was called to the fact that I had not smoked for that length of time. The desire has never returned in the seven years, since that morning. Profanity, another claim, has been overcome. The use of *materia medica* has been overcome.

"In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" (Psalm 11: 1).

I have had many demonstrations over physical beliefs for myself, and have been able to help others a little. And while I rejoice in the overcoming of these beliefs, I think I rejoice more in the uplifting of thought to God. Some very beautiful thoughts have been unfolded to me in my study of Christian Science.

Frank P. Read, Verdugo, Cal.

FOR twenty years I had been a great sufferer from neuralgia in my head, and a continual pain in my side and back. I was treated by ten different physicians, and took about all the patent medicines I heard of without receiving any permanent relief. At last the physicians told me the only thing I could do would be to take opiates to relieve the pain. I commenced using opium, and for nearly twenty years used it constantly three and four times a day, until I became a perfect slave to the habit. My stomach became so weak I could eat but very little, and that was followed by distress.

I became very weak and feeble, being nearly seventy years of age, and weighed only eighty-five pounds.

I longed for rest, and it came. I heard of a friend living near the city, whom I had known many years, being healed in Christian Science.

August 9, 1897, I was taken to a Scientist in Detroit, and had my first treatment. It was a severe struggle to give up my opium that had been my constant companion for so many years, but with God's help I overcame. I am now a well woman, can eat anything I like without trouble, and weigh one hundred and seven pounds. I read Science and Health and my Bible every day to gain more of the blessed Truth that has brought so much light into my home when all seemed darkness and despair. I thank God and the lady who voiced the Truth to me that made me free.—*Mrs. A. B. Taylor, Big Beaver, Mich.*

EDITOR'S TABLE.

THE TRIAL OF OUR FAITH.

THE declaration of the apostle James that "God cannot be tempted with evil, neither tempteth he any man," is seemingly contradicted by the statement in Genesis that "God did tempt Abraham." The word "tempt" is generally used in the sense of influencing, or endeavoring to influence one to do wrong, but it also means "to prove; to test; to try." It was in the latter sense that "God did tempt Abraham." Abraham was not tempted to do wrong, but he was tempted in the sense that his faith in God was put to the test. It was required of him that he go into the land of Moriah and offer up, as a burnt offering, his only son, Isaac.

To us, who can look back upon his experience and see how his son was restored to him, it is difficult to realize how great was the trial to the grand old patriarch. Isaac was his only son, and in him was the only hope of the fulfilment of the promise, made forty years before, that the seed of Abraham should be as the stars of heaven. This demand seemed to take away his last hope, but his faith in God never wavered; he believed that in some way the promise would be fulfilled.

To obey, it was necessary to take three steps. First: "Take now thine only son Isaac, whom thou lovest." Second: "Get thee into the land of Moriah." Third: "Offer him there for a burnt offering upon one of the mountains which I will tell thee of." The first and second made the third possible.

If one considers the three days' journey taken by Abraham, as indicating more especially the changes wrought in his mental condition, he will doubtless learn a lesson of more practical import to himself.

When the command was given, Abraham was unable to take the third step, but it was not required of him on that day. All that was required of him at that time was to take his son and start on the journey. He could do this. God had supplied all that he needed. The thought of what would be the result of taking this step did not deter him.

"On the third day [which corresponds to the mental condition he had attained by reason of his obedience to the law of Good] Abraham lifted up his eyes and saw the place afar off." On the first day (his mental condition when he heard the voice of God) it hardly seemed possible to reach the place where one could willingly make such a sacrifice as was demanded. But obedience in that which he was able to perform, brought the patriarch where he could see "the place afar off."

The sight of the mountain did not cause him to turn back. When he started on his journey he left behind the joys and comforts of home. Here he left the servants, for they could not help him farther on his journey. Their continued presence would hinder rather than help. He separated himself from them by saying, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." The patriarch spake wiser than he knew. He little realized how his words would soon be literally fulfilled.

The sad journey of father and son up the mountain; the building of the altar; the laying of the wood in order; the binding of Isaac and laying him on the wood upon the altar; the stretching forth of the hand to strike the blow; the voice of the angel, and finding the ram caught by his horns in the thicket; how the ram, instead of Isaac, was offered for a burnt offering, are familiar to all. Yet how much they mean! What a story do they tell!

It is believed by many that the mount upon which Abraham offered up Isaac is identical with Golgotha, on Calvary, whereon Jesus the Christ was crucified. But be that as it may, the conditions of thought were similar. Both offered up willing sacrifices for humanity's good.

It is perhaps as difficult to realize how great was the joy of the patriarch on his homeward journey, as it is to realize how great was the trial of his faith. He had obeyed the command of God, and his only son was restored to him. He had proved his willingness to part with all that was nearest and dearest if his God required it. He knew that God would ask only what was for his own good. He had obeyed God, and Isaac was restored. The whole earth was "full of the goodness of the Lord."

As Abraham was tested and proved, so all are tried "according as God hath dealt to every man the measure of faith." Of the best men and women God requires the

greatest sacrifices; not because they need to give up more than others, but because they have attained the point in spiritual growth where it is possible for them to take the step that all must take some day. "As faith without works is dead," faith must prove itself in deeds. Herein is Christianity made practical, and one learns the necessity of "working out his own salvation."

Every idea of Truth, when accepted as such, becomes an article of faith that must be tested and tried until not found wanting. One mentally accepts a thing because he believes it to be true. If he does not believe it to be true, he has not accepted it, even though he may declare that he has. How can one know that he really believes the Truth until he abides by it, no matter what the cost? Here comes the testing and proving of faith. Without this there is, there can be, no substantial building.

Most important among the commands of him who knew how to solve and did solve, every problem of human existence, was this, "Seek ye first the kingdom of God and his righteousness." When once the importance of this command is seen, obedience thereto becomes the chief object in life, everything else is but a mere incident by the wayside, and man finds abundant opportunities to prove his willingness to obey the divine commands.

The letter of Christian Science, which is talked so freely, implies the making of demonstrations which mortals have not yet dreamed of. The height and depth and breadth of these statements of Truth grow upon the thought as faith is tried and not found wanting.

The question of motive is an all-important one. What is the purpose in saying and doing? The command of Jesus above referred to shows what it should be. Since "the kingdom of God is within you," the purest motive that can influence one to say or do, is the desire to establish in human consciousness the reality and allness of divine Mind and its ideas. Let one, at all times, ask himself if this is his motive, and if he can answer in the affirmative, he will not go far astray. His ignorant mistakes will be soon seen and corrected.

Mortals are willing to make sacrifices if they have good reason to believe they will receive more of this world in return, but they are not so ready to give up if the only prospect of reward is to be found in the realm of the spiritual. Why is this? Is it not because mortals have not

yet reached the point where the things of Spirit are as real as the things of matter? If they had they would not hesitate to give up matter for Spirit. Perhaps they feel they are willing to give up matter for Spirit, but does the trial of their faith always stand the test? Is Mind more real than matter, or does matter appear to be more real than Mind? That is the question that determines the motive.

Wealth, ambition, and social standing are some of the motives which influence mankind. Mortal man asks himself, Will this better my condition financially? will it give me a higher standing in society? will it make me greater in the eyes of the world? will it cause men to speak well of me? If he cannot answer one or all of these questions in the affirmative, he is apt to conclude that it is not the wise thing for him to do.

If the honest desire of the heart is to "seek first the kingdom of God," one may be called upon to take a step which will result in a financial sacrifice; compel him to give up selfish ambition, or may, perchance, detract from his social standing; but all these are as nothing when the cause of Truth is at stake. In the surrender of things mortal and material for Truth's sake, is where faith is tried and, if found able to stand the test, receives in return a rich reward.

There is a universal desire on the part of Christian Scientists to know more of the Truth that has made them free. But how many have stopped to consider what the fulfilment of that desire means? It is said that it means better health, greater prosperity, and more happiness in every way. Yes, it does indeed mean all this, and much more; but who has stopped to count the cost? Who knows how many and how great will be the sacrifices necessary to insure obedience to this higher understanding of Truth? How many have proven themselves ready to say, at all times, "Here am I, send me"? To what extent are they willing to count as nothing the things of matter to prove that "all is Mind"?

A lady once said to the writer, "If I accept Christian Science, will I have to give up anything that is good?" Upon being informed that she would not, she said, "But I may have to give up some things that I now think are good." The reply was, "Yes, you may be called upon to give up much that you now think is good; but you will

never be called upon to give up anything that is really good."

Many times that which seems dearest and best to mortal sense, is the very thing that God demands as a sacrifice, because the point has been reached when this sacrifice is the next step to be taken in solving life's problem. When the sacrifice is made willingly and with the purest motive, man often finds his Isaac restored, but this is not always so, and must not be expected. Wherein is the sacrifice a complete surrender if one hopes to have it returned? Only a complete giving up, looking for no earthly reward, is proof that faith, when tried, is not found wanting. If one finds his Isaac restored after such a complete surrender, he gains a truer sense of whatever he has laid upon the altar, and his Isaac, that would otherwise have hindered his future progress, now becomes a help.

No doubt there are men of the world who will not accept the old doctrines of Christianity because of the demands which they can see will be made of them. Foreseeing what they will be called upon to give up, and not knowing what they will receive in return, they will not accept.

For the same reason some refuse Christian Science. And likewise those who have taken the first steps fail to make the progress they should, because they fear to make the sacrifices required of them, not being assured they will receive manifold blessings in return.

A helpful lesson may be learned from the experience of Abraham. When the command came he did not hesitate because he felt unable to do all that was required of him. He took the first step and trusted God for strength to finish the work. This was the secret of his success. Herein is where others so often fail. They hesitate to take the first step because they have not strength to take the last, or because they fear the result of taking the last. God asks man to give up one thing because He has something better in store. If the first step is taken in faith and assurance, God will as certainly supply the needed strength as He did for the patriarch.

When humanity is inspired with the thought that God is Love and can send no evil upon man, it will no longer hesitate to obey Him. When the time has come to take

a certain step in the long journey leading upward, Love points out the way and gives the needed strength. If man is obedient in that which he is able to perform, he finds that God's grace is sufficient, and the joy and satisfaction of a work well done abundantly rewards his efforts. When faith is tried it grows stronger, until it loses the sense of human weakness, and is conscious only of the love of God and the might of Omnipotence. "And this is the victory that overcometh the world, even our faith."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. . . . That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

"There hath no temptation [trial of your faith] taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted [tried or tested] above that ye are able; but will with the temptation [trial of your faith] also make a way to escape, that ye may be able to bear it." Here is seen the mercy and justice of divine Love in requiring of man no more than he is able to perform. While it is true that nothing less than complete obedience to all the demands of Principle will produce perfect and everlasting harmony, yet those who do as best they know, learn that heaven is no distant place, but a present reality.

The true Christian Scientist, who prizes most highly all the lessons learned from experience because he realizes they are the things most needed by him, and the greater the cost the greater the worth, is able to say in the language of Science and Health, "Every trial of our faith in God makes us stronger," and he rejoices in the sweet assurance that he will not be tempted above that he is able, but there will always be a way of escape—a way to perform the will of God.

WILLIS F. GROSS.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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THE SOLDIER'S VICTORY.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law, But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 CORINTHIANS, 15: 55-57.

SOLDIER of Jesus' army,
Follower of Christ, prepare,
Fasten thy trusty armor,
Gird up thy loins with care,
Under Christ's banner serving,
Standard of Truth divine,
Go meet thy Foe, whose spurious strength
By Truth must be destroyed at length,
And Victory is thine.

Soldier, thou hast enlisted
To destroy—through God's own word—
All error, disease, and sickness
With Truth as thine only sword,
With Truth and the understanding
Of the Allness of God above,
Nor spear, nor blade, nor glistening lance
Is needed, Warrior, to enhance
The Victory of Love.

DUNMORE.

CHRISTIAN SCIENCE, AND THE WORLD'S GREAT NEED OF IT.

LECTURE BY F. J. FLUNO, M.D., C.S.D.

INTRODUCTION.

THE subject of my lecture is "Christian Science, and the World's Great Need of It. But Christian Science is the Science of Being, and must include all there is *of* Being. There never was, and never *will* be a question propounded that has not its answer in Christian Science. And the world's great need is unlimited: therefore only a small part of Christian Science, and only a few of the world's great needs of it, can be expressed in any one lecture.

Looking out over Earth's vast arena, where the farce of human life continues to be played, and finding in that play nothing *but* a farce, nothing but unreality, finding nothing that satisfies the longing for something substantial, something abiding, something secure, something true; does it not stand to reason, that there is a something wanting; a something that the world has need of; something that although the world of sense knows nothing of it, yet human beings in some way or for some reason, find themselves in need of?

That spirit of investigation in man that can find a flaw in the solution of his being, naturally and necessarily demands a solution that will bear investigation; a solution that has no flaw; a solution that will bear the closest scrutiny, and yet no imperfection be found.

That spirit of investigation in man that can find a rent in a fabric, could not possibly be satisfied until it found a fabric in which there is no rent; could not be contented until it found a fabric that is not subject or liable to rent, to wear or tear, to decomposition or destruction. Such a fabric is Christian Science—the Science of Being, that comes to-day to fill the world's great need. In it there is no error, no wrong, no evil that needs to find an exit. The more it is inspected and the closer it is scrutinized, the more its correctness appears and the less of error or imperfection of any kind, are found.

Who among my hearers this evening would like to think, or for a moment to contemplate the possibility, that

the great scientific fact of his own being and existence, there is or *could* be a mistake; that in the great ultimate of his own being, there *could* be and *is* an error, a flaw, an incorrectness, a something wrong; and therefore the whole fabric of his being is wrong?

Who, I ask, among my hearers would like to contemplate a condition of things, and look out upon the appalling situation, where the eternal God Himself had made a mistake, and therefore He Himself was a failure? Who would enjoy looking upon the tablet of his being, and finding in it such a condition of things? Do you not admit it would be anything but enjoyable, anything but agreeable? But, the light of Being, of common sense, reason, and revelation, we are glad to say such a thing could never be; for the simple reason that there could not be failure unless there were a standard; there could not *be* the failing, the false, and false, unless there were first the *unfailing*, the *unfalse*, and true; and out of the true the false could never come; out of the unfailing the failing could never proceed; the absolute standard of Being could not evolve or produce that which is absolutely without a standard, without foundation, without a basis in fact.

Therefore, by virtue of the fact that the unfailing and true *must be*, the failing and false *cannot be*; by virtue of the fact that beingness *is*, the beingless could never be. Two things diametrically opposed to each other cannot both be true; and nothing that is true of one can be true of the other; hence, whatever *is*, its *opposite* is not.

Such, my hearers, is Christian Science—the Science of Being that comes to-day to fill the world's great need; bringing nothing of its own to uphold, nothing to vindicate, nothing to gain and nothing to lose: simply standing on its own merits; on its own self-evident truth; and it only comes, as it has always come, to disclose to those who are ready to receive it the simple facts of being, and how, through the knowledge of those facts, to demonstrate over the evils of mortal sense—sickness, sin, and death; and to show through the knowledge of the life that is God, that Being which is eternal; that deathless and forever living, in which all must reach or e'er perfection is attained; and that perfection *is*, perfection is attainable; and must therefore be gained, to satisfy the longings and fill the heart's great need. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew, 5 : 48).

Looking out upon the throngs that people the earth, what do we see? Do we find harmony, happiness, brotherly love, peace on earth and good will one toward another? Is this the state and condition of things prevailing everywhere, or anywhere? Or do we not find just the opposite of such a condition? Do we not find prevailing in a large degree, inharmony, unhappiness, a great dearth of brotherly love, and a great want of peace on earth and good will one toward another? Mind you, we are not finding fault with people by way of comparison. It is only the condition of things as they exist in the world to-day: and we ask, Is this the effect of brotherly love, is this good will one toward another? Is this the application of the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them"?

And in view of this helpless and almost hopeless condition, for indeed men *are* helpless in it, they would fain be rid of it if they could, if they knew how, or if they *dared* to; but once in it, they know not how to get out, and dare not make the effort; hence, if left to themselves, they are in not only a helpless, but a *hopeless* condition.

THE NEED OF A NEW DISPENSATION.

And, in view of all this, is there not a need for the advent of a new dispensation, a new era, a something that will work a change, and save men from their own thralldom; the advent of that which will bring and demonstrate to men and to the world that what is for the good of one is for the good of all? Is there not a growing need for the advent of that in the world which will show men how and help them to demonstrate the Golden Rule, which all agree to be right, but none know how to practise?

Then I ask you to read the text-book of Christian Science — "Science and Health with Key to the Scriptures," by the Rev. Mary Baker G. Eddy,—and see if such a saviour has not *already* come to the world, and *is* demonstrating these things, and ye knew it not.

Mortal sense, it is true, has its degrees of evil, and its degrees of what it calls good; it has its degrees of wrong and its degrees of what it calls right; but even its highest degrees of good are still *not* good, because it has evil in the premise; and its very highest degrees of right are still wrong, because mortality is wrong to *begin with*.

Hence we see the necessity of something outside of our

selves to save us *from ourselves*; to save us from the evils and wrongs, which we find ourselves in seeming possession of; nay, which we find ourselves the seeming *embodiment* of! And it only stands to reason that whatever that saving power may be, it could have no error in it; whatever that power may be which will save men from their own thralldom, it must be the embodiment of purity and perfection; of absolute correctness and right.

Such a saving power is the religion of Jesus Christ the righteous, that comes to-day in the name of Christian Science—the Science of Being, admitting of no evil, no wrong; admitting only a perfect God, and a perfect creation; perfect God and perfect man, to fill a long-felt need: in it there can be no wrong, else Being itself were a failure, and the great I AM a myth.

Christian Science finds God to be divine Spirit, and man and the universe in their true spiritual being,—though invisible to finite sense, yet visible to spiritual understanding,—is found as perfect *now*, as when “The morning stars sang together,” and God, from His eternal throne of Wisdom and Intelligence, looked on all that He had made, and pronounced it “*Very good.*”

Mortal sense, having no standard anywhere, every attempt to save itself is a failure; and that, for the very good reason, that it has failure in the premise; everything that begins with mortality, begins with failure, because mortality is a failure.

The peace maker cries, Peace, *peace*; let us have peace! But they know not how to bring it about, because in the world there is no peace.

The orator on the stand is telling his hearers what *ought* to be done to save our nation's honor; but he cannot tell them how to *do* it, because he has nothing but a mortal, a material, a changeable basis.

The minister in the pulpit is telling his flock they *ought* to, and must, do better in order to escape eternal punishment and gain more happiness here and heaven by-and-by! But just how *much* better they must do, or just how to *do* better, he cannot tell; because he is judging all things from a human, a mortal, a material standpoint. Even happiness, the hope of heaven and the escape from punishment, he bases upon the effects of mortality, which mortality itself is a failure, and has failure written all over it.

The doctor at the bedside is telling his patient she must

be more cheerful; but he cannot tell her *how* to be more cheerful; because he is looking at cheerfulness in the person instead of in the Principle. The kind friend soothing the sorrowing one, tells her she must look on the bright side but just *how* to look on the bright side, *he* does not know neither does *she*; because they are believing in both a bright side and a dark side, and each side at the sport of circumstances; each side at the mercy of chance and change; they do not *know* there is but *one* side, and that is the *bright* side, as an eternal and unchanging fact of divine Principle. Finite sense has a dark side and a bright side; but even its bright side is still the dark side, because not lighted by the sunshine of Truth. Christian Science has but *one* side and that is the Christ side, the side of eternal and unchanging Truth, where darkness never enters, where sunshine always brightens; where clouds never gather, and storms never come.

THE CIVILIZED WORLD NEEDS CHRISTIAN SCIENCE.

The reformer proclaims with great eloquence, "We must civilize, or we must perish!" But just *how* to civilize, or just what true civilization *is*, he cannot tell, because he bases reformation and civilization upon people and things where there is no standard, rather than upon eternal law and unchanging Principle that *is* standard itself; that is *always* civilized, and never *needs* to reform. Christian Science brings true civilization to the world, because it is based upon eternal and unchanging Principle, whose laws are always pure and perfect; whose laws never change, never vary, never *can* and never *need* to reform; whose laws are right toward all and wrong toward none; whose laws, like their divine Principle, are of the very highest type and hence the very highest and best, and *only* true civilization. Therefore the so-called civilized world needs Christian Science in order to become *truly* civilized; for the world will never be, or become, truly civilized, until it is governed entirely and absolutely by divine Science—the unchanging laws of God.

The civilized world needs Christian Science, on account of its education and consequent living *in*, and bondage to sickness, disease, and sin. It is a lamentable and almost universally conceded fact, that civilization has more sickness, and more diseases, than the barbarous and uncivilized nations and peoples of the earth to-day; and it is also

a lamentable and almost universally conceded fact, that this condition of things is growing worse instead of better. Viewed from the world's standpoint, civilization is **growing** "weaker and wiser;" wiser, not in true wisdom, but in the wisdom of the world; for *true* wisdom cannot lead into weakness, but into strength; could not lead into sickness, but into health; true wisdom could not possibly lead into disease, but into soundness, purity, and correctness.

But while we see that civilization so-called, is, as it were, the harbinger of sickness, disease, and evil, yet Christian Science does not teach barbarism and uncivilization as a *cure* for such a state of affairs; but it teaches a higher grade of civilization than the world to-day knows anything of; a civilization where not only sickness, disease, and sin are ruled out, but roughness and uncouthness, degradation and ignorance are not found. Christian Science does not teach that to be well, healthful, and sound, necessarily means to be low, *uncivilized*, and animal; it does not teach that being hearty, vigorous, and strong, necessarily means to be voracious, uncouth, and unrefined; neither does it teach that refinement means delicacy, weakness, nervousness, sickliness, and invalidism.

Christian Science does not teach that because the civilization of the world is not true, we might therefore as well lapse into uncivilization, ignorance, and barbarism; but demands a higher civilization; a more perfect education and refinement; a better code of morals and morality, and a purer idea of right and righteousness, than the civilized world in its highest sense has ever conceived of.

It teaches that "except your righteousness shall *exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Christian Science demands a higher grade of civilization, not a lower; it demands and demonstrates a higher grade of health and wholeness than the so-called physical health could *ever* be; it demands a more perfect degree of right and righteousness than the most honest and upright of the world has ever conceived of.

And Christian Science comes to the world to-day to help it out of the tangle of so-called civilization, moral culture, and refinement, and consequent sickness, disease, nervousness, weakness, invalidism, and inability, into which it has plunged itself and cannot extricate itself, to

a higher and more perfect standard of Being, a clearer sense of right and righteousness, a better and more reliable health and healthfulness,—into a brighter light, a purer air, and a closer walk with God. And this, surely, is what the world needs; and because of this need, the supply has come; for with every *real need* there is a supply, and the supply is always equal to the demand, and as soon as the real need is felt, the supply is forthcoming.

THE GOLDEN RULE.

Christian Science comes to the world to-day, not to *teach* men the Golden Rule, but to teach men how to *demonstrate*, how to *practise* the Golden Rule. Mortal man, in and of himself, cannot live the Golden Rule; he is too selfish; indeed, he is the *embodiment* of selfishness; everything radiates *from* himself and everything centers *in* himself; he is selfishness from the ground up; from the inner core of his heart of hearts to the farthest stretch of his mortal desire, it is "I, I, MYSELF, I." Hence, however much he finds the Golden Rule to be good, and true, and right, and however much he would like to live it, yet, try as he will, he finds he cannot do it. Hence the necessity of something outside of himself to teach him how to live that Rule, that all agree to be *the* Rule, but which no one has ever been able to practise.

Christian Science comes to the world to-day to *fill* this great need; to fill this long-felt want.

Christian Science comes to the world to settle the question of *peace* among peoples and nations. Peacemakers in all lands are advocating the Peace question; but just how to bring it about no one can quite find out, and no one ever will, so long as finite sense, mortal man and matter, is taken as the basis of being; because nation cannot trust nation, man cannot trust his fellow-man, and finally, (mortal) man cannot trust himself, consequently, there is a long-felt and growing need of something outside of ourselves to bring about and establish peace among people and between nations, and nothing will do it but the one universal law of Love, which the Science of Being brings to the world to-day to fill this special void; for nothing but the recognition and acknowledgment of the one God, the one divine Principle governing all; the recognition and acknowledgment of but one Mind, and that the Mind

of God, the Mind that was in Christ Jesus, can ever establish "Peace on Earth," and the brotherhood of man.

And, not far removed from this great need, is another one that has been recognized from time immemorial, and that is, the thing that everybody wishes everybody *else* would do, but never does it himself; everybody wishes "*Folks would mind their own business!*" But no one has ever quite been able to accomplish that requirement himself; indeed, it is about as impossible for mortal man, in and of himself, to mind his own business, as for water, of itself, to rise higher than its source.

Mortals are so constituted that, however much they might *try* to attend to their own affairs, they would find that inexplicable *something* in themselves that would keep them meddling with *other* people's affairs.

Christian Science comes to help mortals to do this very thing; for it is the *only* thing that reveals to mankind that the faults they find in others, they find in themselves as well; hence they find everything to do at home, and nothing to do abroad.

Christian Science helps people to mind their own business; and reminds them very forcibly of their faults, when they get to minding *other* people's business.

IT HEALS ITS HEALERS.

The world needs Christian Science to-day, not only to heal its sick, but to heal its healers. The physician is as much in need of the healing power of Truth and Life as the sick can *possibly* be.

The civilized and so-called Christian world of to-day has gone mad on the physiological, pathological, surgical, and medical education, of which they all need very much to be healed. Every theory or course of reasoning that begins with matter, a material body or material thing, begins wrong; non-intelligent matter cannot be made the basis of any intelligent course of reasoning; non-intelligence cannot be made the basis of Intelligence; matter cannot be made the basis of Mind; consequently, no solution or conclusion arrived at from the basis of body or matter can be correct. And for this reason, the sick are *helplessly* sick, and the *physician* helpless to heal. It is a case of the blind leading the blind, and both fall into the ditch.

And Christian Science comes to-day to rescue the

world from that dreadful ditch of physiology, pathology, surgery and *materia medica*, sickness and medical healing, into which it has fallen, wherein it is wallowing, and *from* which it cannot extricate itself.

Enter our extensive hospitals where the sick are cared for in a wholesale way, where mortal sense is doing its *level best* to help the sick and suffering; and peep behind the lattice at the blindness, groping, guessing, and experimenting, that of *necessity* is being practised there: bodies are mutilated, operations performed, medicines administered, applications and appliances used, and no one can tell what the prognosis is, or what the results will be. Hundreds and thousands of cases every year, not only in our hospitals, but in private practice, where one man's judgment settles the question of favorable or fatal, and if the latter, then narcotics are administered, *until he die*; and this out of what is called *kindness*, because the physician, nor any one *else*, knows any better thing to do, and they cannot see the afflicted suffer.

And, in view of such a helpless and hopeless condition,—for indeed it is a hopeless state,—looking into matter, mortals become *buried* in it, until they know nothing else, and can hardly be *shown* a ray of light to lead them out of the gloom; is it not, therefore, high time for that to come to the world to lift us from our own destruction, put us on a *better basis*, a *better* footing; to take our feet from the mire and clay of our own making, of our own failings, and put us on a *sure* foundation, even the Divine Principle of Life, Truth, and Love?

So long as mortals continue to look to the body for health, they will continue to be deceived; for health cannot be found in matter, neither can matter be made the basis of health; for matter has no intelligence to say *I am sick*, or *I am well*. Matter cannot tell of sickness or of health; of harmony or of discord; of pain or of pleasure. The inertia, and consequent non-intelligence, of matter, has been taught, even in physics, through many years; and yet the whole world is looking into matter for health, happiness, and life; and the whole world is thereby being deceived; and hence led deeper and deeper into the vortex of the very maelstrom they are trying to extricate themselves from, and will not be able, because they stand on sinking sand.

Under the medical regime of four thousand years, not

only sickness and mortality have increased, but diseases themselves have multiplied; and it is a question to-day which was first, the physician, the medicine, or the disease. When a physician comes into a country town where no doctor has been, and the people were in the habit of being well, then the inhabitants begin to get sick; a doctor has come to town; and the thing to do is to be sick enough to call in the physician.

When a doctor gets a new medicine or instrument, or a new kind of treatment, like a boy with a new knife he immediately begins to look about for a chance to try it; and if none presents itself, he has to improvise one; he has something new to treat the sick withal, and some one ought to be kind enough to furnish him a case.

To this end let me quote from Dr. James Johnson, Surgeon-extraordinary to the King. He says, "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

But how to get out of it is the question; and we at once see that there is no possible and final way but for that to come to the world which will eliminate both the cause and the effect, both the sickness and the treatment, both the remedy and the disease; and nothing can possibly accomplish this thing but that which will lift us from ourselves; and Christian Science comes to the world to-day to fill this very need.

CHRISTIAN SCIENCE THE REMEDY.

Christian Science,—the Science of Being,—comes to the world to-day to prove and demonstrate beyond all cavil, beyond all controversy, that sickness and disease is an illusion, and does not belong to the great fact of being; and therefore no medicine is needed, but the knowledge of the Truth that shows the nothingness of disease. "Ye shall know the truth, and the truth shall make you free" (John, 8: 32).

The best remedy for any disease is not to have the disease; and Divine Science proves that disease does not belong to Being, that error or discord of any kind does not belong to the Science of Being, any more than the errors and incorrectnesses of mathematics belong to the Science

of Numbers; that out in the great scientific fact of Being harmony and happiness is an established fact, and nothing can possibly come to mar the serenity there; and this we do not need to die to attain to, neither will dying help us to attain to it; but in the light of Science as it comes to the world to-day, these glorious facts may be demonstrated *here and now*. And this is the world's great need; not deliverance by-and-by, which by-and-by never comes; not deliverance after death, but deliverance *now*, from sickness, sin, and death.

The sick need Christian Science because they are believing in the reality of sickness, and hence they are helplessly at the mercy of sickness and disease, from which they know not how to, and have no possible means by which they can, free themselves from the terrible incubus that is weighing them down to despair; for although they do, by this or by that, find temporary relief, yet they are still believing in sickness, and therefore are holding themselves in the bondage of their own beliefs,—victims of their own false conception, captives of their own capturing. So that not only those who are physically sick and suffering *i.e.*, those whom the world of finite sense calls sick, are the sick who need Christian Science, but all those who are believing in the reality of sickness need Christian Science, because Christian Science comes to teach and to demonstrate the unreality of sickness and disease, and hence to free the world and all mankind from their own most hopeless and most terrible disaster.

The world will *never* be freed from sickness and disease so long as the world continues to believe in sickness and disease; and so long as the world continues to believe in sickness and disease as a part of the great fact of being, just so long will it be at the mercy of sickness and disease, and a victim of its own beliefs; and that the world is believing in sickness and disease, goes without saying; and that therefore the world is helplessly and hopelessly sick, is also a foregone conclusion; and that it is in need of a saviour, a redeemer, a deliverer, is evident on the face of it. And the Science of Being is come to the world to fill this very need by teaching the world the unreality of sickness and disease, that sickness and disease do not belong to the Science of Being. And that nothing but the Science of Being can teach conclusively what does and does not be-

ing to being, is very evident; and that it can and must teach it conclusively, is also evident.

Therefore, whatever Christian Science, the Science of Being, does teach, is conclusive and final; hence, whoever contradicts or presumes to dispute Christian Science, must find at length that he is fighting against eternal truth,—Almighty God,—and will find with Paul, it is hard for him "to kick against the pricks."

And now that Science *has* come to the world, and must and *does* teach what does and does not belong to Being, and all who investigate it far enough to understand it see that it *does* teach the unreality of sickness and disease, and see at the same time *why* it teaches what it does, they find it is demonstrable, and therefore what is *needed* in their *own* particular case; and since the whole world and all mankind are in the same stranded condition, therefore Christian Science has come to fill the *world's* great need.

THE TEMPERANCE QUESTION.

The world needs Christian Science to settle its temperance question. The advocates of temperance cry "*Total abstinence*," as a cure for intemperance; but the poor intemperate, who cannot abstain, he has lost control of himself; his appetite has gotten the better of him; so that, while he knows that to "Taste not, touch not, handle not, the unclean thing," is his salvation, and his *only* salvation, yet he cannot avail himself of it.

Fancy, if you please, a poor fellow sinking in deep water, where, ignorantly or injudiciously, he has ventured, and a friend on the shore calls to him, and says, "*Come here, and you'll be safe!*" But he cannot *get* there; he does not *need* to be told that if he would come to the shore he would not drown; but he is now in deep water, and cannot get to land.

Likewise, the poor victim of strong drink does not need to be told that if he will become temperate he will not be intemperate, that if he will not drink any more he will not get drunk; but he is already sinking in the deep waters of intoxication and intemperance, and cannot *become* temperate, cannot *become* an abstainer, he cannot get to that point where he can stop drinking; he has not the power over it; he has the power over *him!* Of what use to taunt and mock him with total abstinence as a cure for intemperance? He needs to be *healed* of his appetite for strong drink; he

needs to be *rescued* from the deep waters of intemperance and intoxication. He, to himself, is a helpless and hopeless victim to the very false but universal belief that *matter* has power over *mind*; that non-intelligent matter has power to excite, exhilarate, and intoxicate mind; that non-intelligence can make a fool of intelligence.

And from this terrible deception, that matter can intoxicate mind, *who*, more than his would-be deliverer, needs himself to be delivered?

Who, more than the temperance advocate himself, needs to be healed of intemperance? For *who*, more than he, is believing in the power of matter over mind? is believing that matter can intoxicate mind? And since the whole world is under this terrible deception, the whole world is in the seething maelstrom of intemperance, a helpless victim of its own beliefs, from which it cannot save itself without the intervention of a power outside of itself, to save it *from* itself.

And the temperance question will *never* be settled, and intemperance driven from our land and from the world, until that power is seen, acknowledged, universally adopted and demonstrated. *Such a power* is the knowledge of the truth that *Mind* has power over matter; that Mind controls matter; that Mind has power to correct matter.

Christian Science not only teaches that all is Mind, but that there is but *one* Mind, and that the Mind of God: the Mind that was in (*i.e.*, that controlled) Christ Jesus. In *that* Mind, there is no evil and no evil doer; no inebriety, and no inebriate; no intoxication and nothing that can intoxicate. *That* Mind is the author of all that was made; and all *it* made was good.

Just so long as the world continues to believe in the power of matter over Mind, that matter has power to *dethrone* Mind, or that matter is equally potent *with* Mind, will intoxication prevail in the world, and men continue to be intoxicated. And that the world *is* believing in the power of matter over Mind, is evident on the face of it; and that it is in a helpless and hopeless state of inebriety, needs nothing to vindicate it. And that it needs Christian Science to extricate it from its thralldom, is also plain; and that Christian Science *has* come, and is filling that very need, is what the world is slowly, but surely, waking up to comprehend and acknowledge.

And we are glad to-day, and do rejoice, that there is a

power that can save the world from this terrible scourge. And we are also glad that that power is the power of Christ,—the Spirit of Truth, the power of God,—the only Good, and that there is no *other* power.

THE FINANCIAL QUESTION.

The world needs Christian Science to settle its financial question. Men of all classes of caliber, from the lowest to the highest and greatest statesmanship, have made it their life study; and it is no nearer a solution now than it was a thousand years ago; and it never *can* be solved, so long as gold, or any other material commodity, is made the basis of value. Gold, or silver, or precious stones, or houses, or lands, or property of any kind, or in any country, cannot be made the basis of value; indeed, there is no *real* intrinsic value there.

Robinson Crusoe,—whether the story itself be fact or fable matters not, the principle remains the same, and one instance cited there, serves our purpose here,—when he found himself alone on the island, had, among other things, saved from the wreck, a number of English sovereigns, all of which, after a few months, he would have given for a pair of English hose. Another, the old threadbare story of the man who found a nugget of gold so heavy that he could hardly lift it, who tugged it along until, tired out and almost starved to death, he finally traded it to some travelers for a plate of beans. Under one train of circumstances, we are loathe to give a dollar for a sack of flour, and under another train of circumstances, we are eager and anxious to give five.

Where is the value that men would place in gold which a train of circumstances or conditions will change without limit, or destroy altogether?

And where shall value be found, but in the "Kingdom of Heaven,"—the pearl of great price. When men learn through Christian Science, "In God we trust," learn it *really*, and *truly*, and *scientifically*, as taught in the Science of Being, then, every dollar and every thing will be transformed; then gold, or silver, or any other thing, will be found having no value of its own, but will still be found of value, and invaluable; whose value cannot change or be lost, because it is based upon divine Principle, the basis of all things, "That is yesterday, to-day, and forever the same."

THE WORLD NEEDS CHRISTIAN SCIENCE TO SETTLE ITS
RELIGIOUS CONTROVERSIES.

Looking down through the vista of six thousand years, since the alleged beginning of time, the eye grows dim and the cheek grows pale at the rivers of blood that man has drained from his fellow-man on account of some religious differences that neither one *knew* anything about, but each one *believed* in, and, judging from a finite standpoint, each thought he had sufficient proof to sustain him *in* his belief.

And from this finite and limited conception, or rather *misconception*, and consequent misjudgment, religious controversies, quarrels, feuds, and wars have arisen that have separated kindreds and friends; alienated peoples and nations; man going forth with fire and fury, his merciless sword reeking with the blood of his fellow-man, and *all* in the name of a changing belief, that was builded upon the sands.

The peoples of the world have, from time immemorial, been founding their religion upon the shifting sands of belief, and the evidence of the senses. And to this end the world has been preached to death. *Yes, preached to death!* Yes, "talk is cheap!" If we all had to pay a good square price for every word we uttered, there would be less talk and more practice.

The pulpits to-day are storming the citadel of man's greatest capacities; trying to get him to believe something that they themselves only half believe and do not *at all* understand. Each separate church, and almost each separate preacher, having his own peculiar belief or doctrine that he is trying to impose upon his fellow-man, until no one knows *what* to believe, or whether to believe *anything*. And if he *does* finally contrive to believe something, he *still* is in doubt as to the truth of it; for *belief implies* a doubt; for, no matter what the belief may be, whether it be good or bad, true or false, so long as it remains a belief, it has not reached the understanding, and consequently remains to be proven, and is, therefore, an open question. And because of so many doubts, and so little proof, and so much hawking of beliefs, the religious world is in a *dreadfully* scattered, torn up, and unsettled state, and needs something to rescue it from its own unsettled, dissatisfied, and doubtful condition. No questions are answered, no problems solved, and no controversies settled.

The honest inquirer is met *everywhere* with beliefs,

opinions, and dogmas, until, discouraged and disgusted, he concludes, and rightly, that one belief is about as good as another, and that to have *no* belief is about as good as any. But *Christian Science* comes to settle this religious controversy. It does not come adding another belief to the already countless numbers, for it has no beliefs to offer to any one; it has nothing but facts to present to the world, and every fact is proof positive and conclusive; every fact is irrefutable and undeniable; every fact is practical and demonstrable.

Christian Science comes, based upon the eternal Principle of Intelligence itself,—the eternal God,—and answers every question, solves all problems, and settles all controversies. But, it is neither Methodist, Congregational, Presbyterian, nor Baptist. It is neither *this* way, nor *that* way; neither *my* way, nor *thy* way. It is *His own way*. "God is His *own* interpreter, and *He* will make it plain."

The world needs Christian Science to settle the question of the Eucharist. The Eucharist is as much an unsettled question of to-day as it was fifty or a hundred years ago. The so-called Christian churches, like so many quarrelsome children, are bickering over *this* point, and *that* point, and the *other* point, but arrive at no settled conclusion. And the reason why the points that were once up for discussion are not *now* being discussed is, not because they have been settled, but because they have *not* been settled, and *could* not be, and have therefore, ceased in a measure to be agitated.

But Christian Science settles the question of the Eucharist; settles it in every way, and from every standpoint; settles it *perfectly*, *finally*, and *forever*. And if you would *know* just what that settlement is, I would advise you to read the text-book of Christian Science, "Science and Health with Key to the Scriptures." Read it from *cover* to *cover*, and then read it again, and *continue* to read it, until you find the bread of Life, and the water turned to wine.

The Christian world needs Christian Science to settle the problem of Baptism. Many a battle has been waged over *this* bone of contention, and it is no nearer a solution to-day than it *ever* was, and it never *will* be solved until it is settled by the "Holy Ghost,"—"The Comforter,"—that leads in the ways of all Truth; that comes to-day in the name of Christian Science,—the Science of Being,—to

answer every question, and fill the world's great need. Christian Science settles the question, and settles it once for all; but it is found to be neither immersion, sprinkling, nor pouring; neither kneeling, standing, nor sitting; neither *this* way nor *that* way, but *Christ's* way, who baptized "With the Holy Ghost and with fire." Christian Science teaches that baptism is spiritual, and *not* material; that the *true* baptism is to be baptized into the Spirit of Truth that cleanses of all sickness and sin, of mortality and matter, and finally, of death itself; for the *true* baptism is the washing away and purifying of all that is averse to Spirit; of all that is opposed to God, the only Good.

SPIRITUALISM.

The Christian World needs Christian Science to lead it out of Spiritualism. Everybody outside the Christian Science ranks believes in spirits many; believes in a spirit inside this material body which, in some mysterious way, at the point of so-called death, escapes from this body and becomes a disembodied spirit. Many believe, and profess with great firmness, that these departed spirits "return, to revisit mortal eyes;" many think it may be possible, but the Christian Scientists have *positive* proof that it is not so.

Christian Science comes, settling the question of Spiritualism for good and forever. Go where you will among Christian Scientists, *i.e.*, honest and loyal students of "Science and Health with Key to the Scriptures," who understand its teachings, and you will not find *one* who believes in Spiritualism; who believes in departed spirits, or in spirits' return; and they not only do not *believe* in these things, but they know these things are not *true*, and they know *why* they know. Christian Science teaches that God is Spirit; and since there is but one God, therefore there is but one Spirit; hence, there is no such thing as departed spirits, or spirits many; for God is *One*, and ever-present; and man, being the image and likeness of God, and yet *not* God, is therefore not Spirit, nor matter; but spiritual, the image and likeness of Spirit.

Christian Scientists are students of the Science of Being, that does not speculate or hypothecate, but answers all questions scientifically, understandingly, and demonstrably. Yet Christian Scientists are not *bigoted* in their knowledge of Truth and true Being; it is not *their* Truth; it is the universal Truth, the *eternal* Truth, the eternal fact.

They have no jurisdiction over it; *they* have nothing to say in the matter; *they* merely voice what *Science* reveals to them.

If Christian Science seems to take away from the world some of its pet theories and beliefs, *Christian Scientists* are not to blame for it; *they* are helpless in the matter; and, on the *other* hand, if the world's pet theories and beliefs are not *true*, then *surely* the world *needs* the revelation of Truth and true Being to lead it out of its own darkness "into the glorious liberty of the children of God."

THE RELIGIOUS WORLD.

The religious world needs Christian Science to lead it out of *Pantheism*! The majority of people outside the Christian Science ranks, believe that in some unknown and unaccountable way God puts His own life in this mortal body, which in some *equally* unknown and unaccountable way, at the point of dissolution, is withdrawn and returned to God who gave it. This, therefore, is a belief of God in mortal man; and furthermore, a belief of God in a material universe; and *finally*, and virtually, that the whole material universe *is* God; (For what were the universe without life?) and this is *Pantheism*, pure and simple; and is just the *opposite* of the Science of Being; and is the source of all evil in the world, the parent of all discord, and the embodiment of all that is false, unreal, and untrue.

This belief, or false doctrine is what Jesus of Nazareth denounced when he said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." And Christian Science comes to the world in this, its hour of greatest need, to liberate it from the quagmire of Pantheism and the dire effects of it; to take its feet from the mire and clay of its own deception of life in matter, and plant them on the rock of eternal Life, Truth, and Love, where all Being is found to be spiritual, pure, and perfect, and matter is unknown.

The world needs Christian Science to lead it out of Mesmerism, Hypnotism, and Animal Magnetism. The world of sense is believing in many minds: is believing that each individual person has a mind of his own, which

is being influenced by, and is influencing, every other mind; hence the world of sense is a seething sea of mesmerism, hypnotism, and animal magnetism. Each one mesmerizing the other, until no one knows himself, where he stands, what he believes, or whither he is tending.

But Christian Science comes, teaching *one* Mind,—the Mind of God—the Mind that was in Christ Jesus. And the so-called individual mind is but the "carnal mind,"—the false mind,—"the mortal mind,"—the belief of mind in matter, wherein dwelleth sickness, sin, and death, which must be overcome by the understanding that *God* is Mind, and therefore the *only* Mind; in whom no sickness is, no sorrow, pain, or death; "nothing that defileth or maketh a lie."

WHAT IS MAN?

The world needs Christian Science to answer the question, *What is man?* Pope said (and truly), "The proper study of mankind, is *man*." The question, What is man, his mission here, his future, and his ultimate? has ever been an open question; has ever been a theme for speculation; and ever *will* be so long as judgment is taken from the evidence of the senses. Jesus said, "Judge not according to the appearance, but judge righteous judgment" (John, 7: 24).

So long as mankind continues to study man from the standpoint of appearances, just so long will he continue to be deceived *in* man; and the question, What is man? be unsettled and unsolved. Mankind will *never* know man, his origin, or his ultimate; his past, present, or future; his whence, his where, or his whither; his how, his what, or his why, until he knows him according to Divine Science,—the Science of Being. When mankind begins to study man scientifically, from the standpoint of perfect Principle,—unchanging Truth, unselfish Love, and undying Life, *then*, and not *till* then, will he begin to know man, the great end for which he was created, his relation to his Maker, the position he must occupy, and the station he must fill.

And it is self-evidently true, that whenever the question of man is settled satisfactorily, it must be done scientifically; and it is also evident that the science that *does* it, must be the Science of Being. And now that the Science of Being is come to the world, the question of man and the universe is *being* settled, the problem is being solved.

the mysteries of being are clearing away, and the sunshine of Truth and true Being is coming now to light. And man is found, not what the senses declare him to be, but spiritual, pure, and perfect,—the image of his Maker.

The religious world needs Christian Science to settle the question of a literal place of punishment, called hell. This question is still an open question, and will forever remain unanswered until it is answered by Divine Science,—the Science of Being; and now that Christian Science is come to the world, that question is answered; and Christian Scientists no more believe in a literal place of punishment than they believe in the mythology of ancient Rome.

The religious world needs Christian Science to settle the question of a literal place of rest and reward, called heaven, where the so-called righteous dwell when they go from hence away. This question is fully and finally settled in Christian Science, and Christian Scientists know *what* and *where* is Heaven; know *that* it is, know that it is not a locality or place, but a state and condition; and that this state and condition is *all* that *really* is; and therefore on this point they are at rest; for they know, and are *sure*, that when they have attained to it, it will be theirs; and that it will *not* be theirs until they have attained to it, any more than an education is theirs until they have gained the knowledge, or a goal is theirs, until they have reached it.

The religious world needs Christian Science to reveal and make known to it the risen Christ,—the divine, ever-living Son of God; of which Jesus of Nazareth was the *only* true representative; who, or e'er he went from earth away, in speaking to his disciples, said, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also,"—showing his ever-living and ever-presence to those of his students, who had learned to know him in Spirit and in Truth. And to John—the Revelator—he said, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen."

And Christian Scientists find the *living* Christ: sitting to-day at the right hand of the Father! Find him "the *one* altogether lovely;" risen to the majesty of life eternal: having "The keys of death and of hell," and all power given unto him, both in heaven and in earth. And the

world will find in Christian Science, not a *dead* Christ, but an ever-living, pulsating Christ,—“The Lamb of God, which taketh away the sins of the world.” The same to-day as when he walked by the shores of Galilee, and through the power of God the Father, cast out sins, and healed all manner of sickness, and all manner of diseases among the people.

The religious world needs Christian Science to answer the problem, What and where is God? and Whether there *be* a God. Few, if any, believe in no God at all. *Most* believe in *some* kind of a God; and some, eager to be thought substantiated in their belief, emphatically declare they *know* there is a God! But when questioned closely as to *how* they know, they have no positive proof to offer; and, in fact, there *is* no positive proof (judging from a *finite* standpoint; and that is the direction in which all are looking, outside the Christian Science ranks), I say, judging from a finite standpoint, there is no positive proof to the question, What, or where is God? or if there *be* a God. And it will forever remain a question of doubt and dogma, and never *can* be answered, until it is answered according to Divine Science,—the Revelator.

The undiscovered country, from whose bourn no traveler returns, is dark and silent on this question, and answers even the most earnest and ardent inquirer,—*not a word*.

And the question, What and where is God, and if there *be* a God, is left to human conjecture, speculation, and dogma; and is merely something to be *believed* in,—like the old superstitious notion of the giant under Mount Vesuvius, “rather than divine Principle, to be understood and demonstrated.”

And *God*, being a mere belief, is almost as worthless to the world as though there *were* no God: for a mere belief of a God, with no *certain* knowledge of Him, can never be that “refuge and strength, a very present help in trouble,” of which the Psalmist sang. And this is the reason professed Christians go to a physician in time of sickness and suffering, instead of to their God.

But Christian Science comes to the world with *positive* and undeniable *proof* for every statement, and *demonstration* for every step; and finds God what the Master declared him to be, the *One*, the *only*, *Good*. Not a merely good person, as finite sense would have Him be; but that

universal Good, the substance of which is Good; in Whom no evil is.

When will the world wake up to know that only God is Good, and God is *only Good*? When will the world be glad to *know* a God *so good* that He Himself knows *only* Good, and yet knows all there is *to know*, but knows no ill at all.

When will the world be glad to *know* a God of *Love*, whose *loving Love* fills all immensity, and leaves no room for aught *but Love*, whose love is "All in all."

When will the world be glad to *know* a God of *Life*, who knows *no death*; a God of *Life*, who *only knows* the *Life* that lives throughout eternity; a God of *Life*, in whom *we* live, forever and forever.

When will the world be glad to *know* His Kingdom's *come*, His will's *done*, on earth, as 'tis in heaven?

BEHOLDING THE MAN.

A BEAUTIFUL flower, when viewed through a defective pane of glass, may appear unsightly. Likewise many a noble character is obscured from us by our own misconceptions. What a grand thought it is to think that man is perfect, and that his seeming imperfections are but the improper discernment of him because of the error which clouds human thought—but this clouded thought does not compose the man. The pure in heart shall see Good, shall see it everywhere, shall see the good that is everywhere now. Evil is a dingy glass through which brother looks at brother and thinks he sees a devil. Let us look deeper, let us see behind the glass, the dingy pane of human judgment, and see our fellow-man as we would like to have him see us—a perfect creature of a perfect Creator. Jesus saw the perfect man, and said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." "Henceforth know we no man after the flesh," says the Scripture. When we see man and the universe aright we shall see it as God sees it; and when we see it as He sees it, we shall see it perfectly, we shall see that it is perfect.—Waldo Pondray Warren.

THE SECOND COMING OF TRUTH.

BY EVELYN SYLVESTER.

IT is sometimes asked, If Christian Science be true, why did God wait so long before revealing it? Why were we left in darkness—if indeed it was darkness—to suffer, to struggle, and to fail, if it all leads to no result?

Why, indeed? Why have innocent children been allowed to die or to suffer for the sins of their parents better than death? Why have consecrated saints been tortured physically and mentally by the relentless hand of disease and despair? Why has a loving and a just God permitted it all, standing helpless "at our right hand" or "covering us with his feathers" in vain?

Let us consider these things: clearly there is fault. The question is, does it lie with God or with the world?

Nearly two thousand years ago in a lowly town of Judæa, a babe of humble parentage was born. Three men, wise in their generation, came from the East to worship him. Stopping not to question the manner of his coming, they knelt in reverence before the young child. To what was their homage given? Surely to nothing that the human senses could discern! By spiritual intuition or miraculous vision they saw and knelt—not to a human infant, but to a divine idea manifested in the flesh. Then they went away satisfied, never doubting the divine proof within their inmost consciousness that he was to be "The Way, the Truth, and the Life" for all mankind.

Those not gifted with this spiritual insight scorned the "Idea," and although afterwards by repeated signs and wonders, some were brought to acknowledge the Messiah, by far the greater portion of mankind rejected him.

Why was this? The Jews professed to be devout believers in the Prophets who had foretold this very coming of Emmanuel or God with us. His name was to be called "Wonderful," "Counsellor," "The Prince of Peace," and he should "save the people from their sins." Yet those pretending to follow most closely the teachings of the Old Testament were his bitterest opponents.

The difficulty seems to have lain in the fact that these prophecies should have been interpreted spiritually and

well as materially. By no stretch of their slender imagination could they conceive of the humble Nazarene as a mighty Prince having power with God and with men.

But does any Christian to-day doubt that the Christ was really manifested to mortals nearly two thousand years ago? Yet what proof of his coming have we save this: He fulfilled every Scriptural prophecy concerning the Messiah, and revealed God as God never had been known before; this, too, not only by preaching about God, but by a living demonstration of what he taught. The Ten Commandments, not destroyed but fulfilled, were enhanced and enriched by the Sermon on the Mount. So-called miracles, possible in the days of Moses and Elijah, but which for centuries before Christ had become recognized impossibilities, were again performed, not only by the divinely-inspired Teacher, but by all who followed his teachings. In short, old things had passed away, and all things had become new.

Suppose the question we are considering, *i.e.*, If Christian Science be true why did God wait so long before revealing it, had been asked in Jesus' time. It was surely as justifiable then as now; the need of salvation from sin, sickness, and death was as great in that day as in this; yet for hundreds of years they had been without and had been waiting for a visible Saviour. What, may we presume, would Jesus have replied? Might he not first have said, "Before Abraham was, I am," showing that the Christ Principle, or Truth, was without "beginning of years or end of days." And again, "I and my Father are one," further elucidating the fact that while unperceived by their material senses, he had been ever with them. Jesus, the Virgin's son, had not been with them always; but Christ, the eternal Truth and Life of man, never had been absent.

This same Christ Jesus, knowing that Truth and Life were always with them, yet declared "I will *come again*." And while the disciples stood gazing in awe as he was caught up from their sight, the angel (a pure thought which their clarified understanding could perceive) announced that in like manner should he come again. If, however, we look for a literal fulfilment of these words, shall we be far removed from the spiritual plane of the Jews who, discerning not the actual dominion over the world which Christ attained, waited expectantly for a king

who should surround himself with material splendor and power, thus bringing all nations into subjection?

Should we not look in this Second Coming for a higher revelation of the Christ; a manifestation in Mind rather than in the flesh—even the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance" (John, 14: 26). Not a new truth, not a different truth, but the same truth which brings all things ("Whatsoever I have said unto you") to our remembrance." And if it is the same truth, must it not follow absolutely the letter and spirit of Jesus' teaching? And if it depart not from his teaching is it not equally certain that the promised "signs" must "follow them that believe"?

Truth has been with us during the past nineteen hundred years just as surely as it was with the Father of Hebrew history. But as ages of disobedience, of suffering, of repentance and prophecy prepared the way for the Messiah, so in this day the liberation of thought resulting from modern invention, study, and research has made possible this final revelation of Truth to the human understanding. To-day the spirit of inquiry is abroad,—the insatiable desire "to know,"—and tolerance has so far supplanted bigotry as to make men—some men—willing to investigate the wonders of this nineteenth century. As soon as it was possible for it to come, Christian Science came. Even now, were we to judge by the testimony of the senses, we should be tempted to think that it came too soon, for the carnal mind, always at enmity with spirituality, has opposed it bitterly from the first.

Jesus distinctly promised a final reappearing of Truth, proceeding from the Father and testifying of himself (John, 15: 26), and St. John, who possessed the refinement of spiritual vision, clearly foretold this event. We have waited nearly two thousand years for the fulfilment of this prophecy. Many false Christs have arisen to vanish in a day because their claim was not valid.

Finally comes Christian Science, clothed in humility, bringing with it the proofs which must follow them that believe (Mark, 16: 17, 18); testifying (bearing witness) to the truth of every word uttered by our Master, including that uncompromising text in John, 14: 12, "He that believeth on me, the works that I do shall he do also;" in short,

fulfilling every Scriptural prophecy concerning the Second Coming of Truth just as Jesus fulfilled those relating to the Messiah: thus proving not that truth as Jesus taught it has changed, but that mortals have fallen away from it, and consequently have been unable to obey literally the commands:—

"Love the Lord thy God with all thy heart."

"Love one another, as I have loved you."

"Bless them that curse you."

"Preach the Gospel; heal the sick."

"Freely ye have received, freely give."

Much preparation was necessary before such high, uncompromising truth could be accepted and *lived*; the mental attitude of the present time—the inquiring mind permeated with tolerance—has made it possible to introduce Christian Science to the extent of our present meagre acquaintance therewith. As two people when introduced are attracted or repelled, so much seems to depend upon the first presentation of Christian Science to us; not because it is a vacillating truth, changing to fit the moods of inquirers, but because we, calling ourselves Christian Scientists, differing as widely as individuals may, reflect Truth in varying degrees. Truth and Love are ever the same,—broad and deep and rich enough to satisfy every craving known to humanity; we are in grave error if we look to Christian Scientists rather than to Christian Science, for an absolute knowledge of God. How grievously disappointed were we when, in the churches, we looked for an exemplification of Christian Life to Christians rather than to Christ!

Notwithstanding our present limitations, however, there is a vital spark in this new-old religion that touches with a "consuming fire" all who yield thereto. What is this? What is it that calls the Roman Catholic from his time-honored belief? The Jew from centuries of unbelief? The Christian of every denomination, the Christian of no denomination; the moral infidel, the immoral hypocrite? What, we ask, is the vital spark that touches all these varying mortals and meets their widely differing needs? Turning to the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, we shall find on page 7 these words: "The vital part, the heart and Soul of Christian Science, is Love." A Love that is lived as well as talked; a Love that guides and

protects us seven days in the week, twenty-four hours in each day; a Love—but you turn away disappointed. "Nothing new after all," you say. No, nothing new. It is the same centuries-old Love "without beginning of years or end of days," the same Love that Jesus taught and that Christian Science "brings to our remembrance." Those coming to Christian Science in search of something novel and strange, those seeking a mysterious by-path, a short cut, as it were, into the Kingdom, will meet only disappointment, for Christ has shown us the only way to heaven, or inward, individual harmony. "He that overcometh [conquers his belief in a life or mind apart from God] shall inherit all things," *i.e.*, all things spiritual. "For the things which are seen are temporal; but the things which are not seen are eternal."

Shall we cling, then, to old opinions declaring Christian Science is not Truth when it fulfils every demand made by the Master? Shall we continue to look for a "second coming," even as the Jews are still looking for a first? Shall we hesitate to accept Christian Science because it comes in an unlooked-for way through an undreamt-of channel? Why should not this revelation of Truth have come through a woman? Let us study the Revelation of St. John through the lens of the Christian Science textbook; we may thus gain new light on this profound subject.

One thing is certain: when we express the deepest humility and conquer most of self; when we approximate the state wherein it is possible to love God with *all* our hearts and our neighbors as ourselves—then are we able to catch the clearest glimpses of Truth. How logically follows the conclusion that she who has made it possible in this age to follow closest the footsteps of our blessed Master, must have expressed the deepest humility, must have conquered the most of self, and must have entered the very heart of an experience that made it possible to love her neighbor as herself.

God bless our "Mother in Israel" who, like Moses of old, is leading us forth, out of the bondage of beliefs, fears, illusions, and a false sense of life, into a broader humanity, a higher faith, a nobler aspiration, and a profounder love. She has led us into the unbounded field of limitless Truth where all things beautiful and good exist. If we find here aught but health, holiness, and peace, it is not because she has failed in pointing out the way to God.

CHURCH DEDICATED.

A HISTORY of the Church at Neligh, Nebraska, read by the Second Reader was as follows:—

Looking back to the first infantile steps of our church, we find that in the summer of 1887 was made the first demonstration of Christian Science in this vicinity that we are aware of, and although the healer was not widely known, staying but a short time, yet the fruit of that demonstration still lives in our midst.

In the summer and autumn of 1888, another healer came to Neligh, several cases of healing were reported and a few became interested. One of our number took class instruction; others began the study of Christian Science in our denominational text-book, "Science and Health with Key to the Scriptures," a gift to this age by our beloved Leader, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. In 1889 yet another healer came to this place, who told many of us the beautiful truth of Christian Science. Some believed, and some did not. However, during that year and the next this healer gave several public talks in the country and in the neighboring towns. Most of these meetings were held at private houses, and were quite well attended. Through her efforts several remarkable cases of healing were performed, which were noised abroad, and caused much comment.

In the winter of 1890 and 1891 regular Sunday services were begun in Neligh, which were held at private houses. These meetings were for the purpose of studying the Bible lessons as prepared in the Christian Science Quarterly. At these meetings all present took part by reading references from the Bible and Science and Health.

These meetings continued until May 27, 1894, when a regular Church organization was formed and called "First Church of Christ, Scientist, of Neligh, Neb." Articles of incorporation were drafted and recorded in Lincoln in accordance with the laws of the State of Nebraska. The organization of the Church was effected with twelve charter members, who subscribed to the Church tenets and rules.

After this step was taken, we decided that a more public place was required, and rented the Y. M. C. A. building

for two months. That spring several of our members took class instruction, and so the work was helped along. While we were occupying the Y. M. C. A. building we heard that the church we now occupy was offered for sale by the Christian denomination which owned it at that time. Although few in number, yet remembering that "One with God is a majority," the purchase was made by giving a note for part, and assuming the mortgage already on the building.

We went on steadily at work, never heeding the remarks of doubt and incredulity that were voiced about us. For the next two years we paid the interest on the debt. During 1896 and 1897 the note and mortgage were both paid off and the church was out of debt, but it needed repairing, and at that time the outside of the church was painted. In 1898 the interior was covered with zinc, and this year we have completed our present work of repairing by painting the interior.

The children have also been busy, and have added greatly to the church work. In their little Sunday School, organized September 1, 1897, for children under fourteen years of age, they have been learning of Love and Truth. With their Sunday School collections they have been able to accomplish much. They have bought and placed in our county jail a copy of Science and Health. They bought a pulpit lamp, and their last gift to the church is the beautiful desks for the Readers.

From time to time new members have been added to our number, until we now number twenty-eight; six have been removed by letters to other Christian Science Churches, and four are non-residents at the present time.

The financial problem is being solved by Christian Science Churches all over the world. When we need money for church work, we have it, and when we make our church work first we have what we need for other purposes, making the promise practical—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Our expenses have all been met through free-will offerings, and we have never had an obligation come due without having plenty and a little more than enough to meet it, and the farther we go the more abundantly is plenty demonstrated. In the past five years over twenty-one hundred dollars have passed through our church treasury.

"Who is so great a God as our God?"

EXTRACTS FROM THE ADDRESS OF THE FIRST READER.

To the friends who have gathered with us to-day to dedicate to God and His work this, our church building, we extend a loving welcome, and to friends from other places, working with us to bless humanity, may we soon be called to meet with you for the same happy purpose,—to set apart a settled place from which to teach the wisdom and goodness of God.

To the children, whose loving work has added so much of beauty to our building, we enjoy with you the fruition of your work. The gift that comes from Love is always lovely. Go on *proving* that God is Love, for Love gives of itself to bless its object, and no evil sense can resist it. It gives you power to overcome evil; it is the key which unlocks for you all the treasures of infinite Spirit,—health, wealth, wisdom, purity, peace, and everlasting Life.

All things are purified and made better by Christian Science *understood and lived*. The home is freed more and more from the disturbing presence of sickness, fear, strife, and all evil, and with added health comes ability to do more and better work, thus putting an end to poverty, with all its train of evils. People come into Science from every line of thought and work, and its first work is to make us better, when we are honest workmen, faithful and true to God and man, not serving with eye service. It does purify and exalt character, improves all our conditions, and thus, step by step, is letting Thy kingdom come on earth as in Heaven.

The way is straight and narrow,—even absolute purity of thought and living,—and few there be, as yet, that find it; but faithful watching and striving, with one God as perfect Life, Truth, and Love, for our model, each day, hour, moment, brings us nearer to the final “Well done, good and faithful servant: enter thou into the joy of thy Lord.”

The true idea of God makes God lovable. Love brings obedience, and obedience prosperity. Then shall your health spring forth speedily, and all the work of your hands shall prosper if ye obey my voice, saith the Lord of Hosts.

To those who have already accepted Christian Science as the Truth, be not weary. If there be trials, they work experience and patience; self-examination reveals their

cause, and Truth removes them. Think less and less of self, more of humanity's need, recognize more clearly the mission of our Church and its work. It is not only Church, but school, to educate humanity, to bring all to a true knowledge of God and man's relation to Him. And now, while its work is needed, support it.

Our people *are* generous in their giving, but I would have you more generous in your presence. Support its meetings; put away self-convenience, self-ease, self-interest. Let the house of the Lord be filled. Tell what Science has done and is doing for you. Every day is *filled* with its blessings; let it be known. This is the only offering asked at our Wednesday evening meetings. Be generous here. The church is for the world; set it first—self last. We have now these opportunities for doing. As time goes on, the Church will have done its work, fulfilled its mission, and will not be needed; but what will be *our* part, as individuals, in its fulfilment? This depends upon our love for it now, and love is not dead, inactive.

In the Church, the world must be taught of God, "whom to know aright, is Life eternal." Said Jesus, "I, if I be lifted up from the earth, will draw all men unto me;" to this end our churches are maintained, and to this work we dedicate to-day our beloved Church.

HEAVEN.

WHEN above the mists we rise,
And we meet Him, face to face,
Then we all shall realize
Heaven is not some far-off place.

"We shall know each other better,"
We shall see all as they are;
There will be no sin to fetter
Us, nor pain, our bliss to mar.

"In the dawning of the morning,"
When we know that we are free,
Then with joy we sound the warning:
Come, ye weary, taste and see!

Clifton N. Hildum.

HEART'S CONTENT.

BY MABEL BROWN CARRY.

O, THE weary time of longing,
When my heart with hopes all spent,
Fought the storms so thickly thronging,
Sought the isle of heart's content.

Doubt, despair, and dread assailed it,
And the storms were raging high;
Not a beacon light of hope lit
Up the grief cloud-burdened sky.

Then a wonder in the heaven
Showed a little star above,
And the wonder was the leaven
Of the Mother's thought of Love.

And the star shone higher, brighter,
All around its radiance shed,
And the night grew lighter, lighter,
As I followed where it led,

Led me where in living splendor
Truth unveils the Christ of God.
Here the Love Divine so tender
Is revealed—both staff and rod.

Now, in this pure light's effulgence
All of evil disappears;
No more sin to ask indulgence;
God—the All in All—appears.

And that "little book" the Mother
To a weary world has sent.
Was the star to guide me, brother,
To the isle of heart's content.

MY QUESTIONS ANSWERED.

BY GILBERT W. MAYNARD.

FROM my early childhood days questions of this nature were always coming to me: Is there a God? Where is the being men call God? Where is Jesus, the Son of God? Why does not man receive the help he asks of God in this world of sin, sorrow, and woe? Many such questions were forcing themselves upon my childhood thoughts for a logical, reasonable, and satisfactory answer. I was taught by my parents and in Sunday School that I must believe in God, but my great and longing desire was to know and understand.

The solution to my queries was first sought in the precincts of the M. E. Church. At the age of fourteen, I remember how eagerly I sought for the assurance of God's presence with me; such as I supposed my elders in the church enjoyed. After three years of class discipline under an aged and much beloved deacon, I thought, perhaps if I devoted all my time to religious thought my questions would be answered. I longed to understand and realize something of the Divine being, as well as to be told to believe the bare fact: "There is a God." In this mental condition I decided to study for the Gospel ministry. I at once made known my purpose to one of the fathers of the church, who knew something of my mental condition. He said to me, "Go, my child; and may God make Himself more openly known to you."

Shortly after this interview, the way was made open for me to attend a boarding school, and a few days later found me comfortably situated in the environments of scholastic theology. "Now," said I to myself, "I will search the Scriptures." So I began in a systematic way. First, I must know by whom the word of God was given to man, and in what manner. The study I gave to this line of thought led me to disbelieve in the plenary inspiration of the Scripture. Second, I must know by what authority the M. E. Church set aside the ordinance of baptism for the mere form of sprinkling. After pursuing the investigation of this subject for about six months, I came to the conclusion that the Baptist church must be nearer right in following Jesus' example; for I

seemed to find some authority for the doctrine of baptism by immersion.

Other thoughts about the Scripture were coming up, and in following them out I hoped to find a satisfactory answer to my questions.

I made known my change of thought to a Baptist clergyman. Taking my hand, he said, "My boy, you are getting your eyes open. Do you wish to be immersed?" "Yes," said I, "for I wish to follow the command of our Lord."

He immediately made preparations for my baptism, and on the following Sunday—which I remember was a cold day in mid-winter—with all the solemnity which seemed then to cluster around that beautiful and sacred rite, I was baptized beneath the water in the name of the Father, Son, and Holy Spirit. After this experience, I found myself still asking the same questions, and where was I to find the answer with proof?

For some years after my baptism I continued my studies under the direction of the Baptist denomination. A restless mental condition was always keeping the oft-asked questions before me. The year 1891 found me a college student just beginning to enter into more of the activities of life.

A bright prospect, so far as worldly honor and success, opened the horizon of my future career. A self-satisfied sense of worldly ambition and honor was beginning to steal over me.

The early and perplexing religious thoughts about God were one by one laid aside. I was assured by those more learned than myself that we were not to know many things about God on earth, we were only to believe in Him. Thus I had become at ease in error, when I was suddenly attacked by a disease, which in after months, proved to be beyond the healing art of the skilled and learned doctors. With shattered hopes and a feeble body I returned to my home and parents. I felt that the great ambition of my life would never be attained. None whom I had met had been able to give me a satisfactory answer to my questions, no books I had read had explained the mystery of life. At home I was experimented upon by the doctors of *materia medica* for a number of weary months, with no practical benefit. "Is there a God? If so, where can I find Him?" Such

questions as these I would often ask myself. Then I would go by myself and read the promises of Jesus, but could not seem to feel they were meant for me. During my last year in school my attention had been repeatedly called to the subject of Christian Science. My brother, who the year before had become interested in Christian Science through the healing of his wife, had sent me, almost weekly, tracts, pamphlets, and Journals. These I had read, and, to my shame, carelessly thrown into the waste basket; but a little seed of Truth was in this way planted in my consciousness.

After my return home my brother often paid me a visit, and in a quiet way would request me to place myself under Christian Science treatment. I longed to get well so that I might return to school, but the medicine I was taking was not helping me. What was I to do? The doctors I had consulted gave me no assurance of recovery for at least a year.

I feared to try the Science lest I might lose my little hope of heaven. After a few weeks more of suffering I decided, come what would, I would try the treatment of Science, and make an investigation of the subject. With this purpose in view I left my home and came to Scranton, Pa., a distance of some thirty miles. Here I placed myself under the treatment of one who kindly assured me there could be no failure in Truth. The battle was on. I began to study Science and Health. Error began to scream. My long-asked questions were answered to my perfect satisfaction. My health began to improve in about two weeks, and at the end of three months, with my religious thought entirely changed, I found myself able to resume the activities of life.

It is now over seven years since I first began to study the word of God in the light of Christian Science. During this time I have had many battles with mortal mind; but I have always found Truth and Love able to put to flight the hosts of evil.

I wish to state here for the benefit of those who are seeking the Truth for physical help: You will be healed if you are faithful and in earnest. I often said, "If Christian Science can help me it can heal any one, no matter what the claim may be." So, dear seeking one, look up! Truth, Life, and Love will shine into every dark recess of your beclouded thought. The true Light of God will

dispel the seeming darkness. Life will quicken your deadened sense. You will find the Kingdom of Heaven on earth peaceful and perfect, hear the voice of angels,—God's messages to man,—and breathe the atmosphere of His Divine presence. You will then be led to break forth in the thought of David (Psalm 103):—

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

SERVICE AND STIPEND.

BY REV. ARTHUR R. VOSBURGH.

A CONSTANTLY recurring objection against the work and methods of Christian Science is that Scientists charge for their service. This objection is founded upon a two-fold fallacy: a fallacy as to fact and as to theory. The fallacy as to fact is that Jesus and the apostles worked without compensation. Jesus and his followers, as a rule, had no means of support except that which came from their work. They did not charge a fee, for that was not according to the custom of the time.

The Jewish Rabbi was forbidden to have or to hold property. But wherever he went he was an honored guest. He had a guaranteed place and support in the social fabric of which he was a part. Jesus came and fitted into this social organization. But he enforced the principle of just remuneration. "The laborer is worthy of his hire" is his instruction whenever sending forth his disciples without purse or scrip.

But the more fundamental fallacy is one that runs through the whole course of our experience. It focalizes itself in regard to Christian Science thus: "If this healing is God's work, it is too sacred a work to be profaned by making it a common business transaction and charging a fee." Now this error is far-reaching. It is two-fold. It assumes that a sacred service should not be justly rewarded; and assumes that ordinary service, service in the usual routine of business, is not sacred.

Peter, instructed in a vision, was taught that nothing God has cleansed is common or unclean. "God saw all that he had made, and behold it was very good." When this is seen, human thought is cleansed of its sense of imperfection and evil. In the vision which comes to the awakened spiritual sense, nothing is common or unclean. When all human experience is irradiated with Light which is Truth, all human affairs will be seen to have the sacredness of Truth.

The lesson carried out in its detail will stop the meaningless division of human affairs into things sacred and things secular. All shall be sacred when all is done "heartily as unto the Lord." Then all human activity shall be seen to be only the carrying out of the activity of the "Father who worketh in us." All man's work shall be understood to be the expression of the sacred divine energy of Truth and Love.

This does not mean that everything in which a man may engage is a sacred calling, that all a mortal may do is a type of that which the Father worketh. It does mean that whatever branch of human industry subserves the good of humanity, whatever goes to meet the world's sense of need, whatever is on truly ethical grounds a legitimate business, is a true service, and should be counted sacred, as a labor of love.

It is not work, but our limiting material sense of work that brings the burden. The burden vanishes when, looking beyond the senses, we see all our work is in Mind, reflecting the working of limitless Love; that all our work in the senses is, in some wise, type and shadow of a heavenly reality. To look at this still more in detail, the work of the farmer, the artisan, the tradesman, the author, the artist, is all going to supply the world's need. Each one's success is in bringing of his own that which shall best meet the world's need. And man shall find joy in his work and true success from his work when it is done, not to see how much he can get out of it, but how much he may give by it. And herein is Love's law of compensation: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

To make this more clear in detail, a farmer labors all the season, and in the autumn brings his crop to the market. He receives, we will say, a thousand dollars. This

thousand dollars is given him in recompense for what he has brought to supply the world's need. He has done so much to serve the world, and the money is given him in recognition of this fact. He has put the world justly in his debt, and he holds the money as a credential of this fact. And this credential will be recognized wherever he wishes to exchange it for something to meet his own personal need. Now what is true of the farmer is true of every branch of human industry; it is an engagement in the service of humanity. Whatever recompense the worker received is a recognition that service has been rendered. The more intelligent, painstaking, and loving the effort that has gone into the work, the higher the value of the product, and on the other hand, the higher the reward it deserves and receives. And the higher the order of service, the higher the recognition given. The world knows its need of food, clothing, and shelter, and pays for them. The world knows likewise its higher need of whatever shall awaken thought to higher ideals and touch life to nobler issues. Out of this need is born literature and art. And for this higher order of service the world—sometimes awakening late to its value—is yet ready to bestow a higher reward.

Then for the highest service, that which awakens and fulfils the highest ideal, and meets the deepest need; for the service in Truth and Love which heals sickness and casts out sin, simple justice, not to say Christian love, requires that the one who renders service shall receive his reward, and that the one who has received the service shall render in some wise an equivalent. To leave it else is to do wrong to both.

If this truth be seen, that all work is a labor of love, is a benevolent effort to contribute to the well-being of our fellow-man, we shall never fall into the mistake of calling some work material and some spiritual. We shall gladly do that which our hand finds to do, grateful for the opportunity, no matter how humble the labor. If we feel that we are capable of serving our generation in a higher capacity, grateful, earnest, loving effort in being "faithful over a few things" will open the way for us to be made "rulers over many things." To hold any work as menial or degrading is to "despise the day of small things." "Whatsoever thy hand findeth to do, do it with thy might." Then no one will engage in any labor that can

injure, but only that which can help his fellow-men. All work shall be seen as in its essential element spiritual, all shall be done as a labor of love, and a just remuneration shall be Love's recompense.

God, divine Love, supplies man's every need, and this supply meets the individual need through the channels of human activity. When we are about our daily duty we are about our Father's business. So, until that which is perfect is come, while the common tasks need to be done, he who does this work is doing Love's work. We are in all things members of one body and members one of another. "And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor." Thus while we work in "the things that are seen," we remember that they stand as type and symbol of the "things that are not seen," that all these things are the counterfeit of the real Substance and the holy activity of Life, Truth, and Love. "When that which is perfect is come, then that which is in part shall be done away."

"In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

IT IS MORNING NOW.

BY MINNIE E. ERWIN.

"SCIENCE and Health with Key to the Scriptures," the precious text-book given us by one anointed of God to proclaim His Truth to the world, defines "Morning" as "Light; symbol of Truth; revelation and progress" (page 582). First, the faint dawn that comes to us in the darkness of human belief; then progress, as the understanding of Truth unfolds to our consciousness until the bright morning light is revealed; then the perfect day of divine Love, wherein "No night drops down upon the troubled breast" (Mrs. Eddy in "Mother's Evening Prayer"). How often in a night of darkness and suffering we longingly wait for the morning. Our faith is tried, and understanding is put to a severe test. Mortal sense tells us that for us there is no morning, but we *know* that God is Light, and that there is a morning after every night,

so faith looks up trustingly in the darkness, and we "wait patiently on the Lord," until in the very denseness of the night, we begin to have a consciousness of day.

One summer night I sat beside the bed of a sufferer. Before me was an open window, and with thought winged with earnest prayer I gazed out into the darkness. The sky was studded with bright stars, but away back of the stars, as it seemed, the darkness was dense, black. I had lost all sense of time as the hours slowly passed. One moment the darkness seemed, if possible, to increase, but in the next moment, suddenly, there came to me a consciousness of approaching dawn. My eyes told me of no change, but I knew that I should soon see the dawn, and while I waited for the fulfilment of this intuitive prophecy, faint rays of light shot up into the darkness, and gradually a soft flush permeated the sky, and the stars grew dim, until, the sun arisen, I could see them no more.

Thus in the night of human belief with its sorrow and woe, believing God's promise that there shall be light; faithfully watching for Love's morning, we intuitively know before we see it, that it is near. Hope foretells it. Love whispers it to our waiting hearts, and while we wait the Sun of Righteousness arises, and every earth-light goes out in the full effulgence of the true Light.

One dark, chill autumn day, I saw an old minister standing beside the casket containing the mortal form of his friend and brother minister. The Conference to which both belonged was holding its annual session in the city where the deceased had lived and been actively engaged in pastoral work up to the hour of his passing away, finishing a ministry of about sixty-three years. The service was an afternoon session of the Conference. Many clergymen were present, and several spoke. The last, with broken accent and tremulous voice, told of their long Christian friendship, and of the loving thought and earnest work of him who would go out and in among them no more, and, bending over the casket, he said falteringly, with tears, "Good-bye, brother; we'll meet again in the morning." Just then a burst of sunshine flooded the church, lighting up the white flowers, with which the casket was covered and the altar, filled with delicate, varied tints, as it came through the stained glass of the windows, sending a thrill of emotion through the vast audience; and the old minister looked up, his face illumined with holy light, and exclaimed,

"*Why! it's morning now!*" I sat among the mourners that day, but with no sorrow in my heart, for even in the seeming gloom, I had, through Christian Science, seen the morning light, and it was to me a resurrection joy, for "joy cometh in the morning." The dear one who had seemed to go from us, had much of faith and trust according to his light. He thought and spoke kindly of Christian Science, saying often to his brother ministers, when they spoke lightly of it, "You do not know what you are saying; I have seen its fruits, and I believe it is of God." And again, saying to his children who were workers in its vineyard, "I am glad you have this Truth. I see what it does for you. If I were only younger I should take up its study, but at past eighty years am too old to change my thought so decidedly. I will trust God to lead me." However, like a child he had imbibed much of its spirit, bringing out daily a new manifestation of gentleness and love, and often had stood bravely and boldly between our struggling little Christian Science Church and the blows aimed at it by scholasticism, and I was assured that when the change came he awakened out of sleep to a better consciousness of Life. I felt that he had, through this experience, learned that there was truly no death; that man in Truth reflects immortal Youth, never growing too old to learn more of God; and that he was, even now, in Love's school, going on with the precious lessons of Truth which he had only begun to learn here; that he had awakened to the dawn, and would in God's good time see the full light of day. This thought gave me joy, and when the old minister exclaimed with so much emphasis, "Why! it's morning now!" my heart responded with a glad, a joyous, amen!

How thankful we should be that the Light is here; that Truth, Light, has been revealed to our consciousness; also, that we cannot remain in the dawn, for "progress is the law of God" (Science and Health, p. 129), and that the Light will "grow brighter and brighter unto the perfect day" as we faithfully and obediently meet the requirements of Love.

We cannot know that morning has come unless we open our eyes. We slumbered while it was night, now in the morning we are to awake. Morning is the time for work. We don our garments of labor and hasten to finish our task. Are we up and doing? or do we say with the slug-

gard, "A little more sleep, a little more slumber, a little more folding of the hands to sleep"? Are we mentally indulging in apathy and lethargy? Are we mesmerizing ourselves with the thought that we are awake, while still dozing?

One of my childhood recollections was the voice of my mother, calling in the morning from the foot of the stairs, "Wake up, children! It's morning. Time to get up now. Wake up!" Often the call had to be repeated,—sometimes more than once for some lazy slumberer.

The voice of our dear Mother in Israel, who has long watched for the morning, calls us, "Awake! The morning is here! Time to be up and at work!" Are we obedient? Do we "shake off dull sloth" and arise to our task? Do we let Love "Break earth's stupid rest"? (Mrs. Eddy in Shepherd Hymn). How often the tender, patient, loving voice reaches us through the *Journal*, and through the *Sentinel*,—"Children, awake! the Day dawns! It is morning now!" Does she hear the answer of prompt obedience, "Yes, dear Mother, we are awake"?

Not only does the voice say "Awake!" but also "Watch!" Weekly we are reminded of this when our treasured *Sentinel* appears. It is not said alone to one, but to *all*—"Watch!" It will never do for the watchman to fall asleep. He ceases to be a watchman then. But he must *awake* and *watch*. Do we not find that we need to watch every moment at the door of consciousness lest the beliefs of sin and sickness enter,—stand on guard over every thought, so that only those that reflect Love shall abide with us?

Let us pray that our faithful Leader, who stands on the walls of Zion will not have to say to us, as Jesus said to his sleeping disciples, "Could you not watch with me one hour?"

HEREDITARY DISEASE HEALED.

BY GRACE H. WILMOT.

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.—EZEKIEL, 18: 1-3, 32.

THIS chapter in Ezekiel stands out above all others in the Scripture to me, for it dates the birth of God's law to

my consciousness, and was the means of turning me to Christian Science for treatment, thereby literally fulfilling the Scriptural command, "Turn yourselves, and live ye."

Five years ago the 23d of May, 1899, was the darkest period in my history. An exile from home and family in Chicago, among strangers in Colorado, I was struggling with hereditary consumption. I had no assurance of regaining my health, but hoped to prolong my life. I was the last but one of my family living, all being victims of the same disease.

This memorable day found me without hope. All medical skill had failed; climate had ceased to benefit me, and the disease was progressing rapidly. I had arisen, and made the usual effort to eat some breakfast, but, too weary and sick to eat, I went back to my room and to bed. I wished I dared to pray for death, for I firmly believed it was a release from all suffering, but I had with me a dear little daughter seven years old, who had been delicate from her birth, and I had hopes the mountain air would benefit her, so for her sake I must live as long as possible.

The morning mail was handed to me, but too weary to open it, I placed the two letters in the leaves of my Bible that I had taken to bed with me, and turned over to sleep. I had endeavored to make my Bible a companion, feeling it would help me in some inexplicable manner to meet what seemed to me inevitable death.

After a time I opened my Bible, took out my mail, and read it. One letter was from my husband informing me he had written to a Christian Scientist in Pueblo to treat me, and urged me fully to test this system of healing. The other was from a dear little lady in Chicago, a stranger to me, who having heard of my condition, had written of her wonderful healing after six years' struggle with disease of the same nature. Neither letter aroused much interest at that particular moment. I then took my Bible and, as had been my custom, began reading the open pages. It was open at the 18th chapter of Ezekiel. I read the entire chapter. The last verse arrested my attention. I read it again and again, and the curious fact that my letters had indirectly been the cause of my reading this particular chapter impressed me. A new hope came to me, and I asked myself the question, Whether or not this was the answer to my prayers, and I had been guided to Christian Science. I knew nothing of it, only that I had heard

it based its healing on the Bible teachings. I determined to write to the healer, and I took great pains to emphasize the hopelessness of my case, as it was inherited. The reply came, "Let me assure you that this theory is man-made, and has no foundation in Truth. For your relief and assurance read the eighteenth chapter of Ezekiel. Nothing can be more positive, *'as I live, saith the Lord.'*" Then I firmly believed I was led to try this treatment, and the last verse repeated itself in my consciousness: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

I "turned" absolutely from all material aids, to Christian Science for treatment. In three weeks I was able to go from Trinidad to Pueblo, to begin reading the textbook Science and Health, and be under present treatment. In August I returned to my home in Chicago, comparatively well. The winter brought some struggles, and the fear of lake winds and fogs had to be met for the whole family. With the help of faithful Scientists, and persistence on my part, I was entirely healed, and also my little daughter.

Since then our constant companion and guide has been the Bible and Science and Health. For physical benefits received we are most grateful, but a gratitude words cannot express we owe our Mother, the author of our textbook, for the light and understanding of the holy Scriptures that is revealed therein, thereby truly enabling us to live. The following February our family all studied with one of the Mother's faithful students, then my husband and myself entered the Master's field of labor. We have been enabled with the help of this chapter to destroy many beliefs in hereditary diseases.

Also the last verse has helped many to turn from death and live.

We are still turning; turning from sense to Soul, from the beliefs of life in matter to the knowledge of the true Life, God, in whom "we live, move, and have our being."

A TRIBUTE OF GRATITUDE.

BY MATILDA A. TEUTEBERG.

I HAVE long felt that I would like to express my gratitude for the great blessing that has come to me through Christian Science.

After seeking for many years, without avail, to gain health through the means of *materia medica*, Christian Science restored me to health. For this I am very grateful; but what I value far more, is that it is healing me from sin. It has revealed to me the Principle of Being; it has given me an unvarying standard of right by which every thought, every motive, can be put to the test. When we adjust our thoughts and motives to this Principle, it is indeed "a staff upon which to lean" (Science and Health, p. 217); but when they are not in harmony with this Principle, it becomes a "chastening rod."

I am also most grateful for my healing from scepticism. I had no religious teaching previous to the time that I began the study of Christian Science. My parents belonged to a society called *Freie Gemeinde*,—Free Community,—and did not believe in the teaching of the Bible. It was not until after I had been married some years, that I came to the conclusion one day, that I ought to read the Bible so as to be able to judge for myself as to whether its teaching was objectionable, and whether it deserved the ridicule and censure it received at the hands of my friends. I began Bible reading, but was not able to understand what I read, and not being able to free myself from the sense of prejudice I had in regard to it, the reading did not profit me any, and I dropped it again.

Soon after I became interested in Christian Science, the study of the Sunday lessons, as arranged in the Christian Science *Quarterly*, was begun here by a number interested in Christian Science. I was one of the number, and soon became deeply interested in this study. My sense of prejudice gave place to a strong desire to become acquainted with the Scriptures, and the light gained from the study of Science and Health illumined the pages, and the Truth contained therein began to unfold itself to my understanding. I have since that time studied the Bible diligently, and with great pleasure and profit. Before I investigated Christian Science, I had only a faint hope that there might be an all good God to whom in some way, after the change called death, every one would come; but my ideas were vague and uncertain in regard to this subject. I now *know* that there is an all good God, ever-present, ever ready to take each one into His "Infinite Love" *now*, just as soon as there is a desire to be taken in, and a readiness to receive the baptism of Love; for "Love means that

we shall be tried and purified" (Science and Health, p. 327). I wish to embrace this opportunity to express my deep gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for the inestimable good that has come to the world through this wonderful Truth. The following case of healing is an illustration of the practical value of Christian Science.

The healer is a German woman, who speaks English brokenly and can write but very little. In fact she has not had what is termed an education, in her own language even; but she is endowed with good common sense, and possesses the Christ Spirit. The demonstration I wish to speak of is unlike any I have ever seen published, and as I thought it would be helpful to the Cause, I asked her permission to give it. The healer, Mrs. N., was one day called to her daughter's house to treat her little grandson. The first joint of one of his fingers had been wrenched off in a clothes-wringer, the end remaining sticking to the wringer. When she arrived, the finger was bleeding profusely, and the boy was in great pain. The bleeding and pain soon ceased after the treatment began, and he was at play again in a short time. The healing went on nicely for a few days; but after this the boy would frequently strike his finger, or his sisters or brothers would hurt it, and the healing was thus retarded. The healer then took up the claim of accident after which there was no more trouble, and the healing went on undisturbed.

The beautiful part of the demonstration is this: The joint—finger-nail and all—was replaced. After the soreness had been demonstrated over, the end grew out gradually, and a finger-nail also grew on. This demonstration proves the statement in Science and Health, p. 485, "If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb, but with the genuine one." The healer of the case given is an earnest worker in St. Louis, and has had many other beautiful demonstrations. As she has had no education, her healing work proves that it does not require great learning to demonstrate the healing power of Truth, but only an honest heart and the understanding of God's omnipotence.

NOTES FROM THE FIELD.

I WILL say that before coming into the understanding of Science, I was not whole in any part. I had toothache almost continuously from my childhood; spells of neuralgia lasting a week or two, about every three or four months, for many years; dyspepsia that seemed to impede the action of the heart, causing excruciating pains; but the worst of all was the belief of kidney complaint, running for a period of twenty-five years, until it had reached Bright's disease in its most aggravated stage. Then my eyesight failed, and I had to use glasses.

It is needless to go into detail concerning help sought, and failures of doctors, patent medicines, and home remedies. Several times I was raised, as if by a miracle, from what seemed to be a bed of death. All these dreary years I never failed to say "Thy will be done;" although it was generally like stabbing me to the heart, my fear was so great that it might mean the removal of myself or one of my family. At this juncture, nearly six years ago, I first heard of Christian Science. I had never heard a word spoken on the subject, but I had the healer's card given me, and thought, I will try this; it may do me some good.

On applying I was much surprised to find there was no medicine to be taken. I asked how the work was done, and was told it was done by the same rule Jesus used. It is needless to say I doubted. Nevertheless, I took a treatment, and my first desire was for one night's rest; such a luxury I had not had for thirteen years. That night I slept. After taking a few treatments, and feeling much better, and finding the method was public, and free for all to learn, I ordered a book, "Science and Health with Key to the Scriptures," for myself. I have not taken a drop of medicine from that day. Now I am freer from ache or pain than I ever was in all my life before; and can truthfully say I do not feel my age as much as I did at twenty.

"Well," some will say, "if I were in that poor woman's place, and had all those things healed, I would believe in Christian Science, too." My friend, I took three months' treatment, paid weekly; at the expiration of that time was not cured of one thing. I thanked the healer with all my

heart for the light he had been the means of leading me to, and without faltering took my case in my own hands; the healer had removed a great many of my fears and doubts.

I also gave him the case of my little boy, deaf in one ear for four years, and he healed him. He also healed my daughter of asthma of twenty years' standing. I did not witness these two healings though, until after I had begun on myself. Since then I have healed my eldest son of chronic dyspepsia and other claims that made life a torture. Also my husband contracted a disease of the blood during the Civil War that manifested itself as tumors; he would let them grow two or three years before he would consent to have them removed, and I have several times seen him have as many as three cut out at once, on his face and neck, and different parts of his body. Lastly one came under his chin, and one in his head, and that was probed through the ear, and those two places discharged for a number of years until healed through Christian Science. Now who, with a streak of love for their fellow-beings, could wish to take Christian Science from my family, and place us back under that horrible doom with medicine. And the half has not been told.

I send this on its mission of love, with the desire that all who read it, and have not read Science and Health, may do so with the determination, with the help of the Lord, to realize the rule Jesus worked with. If it does not come to your understanding at the first reading, read again. If at the second earnest, honest reading you have not yet learned to work, be not discouraged; the rule is there, and you will find it, and when once you have it, no money could buy it from you; everything will take on a different aspect, and the world will look bright.

Mrs. A. J. Nelms, Charleston, S. C.

LIKE a pebble dropped into water, so Truth, dropped into the current of mortal mind, sets in motion wave after wave of life and health, each rippling movement of the healing thought communicating itself to the next nearest, ever widening the circle of light. Each Christian Scientist should be a wave of light and health, spreading the gospel of Love and Life, until its circle encompasses the globe. When the wave of Christian Science thought

reached me, I was just in a condition to receive its life-giving energies.

I knew there had been a practising Scientist in Savannah for several years, but had never investigated the subject, nor even had the slightest curiosity in regard to it. I was at the time living on medicines, trying every remedy that any one would recommend, and as each failed to cure, turning to another. Finally I found one drug that seemed to work, and my health improved. Then I proceeded to carry out a plan which I had had in view for some time, namely, to become a trained nurse. I went to Washington, D. C., and there entered a hospital for a two years course; but before the end of eight months was forced to give up the work, on account of an old and very severe claim of rheumatism which returned with all its excruciating pain. I underwent electric treatment from one of the best physicians in the city, in hopes of being cured, but to no avail. The doctor said I must go home and rest. So reluctantly I gave up and came South, to South Carolina. Soon, several other claims which had once held me in bonds for three years, returned and settled themselves on me with all their old time tenacity. I wondered what I was going to do. There was so much work to do, and no health to do it with. Then Christian Science was presented to me as a possible means of healing, but at first I scouted the idea, knowing nothing about it. Finally I decided to give it a trial, stating, however, that I did not wish anything said about it, as I did not care to have it known that I was mixed up with such nonsense. Slowly and reluctantly, I gave up my material remedies, reading Science and Health faithfully, and at the end of seven weeks I realized that I was healed, that the old claims had disappeared, and I was free. Immediately I came to Savannah, and went through a class, and since that time, now three years ago, I have not known a sick day. Only once or twice have I had slight claims to meet, which readily yielded to Truth.

But far more than the physical healing was the dispelling of ignorance and darkness which the light of Christian Science accomplished for me, and every day, as I grow more and more in the scientific thought, clearer grows the realization of the infinite possibilities of Truth, and that man is made in God's own image and likeness, and our work here is to uncover that perfect likeness by shaking off the dust of material beliefs in other powers

beside the One Infinite Good, bringing "Love's image" out clearly, like a silhouette against the dark background of diseased, discordant mortal thought, reflecting all the God qualities,—health, wholeness, harmony, honesty, sincerity, faithfulness, strength, fearlessness, and so on.

Freedom from fear is one great boon that Christian Scientists enjoy. They do not look anxiously into the future, fearing what the next day may bring forth. They know with absolute certainty that God, Divine Love, is an ever-present supply, and that there is no to-morrow. It is always to-day. That error has neither "ability nor disability." Good is All, and in proportion to their clear and faithful realization of this, do they receive all they need.—*Hattie P. Williams, Savannah, Ga.*

FROM earliest childhood I was a victim of chronic headaches, dyspepsia, and neuralgia. Instead of outgrowing these claims, each year seemed to bring with it more pain, until life became a burden. My education was neglected and all things else had to give way to my suffering. It wearied me to think of the possible long life ahead,—so empty and useless it seemed. But now the days are not long enough in which to learn more of this blessed Truth.

If by suffering I could have helped others, I should not have cared so much, but it did not help; it only made those unhappy who witnessed my condition. Doctors and medicines were powerless to help me. And then, Christian Science found me! Shall I ever forget that day? I had merely heard the name mentioned in a jesting way; but this day a lady called to see the friend at whose house I was staying. During the course of conversation she mentioned some wonderful cases of healing in Christian Science which she had heard of, and although professing ignorance as to the methods of healing she did justly acknowledge its works. This was the seed of Truth dropped by the wayside.

Just as an experiment, I wrote to the only Scientist I knew of. Her friendly, loving answer to me, a stranger, made a great impression upon me. For two weeks she treated me. The constant pain left as soon as treatment began, and only returned at intervals of four or five days. This was a joyful experience to one who had never before known what it was to be entirely free from pain.

Three days after treatment began, I took a long drive in the wind without a veil, and returned with never a symptom of neuralgia.

The same night I ate two apples before going to bed, and felt none the worse for so doing. I had not eaten apples, among many other things, for years, without being made ill. My improvement continued, but the headaches did not cease until a week after treatment was discontinued. Then I had a grand final headache which kept me in bed for two days. I afterwards realized that this was the death-struggle of my old painful companion.

It has been a year now since my resurrection to new life in Christ, Truth. Science and Health has lifted me to the realization of God as Good, and Good as All. How glorious this new life is, and what a privilege to help in this mighty labor of Love. I love all more for Truth's sake, not because they like or dislike me, but because I see in each and all the image and likeness of the Father.

What would the world be without Christian Science? I am eighteen now, and am so thankful that Science found me before I knew more of the world. Science has not taken away from my pleasures, but added to them tenfold. I try never to indulge in unhappy thoughts, but to remember always that the Kingdom of Heaven is within. I write this chiefly to encourage other young people who may be hesitating at the threshold of Truth. Enter, dear friend, it will save you much, and the world has need of our consecrated lives.

Elizabeth Earl Jones, Georgetown, S. C.

I FIRST heard a Christian Science sermon in the spring of 1896. It seemed rather odd for a sermon, as I had been accustomed to hearing a long discourse, having been brought up in the Methodist Church. But I felt an unspeakable peace when I came away, and I have never willingly missed a Christian Science sermon since.

A little over a year ago I went one Sunday morning, when I had such a cold that I could scarcely see. I had worked for two days, and it seemed the harder I worked the worse the error became. When it came time to go to church error said, "You had better stay at home, for the sunlight will make your eyes worse." (Before I came into Science I would have to stay in a dark room two or three days at a time, as a cold almost always went to my eyes.)

I said, "No; I am going, for divine Love will protect me." I went and listened to the words of Truth, and when the sermon was finished my cold was gone, my eyes were well, and other errors that at the time were trying to assert themselves were destroyed, and I was completely healed through the Truth that was revealed in these Lesson-Sermons.

Not long ago I awoke one Sunday morning with a very disagreeable roaring sensation in my head: all sounds were very discordant and confusing. When I went to church it seemed that I would not be able to derive much benefit, as I could not seem to hear anything distinctly when the service began. But while the sermon was being read, I became so interested in listening to the Truth that when I happened to think of my trouble it was gone. My thought went out in gratitude and thankfulness to God, for giving us these blessed Sermons of Truth, through our beloved Leader; and to those who are toiling so faithfully at headquarters, not only for us, but for all mankind.

I cannot begin to tell of the blessings I have received from these sermons alone. Over and over again have errors been destroyed when listening to these lessons or studying them at home.

How true is the declaration in Science and Health which says (page 291), "When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick."

The Bible, and "Science and Health with Key to the Scriptures," and other writings by Rev. Mary Baker Eddy, together with the *Quarterly*, have been my only teachers in this beautiful way. Through reading the "little book," alone I was restored to better health in one month than I had ever known before in my life. When I began to read, I was so weak that I could only read a few lines at a time, and in three days I was out of bed. The doctor said that I would never get well or strong again. But I learned in Science and Health that, "Not muscles, nerves, or bones, but mortal mind makes the whole body 'sick and whole heart faint;' whereas divine Mind heals all ailments."

My constant desire is to know more of this blessed Truth, and to be worthy to walk in the way that is pointed out by our beloved Leader.

Mrs. Rebecca G. Miller, Los Angeles, Cal.

It is now nine years since I was healed through Christian Science. From childhood mortal mind said I was delicate and full of disease. As I grew older the burden grew heavier, and I was often confined to my bed. During the two years previous to the time I found the Truth that makes free, I never sat up a whole day. The misery of those two years I could not describe. I had already tried, it seemed to me, every known medicine, but I clung hard to life. Doctor after doctor was consulted, and many painful examinations were undergone. Bathing, rubbing, and starving, were tried. Then an operation was consented to, but all of no avail. Doctors said, "You can never be well."

I then went West, but soon found climate had no intelligence. In despair I was saying, What shall I do next? when a friend told me there were people in town called Christian Scientists that claimed to heal. I let one come to see me. I placed myself in her care, read eagerly the books she loaned me, but gained little. I seemed confused and could not gain a clear idea of how the healing was done. At last the error was uncovered, the one who was trying to help me did not know the difference between the false and the true. I had been given both false and true reading matter and was trying to blend the two. Through much struggling, falling, and rising, I was enabled to draw the line between the true and false. Divine Wisdom led me to one of the Mother's loyal students for class teaching, so that my feet might be the more firmly planted in the true path.

When I was healed I said I shall remain in the West, it will not be so hard for me to forget the past.

But soon I was brought back to Iowa to live and declare the Truth where my case was well known. I have been on duty every day working in-doors and out of doors, wherever I am needed, treating patients when called on, and filling my place in the church to the best of my understanding.

By request I relate a case of healing I had last summer. A friend sent in haste saying she was in great pain. When I reached her, mortal sense said I was too late. I had never seen quite such a manifestation of error and the patient recover. So loud was the disturbance that neighbors had heard and came, remaining on the outside to watch the result. I spoke aloud a few words of Truth then began silent treatment. In fifteen minutes all was quiet, the pa-

tient called for supper, and soon after slept. I continued to realize God's allness for a while and then retired for the night. The first thing she said in the morning was, "Cora, I did not expect to be here this morning," and then called for her clothes. I was tempted to be afraid for her to get up, but said to myself, "Get out of the way and let the power of God be manifest." So she dressed, ate a hearty breakfast with the family, and by evening of the same day declared she was perfectly well, and had never felt so happy and near to God. I never before felt so humble and willing to give God all the praise.

Cora E. Kinsinger, Bunch, Ia.

It is over six years since I first began to be interested in Christian Science.

It was more to be agreeable with the views I saw had improved my sister than anything else that moved me to look into the Truth. From early childhood I desired to be good, but the usual shortcomings were very apparent in my experience. However, I reached out for the best I could find to help me to do better, as I understood things.

Brought up in the Presbyterian Church, I am thankful for the endeavor on the part of my parents, the ministers, and all in any way interested in me, consciously or unconsciously, but the time came when I thought there was a higher standard than even the ministers held up or lived, and I began saying things at home and at other places, as the defects in myself, and of course more in other people, presented themselves. I was troublesome, and in a most unexpected way I was relieved from the church. Then I had a good chance to get among the other orthodox churches and gatherings. I never allied myself to any denomination but the Presbyterian, and yet I associated with anything good, as I believed it to be at the time, and proved all to be much alike, only some were more advanced than others, and I found the mixture of belief in good and evil in every order. So far as I understand my position at present, I am glad I have gone through the different classes in this school of experience, as it has taught me some good lessons. One lesson is that I proved the nothingness of the empty cups I was drinking from, and now I do not have to go by what other people say, but what I know from

personal experience; another lesson is patience with those who do not see yet that "all is Mind," as I know how stubborn I was in not even allowing a thought of Truth as Christian Science teaches, come to me.

I know other people are just as sincere and honest as I thought I was when I was coming down to the husks and did not know it. When I remember how suspicious I was of the Christian Scientists when I was investigating how far they were safe to associate with, I am led to be most considerate for the brothers and sisters, by whatever name, who are coming over the same plane. "Prove all things; hold fast that which is good," is our instruction, and so far as we obey we know we are abundantly satisfied. Christian Science is the advanced class in our school of demonstration from sense to soul, and yet we do not forget the day of small things, knowing that "it is only a matter of time until they shall all know God, from the least to the greatest." My testimony is that Christian Science as taught in our text-book, "Science and Health with Key to the Scriptures" enables me to demonstrate health, righteousness, and life, in opposition to disease, sin, and death, and I know that each day brings the required supply from the source of all good.

Mary H. Orr. Bobcaygeon, Ontario, Canada.

THINKING that a few words from this distant field would be acceptable to the readers of the *Journal*, I take pleasure in stating that in the summer of 1898, during the great rush of the gold-seekers into this Klondyke country, several Christian Scientists were among the number, and we had the pleasure of meeting Mr. A. Allardyce of Chicago, who instituted meetings in the latter part of September.

The first meeting only three were present, but during the past winter as many as fourteen were in attendance, all our little room could hold, a number of ladies being among them; many came ten to fifteen miles from up the creeks by dog-team and on foot.

Some of them never attended Christian Science meetings before, and I know it has been the means of leading many to advise their families to investigate Christian Science.

Our Quarterlies were perhaps six months to one year old, nevertheless the lessons were grand, and during the

short days and long nights of winter, we enjoyed Science and Health more here than we did at home.

We have Christian Scientists here from Chicago, Los Angeles, Salt Lake, Tacoma, Seattle, Salem, Oregon, and other parts of the States and Canada. Realizing that God fills all space and is everywhere present, here as well as at home, we are all thankful for the understanding that enables us to meet everything that comes to us, being peaceful and harmonious in all things, and feeling that our loved ones are in the same state of mind at home. The population here is transient.

I remember reading in the *Journal* a few years ago, an article to some Christian Science Church which was conducted by two women Readers,—on account of the scarcity of men, which no doubt was frequently the case in early days,—advising them to continue to do so, until a man could be demonstrated as one of the Readers. Out here, we have two men Readers, but we hope to demonstrate a woman Reader this summer. The understanding and demonstration of the blessed Truth by right thinking and living is worth more to us than all the gold of this country, for we have our heaven right here and now. A number of demonstrations have been made by Mr. Allardyce, our First Reader, who opened an office in Dawson for the practice of Christian Science last December, and who was the only practitioner of Christian Science in the Yukon country. The various brethren occasionally receive from their homes clippings from the *Journal*, *Sentinel*, and Christian Science lectures, which we gladly exchange with each other, so we manage to keep posted.

Yours in Truth,

LOUIS SECKELS.

Dawson, Yukon River, Can., April 12th, 1899.

CHRISTIAN SCIENCE work had its start here about six months ago, when some visiting Scientists from the States commenced reading the Sunday lessons in the Jardin Hotel (an old Catholic nunnery), and was afterwards continued by the present Readers in the parlors of their home. The attendance at these services soon outgrew these parlors, and about a month ago the first public services were held in rented rooms in the business center.

The few loyal Christian Scientists here are doing some good healing work, and while the interest in Science was

at first confined almost exclusively to the American Colony, *now* native "Indians" (or Mexicans *not* of Spanish descent) are being touched by this wonderful healing Truth. At the last Wednesday evening meeting there were three "Indian" women. After some testimonies by the Americans present to the power of Love (as revealed in "Science and Health with Key to the Scriptures"), two of these "Indian" women gave testimonies in Spanish, which were afterwards translated to the others present by the First Reader. The first woman said that her little child had been healed in one treatment of a chronic complaint. The second woman said that she had been healed by Christian Science of a claim of congestion of the brain. This last woman has been able to help others. These testimonies are a beautiful proof that Truth is indeed universal.

It is worthy of note that these simple-minded people are more readily reached by the God-thought than the "wise and prudent," and truly has the Mother said, "Having one God, one Mind, *establishes the brotherhood of man*, and fulfils the divine laws: 'Thou shalt have no other gods before Me,' and 'Love thy neighbor as thyself'" (Science and Health, p. 172).

There is as yet no organized Church here, but the work is growing steadily (as it is everywhere) and the time is not far distant when a church organization will be necessary.—*Geo. Shaw Cook, Apartado 2091, City of Mexico.*

Dear Editor:—I have been confined in the Michigan State Prison in Jackson for several years, and having gained the Truth during that time, and thinking possibly some one in the outside world or in some other prison might be benefited by learning through the *Journal* what a great blessing Christian Science has been to me, I take the liberty to write you.

Several years ago I entered this place with a term of twenty years before me, and at that time my health was miserable. Truly, this seemed enough to discourage any one. I assure you I was discouraged, and I do not know what would have become of me, had it not been that about this time Christian Science was presented to me by that noble woman, Mrs. Hickox, the wife of the prison chaplain at that time. I studied Christian Science, and concluded it was what I needed in my life. Since accepting it my

health has been good, and I have been happy in the Truth, although in prison.

Our class here, founded by Mrs. Hickox, has now sixteen members, and all receive daily help from Christian Science in their life behind the stone walls and iron bars. We think so much of the Scientific Statement of Being, and also of the fact, so plainly given by Mrs. Eddy, that nothing but Good comes from God.

The Detroit Christian Science Church presented us a copy of Mrs. Eddy's "Miscellaneous Writings," and now we can say we are spiritually rich, having this, together with the Bible and Science and Health.

Our leaders here in the prison work, live in the city and are present every Sunday morning, rain or shine. We truly appreciate their kindness in instructing us more fully in this great Truth. We hope that Christian Science believers, reading of the good work in the Michigan State Prison, may introduce Christian Science in other penal institutions through the world, and thereby benefit "fallen man." Our prayer is that God will speed the good work.

C. T. P.

I WOULD like to mention a case of healing which happened in my own family about three years ago. Our little boy, then three years old, came in one day from play about four o'clock and asked to be put to bed and treated, and said, "My stomach is all wrong." My wife put him to bed and treated him until he fell asleep. I arrived home from business shortly after. When he awoke he was a very sick child to mortal sense and asked me to treat him. I did so, and in a short time he began to throw off from his stomach fine bits of green. I could not make out what it was, but I held him in my arms and declared the allness of God and that Life is spiritual and not material.

My wife began to think he had eaten something outside, and thought she would go and see if the other children with whom he had been playing were all right. She found they were. During the night he awoke twice, and each time asked to be treated. About four o'clock in the morning he fell asleep, and at seven o'clock got up and ate a hearty breakfast.

Shortly after breakfast one of our neighbors called and was surprised to see the child well, and said as he was well she would tell us what had occurred; she said he was

playing with her children in the shed where her husband kept hardware and paints, and that our little boy had eaten some of the green paper boxes the hardware came in, and had dabbled with some paint; she was so frightened she washed his face and hands and sent him home, and said that she was unable to rest during the night, as she felt so worried about him and was afraid to tell my wife this the night before. This demonstration proved to us that indeed Christian Science is Truth. Words fail to express our gratitude to God and our beloved Leader for showing us how to demonstrate this Truth.

Herman Weschkolofsky, Dorchester, Mass.

I HAVE long been thinking I ought to give my experience in surgery, as Mrs. Eddy has requested us to tell what Christian Science has done for us and what it will do for others.

Three years ago this spring I stepped on a loose board in the walk and fell over backward; I put out my left hand and fell on it; it twisted the hand around and tore the ligaments loose and broke one bone about half way between the wrist and the forefinger and one bone in two places in my arm. For a moment I could not get up. But I began to realize Truth. I got upon my feet and went into the house going up four steps. When I got in the house I had to sit down, there seemed to be a great many stars before my eyes. My daughter said to me, "Did you fall down?" I did not answer. I could not. My husband said, "Let me help you to your room." I told him to let me alone. I then got up from my chair and tried to lift a pail of milk to strain it, but I found I could not. My daughter then said, "You have broken your arm." I said, "No I haven't either." I then went to my room, and for one half hour the pain was intense agony. My only thought, I know there is no Truth in this, for God is here and God is all. I never suffered any more from it. But my hand and arm were swollen from my elbow down and was very much discolored. I did not put it in a sling, had no splints on, did not even cover it up. In one week I began to use it some, in two weeks could do a good bit, in three weeks it was practically well, and I have never suffered any trouble from that belief since.

Mrs. Louisa C. Beebe, Cedar Rapids, Ia.

A LITTLE more than three years ago I was brought home from a sanitarium in New York City where I had been under the care of a specialist. I had been treated by a number of M.D.'s without receiving any benefit. Finally the specialist placed me on a treatment of hot water with three ounces of beef per day. After two months I was so reduced that my husband took me to my home, thinking perhaps I might improve when I was surrounded with my family and comforts I could not have in the sanitarium. I still continued the treatment, but not long after I realized that I was failing, and felt I could not live long if relief did not come.

As a last resort I determined to try Christian Science. I was directed to a healer who so opened the thought of good, and what God is to me, that at the end of three weeks I was like another person, eating everything put before me. I continued to improve until I was perfectly well, and from that time have never used a material remedy of any kind. A year ago my husband and I had the privilege of a course of class instruction from one of Mrs. Eddy's loyal students, as well as a visit to the Mother Church, of which we are members.

We are striving daily to realize the one Mind, one perfect Life and Love, and this after forty years under the discipline of the Presbyterian church, where my husband was an elder for many years. Temptations have approached and we have had opposition to fight, but to-day we stand firm for God through our understanding of Divine Science.—*Eloise L. McConnell, Logansport, Ind.*

Dear Journal:—I have been so blessed by Christian Science that I feel I should give a part of my experience to the Field. To sense we had a great affliction come to our household a year ago, when our only child, a little one fourteen months old, was stricken with paralysis, one whole side being affected, from his head to his foot. It was a sad condition for us to have to face, but our confidence in Truth enabled us to meet the claim without resorting to any material means. Before the affliction the child was able to walk. The paralysis was first noticed in his hand and foot, but the next day his head was affected, being drawn down to one side. I treated both the child and his mother. Some of our family connections who heard of the condition were very much distressed at the situa-

tion, they being in the old thought. But we drew near to God and depended upon His law to restore the harmony which seemed to be so much lacking in our dear child. I cannot express to you the gratitude we felt to the Giver of all good, when at the end of two weeks we found that the paralysis had disappeared.

I will also give another demonstration. A man came to me with a very severe case of the morphine habit, his arms and legs showing in many places where the hypodermic injections had been made. He felt that to be ever deprived of the drug would set him wild. In a short time I was able to get him to break the bottle with his own hands and depend upon God for his safety. He continued to improve till he had no desire whatever for the drug.

W. H. MacKimmie, Ferguson's Wharf, Va.

FOR nearly six years it has been my privilege to be numbered among the Christian Scientists. In that time many experiences have shown me that the Principle underlying this Science is absolute, and that only as far as we conform to its requirements are we able to obtain correct results. The victory has been won many times, over claims of accident, contagion, and suffering, mental and physical, but perhaps no greater proof of the practical utility of Christian Science has ever come to me than at the birth of a little son, February 18, 1899. I awoke at two o'clock in the morning and knew that the time was near. Such an overwhelming sense of the presence of Infinite Love came to me that I was entirely free from fear or pain, and alone with Science and Health I waited for daylight to bring the usual duties. At 11.30 the little one, weighing nine and one half pounds was born after six hours' discomfort but with no labor-pain to speak of. I was attended by a Christian Science nurse, who was only able to remain with me for a few hours, so that from the first I have cared for the baby. Many feared bad results would follow, but by realizing God as my strength I was able to get up the same day. By the fifth day I was going up and down stairs, and on the eighth attended church, riding in the car, and from that time have cared for three children and attended to my own housework. I feel a sense of deep gratitude to our Mother, whose years of unselfish toil has shown us all the way to be free from the limitations that the universal beliefs of mankind would impose upon us.

Julia L. Nelson, Chicago, Ill.

SEVERAL years ago I received an injury to one of my eyes, which not only caused much pain, but also caused the total loss of the sight of the injured eye.

After having an operation performed and trying all kinds of remedies without receiving much benefit, I came to the conclusion that before long I should be obliged to have the injured eye removed in order to save the other one.

About one year ago I began taking Christian Science treatment, and after a few treatments the pain all disappeared, and it was not long before I could tell that the sight was gradually returning. Now it is nearly as good as ever.

In February, 1896, I was ordered before a pension board for examination, and the report at that time showed the total loss of the sight of my right eye. On the 26th of October, 1898, I was again ordered before a pension board in a different place for examination, and the last report showed that there was nothing wrong with my eyesight.

These two examination reports are still on record, and I will do all I can to help any one who cares to investigate my case. Not one single drop of medicine has been used all this time, nothing but Christian Science. Surely the Principle that gave sight to the blind years ago is still on earth if we will only make use of it. I can hardly find words to express my gratitude for the good I have received through Christian Science. I was also cured of the appetite for tobacco.—*George W. Kays, Independence, Iowa.*

I FIRST heard of Christian Science a year ago in February through my sister-in-law being healed. It was somewhat of a struggle for me to accept it, as my father and grandfathers on both sides were Lutheran ministers. It took me about two weeks to decide, then my husband and I both began to study hard. The same year we had the great blessing of receiving class instruction, our teacher being one of Mrs. Eddy's loyal students. We have had many demonstrations of Truth over error. The most important was on the 17th of May when our baby boy was born. My husband had just returned from the testimonial meeting and I sent him after help. Our teacher began to work for me immediately, but the baby was born before she arrived at our house, the first two verses of Psalm 121 being a great comfort to me, besides so many

helpful thoughts from Science and Health. I knew my heavenly Father would not forsake me, and He did not. I got up the second day, and the Sunday following I attended the morning service. When the baby was five days old I began to do all my own housework, and I am healthy and strong.

We have had other good demonstrations over croup, fevers, headache, and toothache. But what are all these compared to the spiritual uplifting, and the priceless worth of that Key which unlocks the Scriptures to us.

Tabitha H. Marx, Detroit, Mich.

ONE year ago, I was passing an office door with the words "Christian Science" on it. Upon the impulse of the moment I tried the door and it opened. I found a gentleman inside who received me kindly, and asked me to be seated. I asked what Christian Science was, as I had heard very little of it. He told me what it was, also that it would heal all sickness and sin. I had but little flesh on me at this time, as I had borne severe suffering with indigestion. For six years I had found no food that I could eat without suffering, and no medicine, of many kinds tried, that would give me relief. I became gloomy and despondent, and at times thought I would end it by jumping into the lake. This Scientist treated me. The next morning I reported slept well (which I had not done for a long time) also my breakfast was behaving very well. I reported second day—very much improved. I reported the third day—healed. Since that time I have relished and eaten any kind of food I desired without any trouble, and have gained my former flesh.

The truth of this good tidings was made so clear to me at the time that I have on several occasions gone with wet feet all day without taking cold (never could before); also I now read the daily papers by daylight, without the aid of glasses, which I was obliged to use before.

Hiram C. Culver, Cleveland, Ohio.

I WISH to tell of a demonstration in dentistry. It seemed advisable to have a wisdom tooth that had never grown through the gums extracted.

My teacher said she would help me, and a Scientist went with me. We called upon a dentist who makes that line of work a specialty. After examining the con-

dition the dentist proceeded to get the gas. I told him I did not care to take gas. He was surprised, and tried for a time to persuade me by telling me how painful it would be, as the tooth had probably grown under another tooth.

But finally he consented to extract it without. It took him a few seconds to get the forceps upon it, as it was not visible, and it seemed to come hard; I knew he was working it from side to side, but there was only a slight sensation. One of the roots that broke off was extracted without the slightest sensation.

The dentist said, "Well, that was courage! I would not have had that done to me for a thousand dollars."

The thought came to me, "Courage!" yes, and through the light of Christian Science God-given, and taught us by His way-shower to this age, our Mother and Leader. We know our courage and help is ever-present, making us braver men and women to face error in all its forms with the "sword of Truth."—*May Burns, Brooklyn, N. Y.*

I HAVE often thought how beautiful it is to understand God as divine Principle. Being raised a Catholic, I thought I would find something better by becoming a Presbyterian. It seemed to satisfy me for a time, then I began looking for something still higher, and in coming into Christian Science I have found the peace which passeth all understanding. We have a large family, and it seems such a relief to be free from the fear of sickness.

I have had no teacher but Science and Health and the Bible, and *Quarterly*.

I have had many good demonstrations. Our last baby came without any help from physician or any one. The birth was natural and without pain. I took entire charge of the babe as it came; a half hour after its birth I walked across the floor with perfect ease, and next morning was up as though nothing had happened, and did my work as usual. I made no difference in my food, thus proving that God is my strength. In fact, I was not sick at all. Baby is three months old now, and I am in good health. I am thankful for Christian Science and to the dear Mother for all she has done for us, and I long to be like her.—*Mrs. Friestat, Rock Island, Ill.*

I WISH to tell of the help I received from the testimonial

which appeared in the *Sentinel* last September entitled "She never Fell." I had been reading it for the third time one morning, when a neighbor came running in, and exclaimed, "Oh, Mrs. George! I wish you would treat Freddie, he has been run over by a large wagon heavily loaded with stone, and he is in great pain."

I thought of the beautiful demonstration I had just been reading, and I at once realized how impossible it was for God's spiritual idea to be run over, or injured in any way.

I said, "Very well, I will treat him; but you go home, take Science and Health, and try to realize the Truth for yourself; and as soon as I can I will come up."

I quickly but calmly finished my work and dressed myself, declaring the Truth all the time. When I reached their home, the mother told me he had stopped crying in a very few moments after she entered the house, and soon dropped into the peaceful sleep in which I found him.

On awakening he was free from pain and used his hand the arm of which the great wheel had passed over, as freely as he did the other. He was unable, that day, to move the leg over which the wheel had also passed, but the next day he was up, and running around playing as though nothing had happened.—*May Ely George, Pasadena, Cal.*

A GENTLEMAN seventy-two years of age, came to me one day for treatment for sciatic rheumatism; having had it since nine years of age, and not having been able to do a day's work for over thirty years. He also had a double rupture and wore a double truss.

He had used tobacco for about fifty years, chewing and smoking. He had used patent medicines, will power, etc., in his efforts to overcome the tobacco habit, and had not succeeded.

After receiving his first treatment he took but one chew of tobacco. The following morning he filled his pipe and started to light it, but thought of something he had to do at the barn, and did not light it. He laid his pipe down and never thought of it until night. He has never touched tobacco since that, and has had no desire to use it.

A few weeks after beginning treatment, he commenced to chop wood. He climbed into big cotton-wood trees, ten or fifteen feet from the ground, and cut off the large limbs, topping the trees, and afterward cutting it up into stove wood. He worked all day long at this work, and

kept it up about all winter. He has been at work ever since at various kinds of out-door ranch work. The ruptures were healed in a short time, and he threw away his double truss.—*A. P. Blackler, Hanford, Cal.*

BEFORE coming into Science I was subject to chronic attacks of nervous headache, suffering intensely. This was the first error to which I applied my very slight knowledge of Science. After a time I felt the pain all leave me as consciously as if a stone had been lifted off the head. I never remember entertaining a moment's doubt from that time on of the absolute truth of Christian Science. The headaches never returned regularly again—seldom having had one slight attack in a year even. Some two or three years after, the same claim came to me in the schoolroom. My first thought was it would be necessary to dismiss school and get away to meet it alone. Then I realized one did not have to "get away" for Truth, it was an ever-present help, and the healing was instantaneous. I look back on those two positive demonstrations as landmarks in the pathway of Science, so indisputable and clear was the result.

Besides this, I have been healed of tonsillitis, which attacked me yearly; of catarrh, and weak eyes have been made strong. Apart from the physical healing, has been the mental and moral help that only the one who passes through can comprehend.

Stella E. Saxton, New York, N. Y.

Dear Journal:—I am a little girl who lives in Chicago. I enjoy reading the testimonials very much. I have had a great many demonstrations. I will tell you one or two of them now. About two weeks ago I was sitting in one of those adjustable porch chairs, and my little brother, who is several years younger than I am, attempted to lower it, but of course it was too heavy for him, and he let it fall, and my whole weight and most of the chair came down on my little finger, taking a piece out of it clear down to the bone. It didn't bleed at all. We came home, and by the next morning it was all healed over, and it is just like the other finger now. It also mashed the other little finger a little and skinned both of my third fingers, but they are just as well now as ever. I have had a great many other demonstrations.

Louise Adela Hawley, Chicago, Ill.

EDITOR'S TABLE.

IS THE DAY OF MIRACLES PAST?

THE above is a question yet frequently asked, and strange to say, yet frequently answered in the affirmative. Many sincerely believe it is thus correctly answered. Many are in doubt and perplexity with reference to the question. Persons who think seriously realize that it is a most important, nay, a vital question.

The following from the *Topeka Daily Capital* (being an account of an experience meeting), republished in a recent number of the *Sentinel*, well illustrates the views of many present-day expounders of Scripture upon this subject:—

A lady then related an experience that differed from many of those spoken of in that it was not a rapid cure, but required many months for its completion. She attributed this to the fact that she had long been a student of the Bible, and that when she tried to reconcile her established interpretations of the Word with the interpretations given by Science and Health her mind revolted, and she came to believe in the teachings of Science and Health only by degrees.

"I started by calling in the minister of my church, a good Methodist," she said. "I had given up hope of relief from medicines. I said to the clergyman: 'I want you to pray with me for health.' He replied, 'It will do no good. You should pray that God bless the medicines and guide the doctors. The day of miracles is past.' But finally I threw away my medicines, and took up the study of Christian Science. At the end of eight months I was able to sit up in bed, and from that time on, my recovery was rapid."

The unbiased, clear-headed reader will readily see that, as applied to sickness, this minister's position may be properly summarized thus:—

"The day of direct answer to prayer by God is past. He once could, but can no longer, operate immediately to heal sickness. His power in this respect has been lost. He is not the same all-powerful God that He was in the days of Scripture—in the days of Moses, Elijah, and Jesus

His power, since then, has waned. We no longer have in our midst the God of Abraham, Isaac, and Jacob. The days of miracles are no longer needed. Their usefulness ended with Jesus and the Apostles. In these days it is necessary that God manifest His healing power only immediately through human physicians and the various material remedies conceived and used by them."

These deductions, and many others which might be made, are surely legitimate from the proposition involved in the declaration that there are no longer superhuman means of healing sickness.

We use the word miracle, of course, in its ordinary sense. It is not necessary to give the Christian Science definition of the word for the purposes of this article, further than to say that, strictly speaking, there are no miracles, as the term has been generally used. Divine law is uniform and universal. It never was suspended, and never will be. As well might we attempt to conceive of the Infinite One suspending Himself. A miracle, then, is simply a manifestation of Divine power which is not understood by mortals, or is above human ken. This, however, does not make it any less a universal Divine law.

We have been recently much interested in reading a book of 190 pages written by Mr. F. J. Ryan, of Stockton, California, entitled "Protestant Miracles." On the title page we find the following:—

"High Orthodox and Evangelical authority for belief in Divine interposition in human affairs. Some account of marvelous cures of illness, rescue from danger, death, poverty, and suffering through faith and prayer, in recent centuries. Compiled from the writings of men eminent in the Protestant Churches."

This fairly indicates the scope and tenor of the book. In his introductory, Mr. Ryan thus modestly speaks of himself:—

"Some may want to know who is the author of this little volume. He is a very obscure person, and his personality is not involved. If the reader doubts anything stated herein as fact, he doubts not the author, but the authority to whom he refers, or whom he quotes. He has sought to verify his statements and, as far as possible, has confined himself to works that may be found in almost all public libraries in cities of say half a century's growth. The author is old in newspaper work, but this department of

literary work is new to him, and critics will probably see in it the evidence of journalistic journey-work and lack of literary finish—the ornamentals of book-architecture. These were not the object of the work, and I have made fact the first object, and argument the second."

From this modest foundation the author proceeds to set forth in logical order, interspersed with able comment, showing not only clear discernment, but more than ordinary "literary finish," a valuable collocation of instances of divine interposition through faith and prayer, prefacing these with a well-timed dissertation on the present Protestant disbelief in the past teachings and practices of the Protestant Church, concluding his preface thus:—

"As a rule, orthodox Protestants scout all accounts of modern miracles, but there are exceptions to the rule; notably among the revivalists, who in their zeal tell the most marvelous stories of divine preservation of life; rescue from death by accident, famine, pestilence or assassination."

Mr. Ryan considers first the "Bampton Lectures," referring to which he says:—

"The efforts of Protestants to discredit and cause disbelief in Catholic miracles had an unforeseen effect. It aroused a spirit of investigation, and one effect of that was the gradual discrediting, not only of all ecclesiastical and apostolic miracles, but widespread attacks on the belief in miracles of any kind. This scepticism seems to have invaded the churches, and the inroads of the spirit of inquiry, scepticism, and criticism were so great that the churches found themselves compelled to take the defensive. In the course of time the ablest men in all the orthodox churches were retained to deliver sermons and lectures; to write replies to and refutations of the arguments of those who discredited or belittled miracles in any age. The result is a vast mass of literature, widely diffused; much of it conflicting and inconsistent, but all tending to preserve the foundation of orthodoxy, which, if miracles and myths should be proved to be synonymous, would crumble like the mortar in the Budensiek tenement-house of New York (which was made principally of mud) and bury many pious people in the ruins. The Bampton Lecture series was one of the most notable of the organized defenses of the miraculous origin of Christianity."

Mr. Ryan then refers to "Episcopal Miracles," remark-

ing that the article under this head is short for the reason that in the Anglican Church (which includes the Protestant Episcopal Church of the United States) belief in modern miracles is discouraged. Yet this church is not wholly without its advocates of the possibility of miracles.

He shows that while the Presbyterian Church views miracles with disfavor, there has been more or less belief in them among a remnant of its adherents from the days of Calvin to the present time.

He shows that Calvinism, as taught by the original Presbyterians, deals with the miraculous in its origin. It teaches the doctrine of total depravity, and that, "to be saved, man must be born again." A miracle surely! There is no greater, to human sense, than being born again from a state of total depravity. It will not do for those who believe in a new, or spiritual, birth, to say that the day of miracles is past.

He shows that the Duke of Argyll, father of the present Marquis of Lorne and a strict Presbyterian, was a firm believer in miracles. He thus quotes from him:—

"Once admit that there is a Being who—irrespective of any theory as to the relation in which the laws of Nature stand to His will—has at least an infinite knowledge of those laws and an infinite power of putting them to use—then miracles lose every element of inconceivability. In respect to the greatest and highest of all—that restoration of the breath of life which is not more mysterious than its original gift—there is no answer to the question which Paul asks: "Why should it be thought a thing incredible by you that God should raise the dead?"

He shows that the Puritans were strict believers in miracles. He cites the anomalous position of those claiming direct religious descent from the Plymouth pilgrims, in their active opposition to the idea of miracles, in the light of the claims of their religious forebears that their very religion was established in this country through the miraculous intervention of Divine providence. Among other things they claimed that they were saved from famine by the miraculous supply of food.

He shows that the early Methodists believed implicitly in miracles; that John Wesley, the founder of Methodism, was a preacher of the miraculous; he accounts for his rescue, as a child, from a burning building, on miraculous ground. In answer to the question, "Do you expect

miracles?" Wesley said: "Certainly I do if I believe the Bible, for the Bible teaches me that God hears and answers prayer; but every answer to prayer is properly a miracle." The early Methodists claimed to be able through prayer to bring rain in seasons of drought; they claimed that among other miracles a child that had died was brought back to life through the prayer of one of their number. Elder Joseph Knapp and Peter Cartwright were devout believers in miracles, both of them claiming that healing of sickness was accomplished through the divine aid; and so of many others of the earlier and more zealous Methodists.

He shows that the celebrated evangelist, Sam Jones, believes that he was converted miraculously.

He shows that Bishop Fowler of the Methodist Church is a believer in miracles.

He makes plain the fact that all who believe in "special providences" are believers in miracles, for that is the conception of the miraculous.

He quotes from an Orthodox Prayer Book, a text-book for Methodist preachers, which teaches miraculous healing, or healing through prayer. This book literally teaches the exorcism of the demons of disease.

He shows that the fathers of the Baptist denomination were not only believers in, but workers of miracles, and cites from them many instances of miraculous events, escapes from calamity and death, and the healing of diseases.

He shows that Spurgeon was a firm believer in the power of prayer, and that God answers prayers. His contention was that God intervened in human affairs as much as He ever did in answer to prayer, but the word "miracles" was avoided, while "miraculous intervention" was taught.

He quotes from college professors to show their belief in divine intervention, even in the healing of diseases among others, from Yale professors.

He shows that "marvelous visions" were a not uncommon thing.

He sets forth in considerable detail many answers to prayer.

As a whole, the book is an interesting and instructive compilation, and it is difficult to see how the intelligent and unbiased reader can escape the conclusion that the present-day members of the orthodox churches who de-

the possibility of miracles now, are entirely out of harmony with the earlier teachings and practices of their own denominations. His deduction of spiritual decadence in the churches is therefore natural and inevitable.

Mr. Ryan, by way of conclusion, adds:—

"It is no part of my purpose to argue the truth of Christian Science here. I am not authorized to speak for the church that teaches it. My argument is that self-styled orthodoxy has no warrant for assuming that the age of miracles is past; that its devotees are inconsistent in so doing while they pray for God to interpose His might to confer benefits upon them, or free them from evil; that they stultify themselves when they say no miracles are performed now, and in the same breath, perhaps, tell of blessings bestowed upon them or others by mysterious means. I argue that they really believe in miracles while theoretically disbelieving, just as they theoretically believe in taking no heed for the morrow, etc., but practically believe in devoting six days of the week to the acquisition of wealth, and generally infringe a little on the other day, taking heed all the time for the future. I argue that they believe in miracles brought about by their own prayers and those of other members of the denominations to which they belong, but discredit those of other churches, and especially those which Catholics believe in. Finally, I argue that their own acts show that they believe that they disbelieve in present-day miracles, but, as was said by a droll commentator on a similar subject, "in believing that they believe they only believe they believe."

In a postscript we read the following significant comparison:—

"Since most of the matter contained in this work was placed in the printer's hands, the anniversary of the capture of Manila by Admiral Dewey's fleet has been celebrated. At the celebrations many of the orations were delivered by clergymen of orthodox Protestant churches, and in nearly all, such clergymen offered invocations. In both oration and prayer the extraordinary character of the victory was, in almost every instance, attributed to the interposition of God in favor of the Americans. It is somewhat remarkable that among the clergymen so officiating and thus attributing to Dewey's victory the character of a miracle, more than one stultified himself. Among them were men who but a few months or weeks

before had denounced Christian Scientists as either frauds or the dupes of frauds because they believe that God interposes His beneficence between man and all kinds of sin and suffering when man complies with God's laws, and lives in harmony therewith."

A fair paraphrase of the question we are considering, according to Mr. Ryan's showing, would be: Is the day of the efficacy of prayer past?

As a Christian Scientist we feel indebted to Mr. Ryan for his valuable labor on behalf of spiritual truth and a higher Christianity, and have therefore departed from our usual custom in thus noticing his book. We do so the more readily in view of the disinterested spirit indicated in his closing paragraph, wherein he says:—

"This work is not authorized by Christian Scientists. No member of the Church of Christ has ever read a page of the manuscript or proof, nor has any of the church authorities, either local or in the headquarters in Boston, been consulted as to the expediency or propriety of publishing it."

The work is of such a nature—not assuming to relate in any definite way to Christian Science—that it was not necessary to consult Christian Scientists.

The author was evidently willing to let the book speak for itself without any effort to have it endorsed in advance, nor has he requested any notice of it by us.

We suggest when Christian Science Churches are organized or Societies are formed, that the notices be sent to the *Journal* to be placed in the Directory of Church Services, or Regular Sunday Services. Send such notices to the Publishing Department and not to the Editorial Department.

A CORRECTION.

The article, "To Englishmen" in the August *Journal* was by Thomas C. Dawson, not Thomas E. Dawson. On page 343, line 38, Jurisdiction should read Judicature. Page 345, line 13, Starbin should read Startin.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God to the pulling down of strong holds,"

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CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES.

BY EDWARD H. HAMMOND, C.S.D.

THE nineteenth century, now rapidly drawing to its close, has brought forth marvelous discoveries and inventions. Their practical application has astonished mankind. Their use has revolutionized old methods and antiquated ways, and given a new impetus to modern civilization. Now amidst these teeming wonders appears a more marvelous discovery which truly has been called wonderful.

Its application has drawn to it the attention of the world, while its results have been far-reaching, deep, and astonishing. It is a discovery which will be found to transcend all others. It is one which outmeasures and outweighs all others beyond comparison. It is not a discovery in the material or physical realm, but is a purely mental or metaphysical discovery. It transcends the natural. It passes all material boundaries. Its home is above, yet in its manifestations it touches all things below.

We allude to Christian Science. It is indeed a science, the science of Truth, a science not human but divine, the Science of God.

In the "Standard Dictionary" we find Christian Science correctly defined as follows:—

"Christian Science is a system of moral and religious instruction founded upon principles formulated by Rev. Mary Baker G. Eddy (1866), and combined with a method of treating diseases mentally. As presented in Mrs. Eddy's Science and Health, Christian Science is based on teachings of Scripture which it interprets, giving the Christ Principle and rule in Divine Metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God."

It will be seen by this definition that the scope of Christian Science is vast indeed, that it covers the entire range of human thought as it addresses itself to the solution of all the problems of human existence affecting our life, our health, our happiness, and our futurity. It will be impossible within the limits of a single lecture to give more than an outline of the underlying ideas of Christian Science and what is accomplished through them.

Before proceeding to give this general view, we wish to say a few words respecting this work, "Science and Health with Key to the Scriptures," to which allusion has been made, and its author, Rev. Mary Baker G. Eddy.

This book, the standard text-book of Christian Science, was published by its author in the year 1875, nine years after her discovery of Christian Science. It is now in its 171st edition of one thousand copies each, while the demand for it throughout the world continues unabated. It contains the statement and explanation of the entire subject. Its author, Mrs. Eddy, is a New England woman of wonderful spiritual insight, with a heart glowing in its love for God and humanity. From the highest ideal standpoint—ideal, yet eminently practical—she works with unselfish devotion and untiring energy in the great cause of uplifting mankind to a knowledge of their higher selves and to a true understanding of God.

To obtain an outline view of Christian Science, let us turn to the pages of this book, "Science and Health with Key to the Scriptures." We find it stated therein that

"GOD IS THE PRINCIPLE OF CHRISTIAN SCIENCE."

The Christian Science view of God is taken from the Holy Scripture. It looks to the Bible, the Word of God, for those statements which reveal Him.

Its revelation regarding Deity is this: That God is Spirit as Jesus the Christ asserts; that Spirit is Divine Intelli-

gence, Immortal Life, Eternal Love, ruling His universe in Harmony and Perfection; the alone Self-existent Mind or Being—Omnipotent, Omniscient, Omnipresent; that Spirit, God, is unknown to the five personal or corporeal senses of the natural man, as God is without material parts or bodily form, yet being Mind, the immensity of His Presence extends everywhere without limitations. Thus God, Divine Mind, is recognized as All-in-all, yet this Mind Divine and Omnipresent is not to be regarded as sifted through or commingled with matter, as Divine Intelligence knows no presence save His own and that of His spiritual Ideas. Divine Mind dwells not in matter, neither does Divine Mind recognize matter. Christian Science recognizes but one God: Spirit, not matter.

"Hear, O Israel; The Lord our God is one Lord."

Matter to God is unknown, as the Scriptures declare "Flesh and blood [matter] shall not inherit [enter] the Kingdom of God."

For matter to be recognized by God would be for Him to recognize something beside Himself, a power opposed to Himself, whereas the Infinite One being *all* there can be nothing outside "His infinite self-containment" (Science and Health, p. 512), and Immensity.

Matter and its so-called laws are but the beliefs of mortal or carnal men.

Christian Science also declares God,—Divine Principle,—to be the same "yesterday, to-day, and forever," unchangeable, immutable. No better word than Principle has been found to describe the unchangeable nature of Deity who is one Life, one Truth, one Love, Eternal Law. Spirit, God, is declared to be Good; not a mixture of Good and evil, but Good alone; for Good being Principle, knows no evil. "Out of the mouth of the most High proceedeth not evil and good. The utterance of Jesus was, as recorded by Matthew: "A good tree cannot bring forth evil fruit." "The immortal never produces the mortal, and Good cannot result in evil" (Science and Health, p. 173).

Hence Christian Science teaches that the Divine Mind is in the consciousness of Divine Good alone, and has no sense or knowledge of evil. "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Christian Science also discovers that the realm of causes is Divine Mind, hence causation is mental, spiritual, not physical; that in the Infinite Understanding dwells that

causation referred to in the Gospel of St. John: "All things were made by him; and without him was not anything made that was made. In him was life."

The true idea of God, it will thus be seen, emphasizes the perfection of Deity. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

That same Jesus who uttered these words also said, "Can any man your father upon the earth: for one is your Father which is in heaven."

By Father is understood Creative Principle. "God is Love." Love expresses itself in man and the spiritual universe. In that universe man, sustained by his Maker, "lives, and moves, and has his being," as the apostle Paul maintains. Christian Science gives the same idea in this statement: "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material" (Science and Health, p. 464).

To this statement nature, or the perceptions of the natural man, give the lie. Is nature to be believed? Is this understanding of the carnal man to be accepted?

Are the phenomena before his senses to be regarded as true? "I have swept the heavens with my telescope, and found no God," said an astronomer. "I have looked into the minutest forms of matter, but life I cannot find," was the sum-total of Agassiz' laborious investigations. Nature conceals God. The natural mind is forever veiled from beholding Him, says Christian Science. Nature tells the natural man:—

Life is in matter, when life or this appearance of life ends in death. Intelligence is in brain, when brain-matter is non-intelligent. Good of all kinds is found in matter, when its so-called good ends in pain, in grief, and disappointment and death.

Ignorant that the testimony of his senses is false, ignorant that what he calls matter is but "in belief, a subjective state" (Science and Health, p. 2), of this same natural mind, he becomes the victim of his own ignorance without hope and without God.

Christian Science is engaged in a warfare to dethrone this essence of falsity, this arch-deceiver, this corrupter of

mankind. It says life and intelligence, sensation and good, are found in the God-mind and the outcome of the God-mind, spiritual man, and abide nowhere else; that this world of nature must be viewed from the standpoint of Truth and seen in its proper place, and not usurp the place of the Creator and seemingly shut out His presence and power and thus befool humanity.

"Judge not," said Jesus, the great demonstrator over the belief of matter, "Judge not according to the appearance, but judge righteous [true] judgment." "Let God be true but every man a liar."

One great misconception regarding God, says Christian Science, found among Christian people, is looking upon the Divine Being through the human sense of things and clothing Him with human characteristics; whereas, God is not human, but Divine.

"Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee."

And as the prophet Isaiah makes record: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The suffering saint upon his bed of sickness who believes God is afflicting him for good is indulging in a human thought of error in his conception of God. Did his knowledge rise higher he would see it was the mind of the flesh (carnal mind) which was tormenting him, and that the immortal Mind, God, was his remedy and relief.

The perception of the Divine character is gained, not through this mind, but through spiritual understanding, which all men possess, but which requires to be brought out and made manifest to them. It is the teaching of Christian Science that it is this carnal mind with its errors and sin which shuts out from human beings the perception of Deity, and that in proportion to its destruction do we gain a view of the Truth, a knowledge of God. This is what is meant by Jesus when he said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again," *i.e.*, born into a new understanding of God and himself through the destruction or obliteration of this deceiving mind.

No higher work has Christian Science before it to-day than to give to mankind the true conception of Deity, to enthrone in every mind the true idea of Divinity; for this correct idea is the basis of all genuine reform.

Christian Science searches the Word of God to find the

origin of man. It finds that record in the book of Genesis. It finds that origin in Spirit, in Divine Intelligence. In the first chapter of this book it reads: "And God said, Let us make man in our image, after our likeness."

Through our knowledge of the character of God obtained through Christian Science we learn what is meant by the "image and likeness" here spoken of. Image is defined as that which resembles something, as a child is the image of its mother; likeness is defined as the state or quality of being like, similarity, similitude. Therefore, man being the image and likeness of God, Divine Intelligence, man possesses those qualities of mind which his maker possesses. He possesses those qualities through transmission. This transmission is called in Christian Science reflection; that is, God reflects upon His created being, man, the inherent qualities of Himself. But the human being, governed by his human mind, knowing no other, is in utter ignorance of this sublime truth. Hence the necessity man is under to know himself aright. Otherwise, he is but a higher kind of animal.

Jesus declared that "That which is born of the flesh [the fleshly mind] is flesh; and that which is born of the Spirit is spirit."

By reason and revelation it is seen that like begets like. Spirit, Divine Mind, must beget a being similar to Himself; whereas physical man is matter, and matter is the opposite of Mind. One is invisible, the other is visible.

Spirit cannot beget matter, for there is nothing in Spirit out of which matter can be made. Matter is not transmitted by Spirit. Spirit is not projected into dust and afterwards ejected. A tree cannot produce an animal. "A serpent never begets a bird, nor does a lion bring forth a lamb" (Science and Health).

Man is therefore like, not unlike, his Maker; being spiritual, intelligent, immortal, reflecting love and power, and is therefore good and perfect. Thus man has impressed upon his mind the perfect and undying qualities of his Creator. These qualities are never effaced, but remain forever permanent. This is the real man, the ideal man. This is God's man. This the man whom Jesus came to reveal.

Nothing is more monstrous than to imagine Spirit producing matter or a physical body. Elias Hicks, the Friend, had sufficient spiritual discernment to note the fact

that Spirit does not produce matter. He said: "By the analogy of reason spirit cannot beget a material body, because the thing begotten must be of the same nature with its father. Spirit cannot beget anything but spirit; it cannot beget flesh and blood."

Thus we see man is a mental being; physique does not enter in any way into "the image and likeness." This is the man whom God pronounces good in the Mosaic account of creation.

It should be understood, however, that Christian Science does not teach that man is the equal of his Maker. Man is not God, but the child of God. Man is not God, but God-like. Man goes on in everlasting progress as an immortal being, but never can he become the equal of the Being who gives him life and intelligence.

It is this man divinely created, good and perfect, who is given "dominion over all the earth." Dominion, not subjection, is his birthright. He rules all things, acknowledging no superior save his Creator.

HATH GOD'S MAN YET APPEARED?

It is said Christian Science sets up too high an ideal for man: no one can possibly reach it. The answer is: Christian Science discovers; it does not create. God is the Creator. It interprets the Bible from the standpoint of Jesus. It sees that the standard of man set by carnal or mortal man is wholly erroneous. It sees that man does not begin from dust and rise upward until he reaches Deity's presence. That man's concept of himself is wrong. That man should regard himself as proceeding from the highest Mind, not the lowest. That he should hold the concept of himself as does the artist when he paints an ideal picture, or as the sculptor when he works upon his model. Each holds in thought the highest concept possible to him, and then endeavors to work that concept out in a perfect picture or in a perfect model of beauty.

To begin right is to end right. To begin wrong is to end wrong. An error in a mathematical calculation in the beginning carries that error to the final result.

Christian Science begins right, begins with the only absolutely true and real Mind. It never forgets its definition of the Mind, which is Deity. It constantly and consistently holds to that definition. Its logic is invincible. It includes a correct Principle, God, and an expression of that

Principle in man and the spiritual universe. It starts with God, perfect Mind, and perfect man. It holds man to this true thought of himself and his Maker.

Mortal or carnal man starts wrong. He begins his so-called life through observing matter and his matter-body. That which starts from the perception of matter starts wrong, boldly affirms Christian Science. This man is constantly accepting the statements of his environment, and sin and disease and death are ever with him and ever surrounding him. He is constantly accepting false models in mind and constantly failing even in his best efforts.

Christian Science views the material man as the exact opposite of the spiritual man; the one being governed by Spirit, Immortal Mind; the other by matter, or mortal or human mind. In origin, mortal man is of the earth earthy; he is of few days and full of trouble. True happiness he never knows, and his highest aspirations for good but end sooner or later in hopeless despair. Christian Science views this being as "physically mortal but individually immortal" (Unity of Good, p. 47). It views him as a dreamer amidst a dream of matter. It comes to him and says with tenderness mingled with wisdom, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It comes to awaken him to the consciousness of his true being, to arouse him from his deadened sense in material life to a sense of his real life in God, and thus to find his individuality in spirit and not in material selfhood. It repeats the words of Jesus, "The Kingdom of God is within you." Seek ye it. Heaven is not made in Christian Science a place to be reached through death, but a state of mind to be reached up to and sought after *now*. Into how many minds to-day has Christian Science come with its pure ideas and given them health and happiness, and such a sense of heavenly joy as they never before believed themselves capable of reaching while sojourning upon the earth. "Be ye transformed," says St. Paul, "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Christian Science transforms or forms the man anew by renewing the mind from its core (which is in God perpetually), casting off that which is sinful and useless and presenting man to himself as a higher and nobler being and continuing this process until the man truly becomes a son of God.

THE UNREALITY OF MATTER.

Christian Science denies the reality of matter. Perhaps nothing has aroused more controversy and perhaps nothing in Christian Science is more misunderstood. As an absolute fact in Divine Science, matter is unreal, for God is All and His Allness precludes the possibility of there being any other presence or power. The human senses deny this, but affirm the Allness of Matter and its manifestations. Here is the cardinal point of difference between the metaphysical system of Christian Science and all others: By denying the reality of matter it demonstrates the Allness of God and His immortal creations. By denying the reality of matter we deny all the conditions of matter which include disease and sin, imperfection and death. The reality of these existences is denied because they are not found in God, and He is supreme, omnipotent. Is there any proof of this statement? The proof begins in this,—that in making that denial in Christian Science we take our *first step* toward the successful extinction of sickness and disease. Jesus never acknowledged the claims of matter as real. He healed all manner of diseases, destroyed sin, walked the waves, stilled the tempest, raised the dead,—all not in obedience to laws of matter, but through disregarding them. The walls through which He passed as He suddenly appeared to his disciples as they sat at meat were no obstacle to him. His standard of reality was not one of matter, but of immortal Mind. All this he did because of his understanding of the unreality of what we call matter and the absolute reality of Divine Mind and its laws.

Says Paul, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We cannot spiritually discern disease, sin, or matter, as they disappear in the ratio of our spiritual advancement. Herein is seen the proof of the statement, for in Christian Science everything is susceptible of being proved. All the cures wrought by Christian Science are upon the basis of the unreality of matter. "Prove all things," says the Scripture. The cures wrought by Christian Science could *never* have been produced had they admitted the reality of that which they sought to destroy. Disease is an unreality to spiritual man's sense. When it is destroyed, it shows its unreality. Had it been real, or

of God's creating, no Scientist could have destroyed it, for what God makes man cannot destroy.

Jesus understood law—the laws of the invisible world of Mind as they governed the world of matter. Substance to Jesus was Divine Mind. Laws of gravitation, adhesion and cohesion, as they are called, were met and overcome by the higher law of immortal mind. Through Christian Science we discover that what has been called miracles is but phenomena not understood; that it is not something unnatural or supernatural, but that it is "divinely natural" (Science and Health, p. 349); that the law of Truth strips it of all mystery by showing that it is the power inherent in immortal man, derived from his Maker, to destroy the adverse so-called forces of matter or mortal mind by the higher law of spiritual life.

Man is capable, as he comes into the understanding of his true nature, which is spiritual, of knowing these laws, utilizing them, and thus rising superior "to material resistance." Jesus plainly declared that the works which he did his disciples and all his followers should do, and even greater works than these; but man must be found having the Mind of the Christ to repeat these wonders.

The Christian Science mother who last evening cured effectually the croup in her three-year-old child, illustrated the ever-present law of Spirit. Small though the demonstration was, its underlying basis was the same as that upon which Jesus relied when he raised Lazarus from the dead, and Peter relied upon the same when he healed the cripple at the gate called Beautiful.

IS CHRISTIAN SCIENCE CHRISTIAN?

We are told by the opponents of Christian Science that it is not Christianity. Let us examine the charge. What is Christianity? The answer must be: The doctrines and teachings of Jesus Christ. Do Christian Scientists accept his doctrines and his teachings?

The answer is, they accept nothing more and nothing less.

What is the doctrine of Jesus as regards God?

The Master said: "The Lord our God is One Lord;" "God is Spirit;" "God is our Father;" "The Father hath life in Himself;" "God is Good;" "God is Perfect."

Christian Science accepts these words of the Master. It understands that the truth which Jesus taught as regards

God was that God is Divine Mind, Infinite Understanding, Omnipresent, Omnipotent, Omniscient, a Being who is ever-present Mind, all-powerful, all-good.

It acknowledges Jesus the Christ as the Son of God; as he declares. It sees in him a duality of natures. Jesus the human and Christ the divine; the one the son of Mary, the other the Son of God. It sees in him one who knew his divine origin and voiced the Truth. It acknowledges him as the mediator between the human and the divine, the "Way-shower" for all time, the way, the truth, and the life. That no man can come to the Father (Spirit) save by the way and in the way he (Jesus) pointed out and illustrated by his own pure life. Jesus said of himself, "My Father is greater than I." "I can of mine own self do nothing." What I see the Father do, I do. "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak." As Jesus views himself, so Christian Science views him. Is this a departure from Christianity?

It sees in Jesus one who, knowing his divine origin, obeyed his Father so closely, so lovingly, so perfectly, that there was delegated to him the wonderful power of a God-like being. "All power is given unto me in heaven and in earth," as he says in Matthew,—given, bestowed, because of his true sonship.

That he taught his followers the nature of God,—Spirit,—the nature of themselves, their capabilities, and their God-derived powers, is evident from his teachings, and that in following him they would find out "what manner of spirit" they were of. Is this antagonistic to Christianity?

Christian Science teaches the omnipotence of Good since "God is Good." It teaches that man as the offspring of God—Good—has power to dominate, control, destroy, all that seems to oppose itself to this Good, that the command "Overcome evil with Good" was a command coupled with no restrictions, that evil, sin, sickness, and death were to be met by the heaven-derived power reflected from God upon the mind of man, and that through this power man was to be saved from his would-be destroyers. That this saving power is the Christ-Truth. Can this be contrary to enlightened Christianity?

But Christian Science does differ from popular Christianity in teaching the healing of sickness as well as sin,

through divine, not human, means. It teaches the healing power of Truth as Jesus taught. "Ye shall know the Truth, and the Truth shall make you free."

Christian Science discovers that the carnal mind or the natural mind is where sickness and disease originate, that its manifestation is afterwards upon the body, that disease and pain is thought externalized upon the matter body, that as we embrace the whole body in thought a mental remedy is really the only adequate remedy. Now the carnal mind is not born in Truth, for as Paul says, "The carnal mind is enmity against God," hence the carnal mind is error, and as the Truth is brought to bear upon this carnal mind it begins to destroy its errors and sins, in other words, to heal it of its enmities and diseases. Herein is the secret of the Christ healing. Rev. Mary Baker G. Eddy made this profound discovery years ago.

The account of this discovery is one of deep interest. Meeting with an injury pronounced fatal by her physicians, she turned in her extremity to God. In her own words she says, "On the third day thereafter, I called for my Bible, and opened it at Matthew, 9: 2 [where it is recorded that Jesus healed the man sick with palsy]. As I read, the healing Truth dawned upon my sense; and the result was that I arose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (Miscellaneous Writings, p. 24).

For some three years after this remarkable recovery, Mrs. Eddy sought to find the underlying meaning of the cure. Gradually the truth was revealed to her, and we shall find recorded in the book we have mentioned, "Science and Health with Key to the Scriptures," the full results of this revelation.

The Bible was her only text-book of study. She named this revelation of Truth Christian Science.

IS CHRISTIAN SCIENCE SCIENTIFIC?

If Science means knowledge, exact and true, then Christian Science is scientific, for it is the knowledge obtained from God or Divine Intelligence. Jesus is recognized by Christian Scientists as the most scientific man who ever lived. He understood the truth relating to the spiritual

universe. He knew the laws which governed that truth. He placed the divine Mind above the human because of that simple yet profound law observed everywhere of the higher governing the lower, the greater governing the less. Jesus knew the immortal Mind should and must govern the mortal or natural mind in order to bring out perfection. The proof to-day that Christian Science is scientific is seen in disease healed, sin destroyed, and happiness attained, when all other expedients have failed.

Jesus preached the Gospel and healed the sick. He sent his disciples forth on this mission. They were told, "He that believeth on me, the works that I do shall he do also;" "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick."

That these solemn commands were not simply for his immediate followers is shown in the seventeenth chapter of John, where the Master says, "Neither pray I for these alone, but for them also which shall believe on me [understand me] through their word."

Jesus left no definite rule by which the healing could be clearly understood, but it has been discovered in this age, and made known so that it may be learned and put into practice.

Christian Science teaches that it is the duty of every Christian to-day to heal the sick as well as preach the gospel; that there is no longer the excuse of *ignorance* of the method, for it has been discovered. The text-book of Christian Science contains it. The cultivated spiritual understanding will do the work, for that cultivated spiritual understanding will register its nearness to the mind of Christ. Christian Science has proved this: That man governed by his Maker heals the sick to-day as he has in all ages.

Thus Christian Science teaches the primitive truths of the Christian religion, and the healing follows. He who will read the history of the Christian Church in its earliest years will find the healing was maintained until the third or fourth centuries, when it gradually disappeared. Human thought and human policy ruled out the pure and simple ideas which relied upon a spiritual God, and the spirit being quenched the power to heal was lost in the individual.

Christian Science calls attention to this fact: that since the time when the healing was lost, systems of theology

have been governed by systems of medicine. (Science and Health, p. 39.)

Christian Science comes with other blessings which it brings to restore the lost element of healing; it comes to restore the undivided garment of Christ; to give to a waiting world a full and complete Christianity.

MEANS MORE THAN HEALING SICKNESS.

It means vastly more than healing. This is but an effect of one great cause. Its more emphatic purpose is in healing sin, spiritualizing consciousness, bringing man to a knowledge of his infinite capabilities and thus ushering him into the kingdom of heaven, while he lives upon the earth. In seeking to do this it bears no enmity against established institutions. It has no enmity against the church. It honors it for what it has done in the past, but it seeks to purify it of errors into which it has unconsciously fallen. Neither does it bear enmity against the medical profession.

It denies, however, that there is any science whatever in their present methods of healing the sick. If there were, then their remedies would heal systematically, and there would be no failures whatever. Dr. Mason Good, a learned professor in London, says: "The effects of medicine on the human system are in the highest degree uncertain."

Says Dr. Chapman, professor of the Practice of Physic in the University of Pennsylvania: "To harmonize the contrarieties of medical practice is indeed a task as impracticable as to arrange the fleeting vapors around us. . . . Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

Christian Science comes with higher and clearer methods, recognizing Divine Mind as the great power to destroy disease as well as sin. We declare it, under right and fair conditions of practice, by one who understands it and lives it in daily life, to be to-day the most effectual method both for preventing and curing sickness and disease.

MENTAL CAUSES.

Christian Science shows all causes to be mental. For man to think and to feel is to exist. Consciousness is mental, not physical. All we know of the visible universe is what mind tells us. Christian Science finds underlying causes. Every sensation we have, every act we perform,

every effort put forth, is the offspring of thought. Consequently, Christian Science studies Mind, not matter.

Corrupt thought produces corrupt effects. Matter thought always more or less produces erroneous or evil effects. Matter thought is the thought atmosphere about mortal man. It is acting constantly. Because it cannot be seen, mankind will deny this; but mankind has yet to learn this so-called material fact, and learning it they will find it clears up a vast amount of mystery concerning material causes.

Christian Science says disease is always of mental origin. That it is an image of thought externalized upon the body. It is more than mere imagination, it is a solid conviction in the mind of the physical man, manifested on the body. Disease originates in mind, unconsciously to ourselves. It may be asked, how can this be possible? I was sick, and never thought about it until I was suddenly prostrated. The answer is: The mortal mind of each individual extends beyond its range of consciousness; we are not aware of what may be going on outside the range of immediate consciousness; but we know this, that a process of "latent thinking" is there going on. Christian Science proves disease to be mental by destroying it through mental treatment.

It is recorded that Jesus, after healing a man who had an infirmity of many years' standing, said to him: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

All disease, says Christian Science, is the product of sin, or of some form of false thinking. Hate, malice, lust, envy, worry, hypocrisy, are the thought-germs of disease. If not arrested and destroyed, sooner or later they will make any man sick. So will the beliefs of the carnal mind which give power to matter and its so-called laws. The remote cause of disease, that which to-day makes possible those disturbances of the animal economy called pain, sickness, and disease, is the conscious and unconscious belief in a life and intelligence and power apart from God, a universal belief in matter and its admitted power. Herein is seen the blighting effects of materialism.

In corroboration of the statement that corrupt thought produces corrupt effects, let me call your attention to the experiments but recently made by Prof. Elmer Gates of the psychological laboratory at Chevy Chase near Washing-

ton. The apparatus used in one instance was a series of tubes which were immersed in a freezing mixture. "In them the *breath of the individual* experimented upon is collected, condensed, and analyzed."

By continued experiment Dr. Gates has discovered that the secretion of nutrient products in the blood is increased under the stimulus of *pleasurable* emotions, while the secretion of poisonous qualities is increased under the stimulus of *evil* emotions.

"Roughly speaking," Dr. Gates said, "you are doing yourself a harm when you yield yourself to evil or the baser emotions."

Christian Science having found the cause of disease, discovers its cure. Disease being evil, is met with the divine medicine which is Good. Disease being error, is met with Truth. This is the truth which Jesus spoke of to his believers, "Ye shall know the truth, and the truth shall make you free."

God's medicine is the medicine for mankind, and that medicine comes through Mind, not matter; it comes from above, not below. The greater governs the lesser? Then let us acknowledge God's right to govern us through the Christ Mind within us.

CHRISTIAN SCIENCE THE OPPOSITE OF HYPNOTISM.

It has been said by those unfriendly to Christian Science that while by this method the sick have been healed, it has been through what is called the "law of suggestion," that it is by a subtle kind of mesmerism or hypnotism that the healing effect is produced. Christian Science is not a method of thought transference, it is not the action of one mind upon another producing mental and physical effects. "A tree is known by its fruits." What are the effects of Christian Science thought and healing? It has been observed universally that it quickens the moral and spiritual nature, casts off disease, and produces happier and better men and women. It makes the study of the Word of God a delight; it brings into the minds of people a perception of God as a loving Father, it impresses the mind with the thought that God is not a far-off presence, but is ever near, one to whom we can look at all times, for "under his wings" do we trust. Does hypnotism or the law of suggestion produce such effects?

Does it Christianize humanity and make it love to possess the same Mind which was in Christ Jesus? Does it produce such effects upon the human character? who has ever seen it? Hypnotism or mesmerism is the base counterfeit of Christian Science healing. Its effects are never permanent in healing disease. It is one belief casting out another, and the last state of the man is worse than the first. It is alluded to by Jesus in Matthew, where he says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We knew a man some seventeen years ago who, wearied with life's battles, disappointments, and sorrows, saw little or nothing in human existence worth living for, well-nigh hopeless, and with a sense of God and His Providence so dim that from it he extracted no balm of consolation. The Comforter was not to be found. Amidst despair and bitterness the book "Science and Health with Key to the Scriptures" was placed in his hands. He read, but only partially comprehended, yet the book held him to its pages, and he continued to read. He felt the book was no ordinary production. As he continued to read, there came a moment when he was filled with a profound conviction that this book was more than a human production, it was inspiration. He sought out the author, and as he listened to the explanation of the infinite themes dwelt upon in the book, a new sense of life and joy and peace came to him, ill health vanished, and once again the man had a purpose and life had for him an object.

He learned then and there the truth of Jesus' words, "It is the spirit that quickeneth; the flesh [fleshly mind] profiteth nothing." From that day to this his health of mind and body has been superb. He learned the law of heavenly health through his enlightened spiritual understanding. His wife, an invalid for years, suffering with chronic hip disease, pronounced incurable by all physicians who were called to attend her, was healed within three months from the time she heard of Christian Science, and with that healing came the light into her mind which has made her to this day a consecrated Christian. Are these the effects of hypnotism or the law of mental suggestion?

MISCONCEPTIONS CORRECTED.

Christian Science is neither mesmerism, hypnotism, nor mind over mind. It is the action of that Truth, whose fountain is God, upon the human mind, the seat of disease, casting out its errors and sins.

Neither is Christian Science faith cure. While we have the highest respect for all who sincerely believe in this cure, we see wherein its mistake lies, for it lacks that understanding which Jesus said we should possess. Nor does Christian Science hold any fellowship with spiritualism. The phenomena of spiritualism are of the earth mind (carnal mind) and are most deceptive. The Scriptures warn us against it.

Christian Science is not Pantheism. It acknowledges but one God,—Spirit, Divine Mind. Nor by asserting that God is Divine Principle does it imply blind force ever acting under inexorable law. But it means the Eternal Intelligent Mind whose highest quality is Love, flooding its created beings with the radiance of Truth, and Harmony, and Good, which never varies or changes, but is the same yesterday, to-day, and forever. Blind force is seen in nature, in the earthquake, in storm, in the ferocity of beasts, and in the wickedness of mortal man. These are not the manifestations of the Divine Mind, for that sends forth only emanations of its perfect self. Human apprehension will find this true as it realizes the meaning of Jesus' words, "the Kingdom of Heaven is within you."

LEADERSHIP.

All great religious movements require leaders. Christian Science has one in its Discoverer, Rev. Mary Baker G. Eddy.

With singleness of purpose, energy, and courage, and a wonderful spiritual insight, she has gone on, directed by Divine Love, to establish in this age Christian Science. She is not an "ecclesiastical monopolist," for such a thing is impossible in Christian Science. What says she of herself? "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Preface, p. ix).

Christian Scientists have faith in her wise and loving leadership—a faith justified by years of success—and neither unjust criticism nor foolish persecution can turn them from this well-placed confidence. It has been said

her followers exalt her personality. This is a mistake. Those who accept her pure teachings have indeed feelings of gratitude and love for the human individuality through whom they came, but to call this "hero worship" is to insult common intelligence and misinterpret genuine gratitude.

A beautiful tribute to Mrs. Eddy may be found in "Rays of Light from all Nations:"—

"Her character is an exalted one; her life consecrated to God and humanity. She has no desire or purpose apart from her great mission, and those who know her intimately are more and more deeply impressed with the depth of her religious nature and the singleness of her devotion to God and His Word. She communes constantly with Him, and moves not but in obedience to His will."

QUESTIONS FOR THE THOUGHTFUL.

Has Christianity, as we have received it, brought out all the capabilities inherent in it? Has sin been eradicated from the world? Have the teachings of the Christ been fully understood? Have the miracles been rationally explained? Is medicine a science? Are the healing methods of to-day a success? Is the general health what it should be? Is happiness and content diffused universally? Christian Science says, No, a thousand times No.

Christian Science loves humanity, and it shows its love by dealing honestly and compassionately with all. It loves the Church for all the good it has brought to the world. It respects the medical profession for their well-meant efforts to alleviate the sufferings of mortals. But while it recognizes honest motives, it cannot be blind to the errors and mistakes of institutions or individuals, nor hesitate to put forth earnest efforts to correct them.

In Hosea (Chapter 4) we read: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

Standing before the portals of the twentieth century, Christian Science asks these questions: Will mankind still longer accept the guidance of human knowledge, or will it accept the teachings of Divine knowledge? Will it accept physical science or metaphysical science? Before answering these questions, let us ask what has human knowledge done for man? From a superficial standpoint, it would be said, *everything*.

The good which human knowledge has done is seen in

all the comforts and conveniences of our physical life, in good government, in protection to life and property, and in many ways peculiar to our complex civilization. Yet two things stand out prominently before us to-day which human knowledge and human effort have not yet given us. They are these: True happiness and good health for the individual man. Will human knowledge and human power ever bring it?

Christian Science says it never can, for the reason that true happiness and health flow from the highest and best qualities in the mind of man; *that man must be governed by his Maker in order to possess them.* "To promote our perfection," says Sir William Hamilton, "is to promote our happiness."

Health is wholeness; a whole man, a complete man, a holy man. Happiness flows from completeness, from perfection. In a true Christianity with its healing methods is found "character in harmonious wholeness." Man is found governed by the Mind of his Creator. This was the Mind of Christ.

Is there still hope in human knowledge entertained by some? Let me call their attention to an article on Agnosticism published in the *Fortnightly Review*, where one with the foresight of a prophet, remarked: "We have seen enough to make it tolerably certain that after a few more centuries the number of first-rate discoveries in natural science must constantly lessen . . . Unless some insight is gained into the psychical side of things, some communication realized with intelligence outside of our own, some light upon a more than corporeal descent and destiny of man, it would seem that the agnostics of the future will gaze hopelessly on a gloomy and unnavigable sea." The writer sees what Christian Science foresees as a certainty, that the human mind will meet barriers beyond which it cannot pass; that the investigation of things from the outlook of the physical senses and human reason will meet with inevitable limitations, and that these limitations will be found insurmountable: as the answer of Job came from the Lord, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

In the direction of so-called material progress no remedies have yet been found to heal sickness and effectually establish health; no remedies to cure evil; no remedies for the broken hearted, the sin-sick, and world-weary. No

panacea, no balm in Gilead, no medicine for the famishing mind of man, no knowledge adequate to meet man's dire necessities and needs.

Progress, says Christian Science, is not along the line of materialism or matter. Progress is in the opposite direction. True progress is spiritual, toward the spiritual universe and God. Progress is found where the highest mind leads the way; where the light of truth and love is found; where remedies adequate to meet man's sore needs are obtained through Divine knowledge.

Where shall we find this knowledge? In what definite shape and form will it come to us? The answer of Christian Science is: You will find it in that book, hoary with age, the Scriptures. But it must be interpreted, not by the human mind, which will not be able with its finite perceptions to grasp its meaning, but by the spiritual mind which is able to discern divine knowledge and goodness. What makes the Bible to-day the most misunderstood book in existence is the attempt of the human mind to fathom it. Hence we have hundreds of sects, but only one Christianity. This age has brought an interpreter in that book we have before alluded to, "Science and Health with Key to the Scriptures." This is the volume which expounds and elucidates the truths of the Bible. It is indeed the Key to the Scriptures. It unlocks the door, and we find revealed a new world. We find revealed the greatness and goodness of God, the grandeur of man, and the glory of the heavenly world about him. It is not a commentary, it is a revelation. It does not take the place of the Bible, it explains it. The two go hand in hand. It will point out to you through the pages of the Word the divine and everlasting remedy, simple and sure, for disease and sin, and reveal the simple yet profound laws upon which our immortal happiness is built. We shall then begin to know something of the liberty of the sons of God, and its first manifestation will be in greater happiness and better health. And as our journey continues we shall reach up to higher and higher ranges of thought and feeling, as Truth and Love lead the way, and begin to build the house of our mind upon that eternal rock which never can be shaken. We shall know more and more the meaning of the teachings of divine knowledge, and shall find that human knowledge was but for a day, and contains nothing of permanent and lasting value, while the knowledge of God is

the knowledge of eternity and is forever satisfying, substantial, perfect.

The vast amount of good this book has done in healing disease and eradicating sin and inspiring human beings with a genuine love for all that is good, in leading their minds toward God and thereby enabling them to live higher and nobler lives, is incalculable. Its loving ministry continues, and will continue as the years roll on. Do you wonder that gratitude goes out from thousands of hearts to its author? Do you wonder they love her name and delight to honor her? Do you wonder they thank God that such a revelation of health and happiness has come to them, when in so many instances their outlook was utterly hopeless? While human gratitude and the sense of right exist, will the name of Mary Baker Eddy be respected, honored, and loved.

HEAVEN is harmony. Harmony exists where there is a demand for every right supply and supply for every just demand.

It is just as imperative that there be an energetic demand as it is that there should be supply. One without the other still leaves us short of Heaven—Harmony.

If we do not accept anything short of perfection, we gain that perfection.

To be rich we must lose the sense that we have something apart from God.

If Heaven is Harmony, hell is discord. All discord comes from the material sense.

The material senses are the bottomless pit, which never can be filled—never be satisfied—never contented.

C. J. R.

YET nerve thy spirit to the proof, and blench not at thy
chosen lot;
The timid good may stand aloof, the sage may frown,—
yet faint thou not;
Nor heed the shaft too surely cast, the foul and hissing
bolt of scorn;
For with thy side shall dwell, at last, the victory of endurance
born.—*Bryant.*

OPENING OF CHURCH AT LONDON, ONTARIO.

THE opening services of First Church of Christ, Scientist, in London, Ontario, on Sunday, August 6, marked an important step in the progress of Christian Science in that city. The church was formerly known as St. James Presbyterian Church. It is located in one of the finest and most valuable parts of the city, in the centre of a plot of ground covering nearly an acre, and is surrounded by beautiful shade trees.

The services were held in the morning, afternoon, and evening; the Readers at the morning service being Rev. Mr. Vosburgh of Rochester, member of the Board of Lectureship, and Mrs. Ruth B. Ewing of Chicago, and in the evening Mr. D. S. Robb, the leader in London, and Miss Elinor F. Edwards of Berlin, Ontario.

In addition to the Lesson Sermon in the morning, Mr. Robb delivered an address of welcome as follows:—

“‘Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!’ Christian Scientists from the east and from the west, from the north and from the south, and brethren from all denominations, most cordially do we welcome you to this opening of First Church of Christ, Scientist, London, Ontario. You have come to share with us the joy and peace and happiness which always come to us through the Church of Christ, of which this building is but an outward manifestation. Holy Writ says, ‘If ye are willing and obedient, ye shall eat the good of the land.’ One of Christ’s followers, nine years ago, heard the voice of Truth calling him to this city to bring the undivided garment of Christ Jesus, which heals the sick as well as the sinful. Although he at that time knew but one individual in the city, his work for the Master commenced the first night of his arrival. Through this spiritual seed, sown in love, has sprung the First Church of Christ, Scientist, which we know will provide rest and shelter for many a weary one, and within whose walls, many may pause to listen to the gladsome carol of angels, who come with healing in their wings, and breathe the incense of an offering acceptable unto God. In spite of much opposition

many were healed in the city and surrounding towns, which naturally excited their interest in Christian Science, and through honest investigation they gained the realization that Christian Science was the Truth which Christ Jesus revealed to the world. The desire for more Truth grew rapidly, and a little Bible class was formed in a private parlor in order to gain a higher understanding of the practicality of the religion of Christ Jesus. We were not long in outgrowing this little place, and from there we moved to a hall on Richmond Street, and very soon moved from there to the Knights of Pythias Hall, and in December of 1892, we organized a Church with forty members. The interest still increased, the sick were being healed and sinners reformed; dying children were restored to loving parents, and dying parents to loving children. Members were being added to our Church, and a few months ago our faithful Board of Directors felt the necessity of having an incorporated Church. Consequently they took the necessary preliminary steps to that end, and May 18, 1899, received our incorporation papers from the Legislature of the Province of Ontario, the present Board of nine being the charter members. When this work was completed and our by-laws formulated, this dwelling-place, which we are justly proud of, seemed prepared for us, and on July 12 this property came into the hands of the Trustees of First Church of Christ, Scientist, London, and this church is opened to-day on behalf of the suffering and sin-sick people of our city, Christ Jesus himself being the chief cornerstone. This Church now has a membership of about one hundred, and a flourishing Sunday School in connection with it. 'If ye are willing and obedient, ye shall eat the good of the land.' We are learning day by day that God demands implicit obedience to His laws. 'The chief his order gives; the obedient band with due observance wait the chief's commands.' Christian Scientists are desirous of making rapid progress toward the Kingdom, and we know that the progress comes to us through obedience to the law of Love. Moses, through obedience and faithfulness, gained an inspiration that enabled him to see that his brothers and sisters had no right to be slaves to Pharaoh, and he gained wisdom from God that enabled him to see a way of escape for them and himself, and he led safely all who were obedient to him, through the wilderness, and in sight of the Promised Land.

"Joshua, who followed in Moses' footsteps, led all willing and obedient ones safely through the waters and around the walls of Jericho seven days, and on the seventh day they walked around these walls seven times, and as our Leader, the Rev. Mary Baker Eddy, has beautifully put it (Miscellaneous Writings, p. 279), he showed them the necessity of unity, of oneness of mind, for, remember, they were all to shout together, and when they did all shout together, the walls of Jericho fell down flat, proving the allness of Mind and the nothingness of matter, and leading them safely into the Promised Land.

"So we, as members of this Church, have not forgotten the fact that we have also a great Leader with us, one who is proving herself to be the greatest organizer this world has ever known, and we know, had it not been for her sweet counsel and timely advice, given us through her writings, that we should not have the privilege of worshipping our God in Spirit and in Truth, in this beautiful church to-day. We love her because she loves God, and because she is following closely in the footsteps of Christ Jesus. We have no other desire than to obey her implicitly, knowing that she is pointing us to the law of God, which, if we obey in all ways, in all conditions, and under all circumstances, we shall become so strong in holy Life, Truth, and Love, that nations or armies cannot break down our desires, motives, or affections; so whole and brave in Truth that temptation cannot hire or sin defile us; so high in thought that the impure cannot follow; so pure in heart that we shall walk and talk with God as consciously as man with man. 'If ye are willing and obedient, ye shall eat the good of the land.' 'Oh that man would praise the Lord for his goodness, and for His wonderful works to the children of men!'"

He also read the following letter from Mr. Carol Norton, C.S.D., of New York, who could not be present at the services.

My Dear Friend and Co-laborer in Christian Science:—
I had hoped to be with you in person on the occasion of the opening of the church recently acquired by your Society, but work and distance make it at this time impossible. I have special interest in this evidence of the progress of the Church with which you have been so long connected, and share with you and your faithful co-worker, your students

and friends the joy of this occasion. I first met you at the National Christian Scientists' Association at its convention in New York City, May, 1890. Well do I remember the fact that you were the only young man that I met among the field workers in that great assemblage. In those days there were very few that we call young men and women in the active ministry and healing of our blessed faith. The pleasure of meeting one of my own age, one who had cast his net on the right side of the ship of Life, gave me great courage and inspiration, and the loneliness that was at that time inevitable in my life, because of the fact that I found so few young people in the work, was in a degree removed by my pleasant meeting with you. Therefore this has always been a bond of union between us. At this time how all this has changed. Side by side, working in the vineyard of Christ, we find many lofty and pure-minded young men and women, laboring to establish the cause of Christian Science among men. While there is no age, and maturity and youth are only states and stages of consciousness, while what we call age must return to the guilelessness of youth, and youth advance to the symmetry and poise of age, yet what a glorious fact it is that the rising generation has before it the privilege of entering the greatest reformatory movement of the ages. In this great movement we are laboring for the elevation of Principle above personality, right above wrong, Truth above error, Mind above matter, and chastity and purity above the mists of materialism and depravity. The elevation in our consciousness of the Christ mind, means the destruction and annihilation of all false sense, limitation, and human depravity. On this occasion as you open your new church home and begin to live under your own vine and fig-tree, I know your hearts are offering up prayers of thanksgiving to Eternal Love for the tender guidance, sweet leading, and infinite patience that God has expressed to you through multitudinous evidences of His eternal mercy and loving-kindness. I am certain that you will avoid the error of mistaking a new form of ecclesiastical despotism and personal domination for the true essence of the government of the Christian Science Church. I am certain that you will rapidly exclude pomp, worldly method, ritualistic tendency and outward show, in order that the simplicity of spiritual elegance, the freedom of spiritual equality, and the dignity of individuality may hold sway in your Church and work.

Yours is a branch of the dear Mother Church, the Church of our beloved Leader's hopes and prayers, toil and victory. Your people are subjects of one of earth's noblest rulers,—Victoria,—whose reign will go down in history as one of humanitarian progress and religious development. You open your church at a time when the bonds between our great American commonwealth and the Mother Country are being renewedly cemented by the ties of friendship, fraternity, and common ideals. Your own Dominion government, by virtue of its proximity and sympathy, is coming into close touch with our own, and the growth and spread of the spiritual unity of our blessed faith in Christian Science is levelling all barriers and making us one in Spirit and in Love.

May God's richest blessings come to thee in all thy ways. May thy people grow in grace, humility, and moral majesty. May the sufferer find shelter within your walls. May your thoughts and lives so reach the altitude of Christ's glory that healing and regeneration shall so rise in the scale of grandeur, that your Church and body shall soon be recognized as one of Christ's cities set on a hill of spiritual elevation. Guard well thy privileges, keep close to honesty and unselfishness in all things, and then shall thy happiness increase as the harvest and thy people be blessed with the affluence of Love's richest behests.

With friendly and brotherly greeting to your flock, to your friends, to Mrs. Robb, your co-laborer, and to you, believe me,

Faithfully and affectionately in Christ,

CAROL NORTON.

A great many other beautiful greetings were received from all parts of the continent, and from London, England. Judge William G. Ewing of Chicago, member of the International Board of Lectureship, delivered an able address at the afternoon meeting, which was listened to by a large and very attentive audience, who followed with the closest interest the clear, logical reasoning and pointed utterances of the distinguished speaker.

In the evening Rev. A. R. Vosburgh, of Rochester, delivered a most interesting and instructive address, which was followed by one from Mrs. Ruth B. Ewing of Chicago. Judge Ewing also gave another short talk on the Lord's Prayer. All the addresses were much appreciated.

The attendance at all three services was unusually large.

WHAT DOES CHRISTIAN SCIENCE REVEAL TO US TO-DAY?

BY EZRA W. REID.

TO-DAY, as on the day of Pentecost, "the wonderful works of God" are revealed, through Christian Science, to the devout seeker for Truth; but now, as then, each one, listening to the Word, *hears* of the "works of God" in his own language, and only as his understanding is illuminated does he *speak* with the "new tongue."

One marvels that his friends do not accept the Truth as taught in Christian Science, especially when they see what it has done for him. But it is a question of evidence, or, to be more precise, of growth. The writer has often wondered at our Lord's answer to the disciples when asked why he taught in parables: "Unto you," he said, "it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: . . . lest at any time they should be converted, and their sins should be forgiven them" (Mark, 4 : 11, 12). On the face of it, this seems to be a hard, inexorable decree, but like many other statements of the Master, it contained a profound thought. It is very evident that the Master intended to teach, in this parable of the sower, the fact that there must be a preparation of the mind, a desire (which may be latent) for the Truth, before it can possibly be accepted. Naturally, therefore, these questions arise: How is the mind or heart to be prepared? What produces the "good ground"? Have we nothing to do with it?

The novice in Christian Science is over-anxious to convert his friends, and eager to expound the Principle of his religion, and it is only as he begins to mature that these inclinations are abandoned. He finds that *his* methods are inoperative; that his eagerness and anxiety invalidates his arguments. "Criticism . . . begets hostility of thought" (Emerson). In the calm, immovable, spiritual *bearing* of the Christian, there is an influence which attracts and draws, reflecting, as it does, the unity, omnipresence, and omnipotence of Love and Good. As the magnet induces magnetism in other bodies, attracting and drawing them by its unseen, yet powerful and irresistible force, and as each body so magnetized becomes in its turn a medium

of attraction, so Truth attracts and draws all men, and the more it draws, the stronger becomes the current flowing Truthward.

Various impulses seem to be efficacious in the experiences of the seekers after Truth. Possibly the majority of those in Christian Science come through physical suffering and the healing thereof; another class (and this is increasing year by year), because of their dissatisfaction with prevalent religious teachings; still another, because of their dissatisfaction with Churchianity,—whatever it may be, the beginner is drawn on by this, to him, unseen force until the seed springs up and he finds in this *new old* religion that which he has been searching for through many circuitous ways.

To the one who comes through healing, there is a remembrance of a weary, painful journey succeeded by blissful rest; or perhaps there is a joyful song of liberty from a heart overflowing with gratitude for an emancipation from a slavery which is worse than that of the African; or it may be that there is a still, hushed, awed feeling as of one who is suddenly snatched from a projecting precipice and placed upon the solid ground. No doubt there is to such as these a quickened sense of the ever-presence of God, and consequently the nothingness of matter, sickness, and pain. They know by intuition that the pains of sense, the weaknesses of the flesh, are illusions, and that health is of God. They are not to be argued out of this conviction, for they *know* what has healed them. Like Job, in their flesh they see God. Christian Science reveals to them the fact that "the carnal mind is enmity against God" (Romans, 8: 7). They realize that the thought which controls mankind is that which leads away from God, and is diametrically opposed to the teachings of Jesus, the apostles, and the ancient prophets.

To the other who does not find in the religious teachings of to-day that which is satisfying and consistent, Christian Science comes as a Comforter. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jeremiah, 15: 16). Those who have cried for Light out of the dark, dismal mire of material thought, can appreciate the beauty and sublimity of divine Science. The honest seeker for Truth is baffled at nearly every step; each school of religious thought has its own particular scheme of salvation, and conse-

quently its own method of Bible interpretation, and these very often contradict each other, so that not infrequently he throws overboard everything pertaining to the Bible and drifts away on the sea of agnosticism. His habits of thought do not, however, leave him; he is constantly revolving in his mind the ideas which have presented themselves to him in his searching, and, consciously or unconsciously, he catches glimpses of Truth, which, because of the lack of a scientific construction, only thwart him the more, and drive him to distraction. All through these weary years, the still small voice of Truth is leading, the fires are burning up the chaff of error and falsehood, and, anon, divine Love dispels the mists of materiality, and man sees himself as a spiritual being; then peace, blissful, calm, buoyant, abides with him, and he rests in the sweet assurance of God's Love. The stone has been rolled away.

The outsiders wonder that an intelligent person can see aught in Christian Science, and he, speaking with a new tongue, cannot always make them understand; nevertheless there is a deep consciousness that Truth has liberated him from the thralldom of doubt. The old questions are answered; the problems are solved; the difficulties are banished; the contradictions are harmonized.

The term Churchianity has been used to designate that condition of *worldliness* which has obtained in the church, in a greater or less degree, since the days of Constantine. Nothing has been so detrimental to its welfare. It is lamentable that there are so many in the churches who are using religion to further their own selfish aims and purposes. Their methods have gained such a foothold that the business affairs of some of the churches themselves are conducted in the same questionable manner. It is deplorable that frequently the preaching also shows this trend. The searcher for Truth wearies of the various schemes for raising money "to carry on God's work;" he tires of defending the church for its inconsistency; he is repelled by the un-Christian acts of some of its members.

Christian Science offers, in its church polity and moral requirements, a remedy for all these evils. The very nature of its demands will compel one, sooner or later, to take his proper place; hypocrisy is impossible; its votaries are impelled by the very necessities of their own progress to practise the Golden Rule. Hence it is that Christian Scientists are rapidly acquiring a reputation for honesty,

trustworthiness, and morality; and one naturally gravitates towards those conditions of thought which meet his highest ideals.

Thus we see how certain ones are drawn into Christian Science. If the reasonable motives and evidences which have influenced him are satisfactory and convincing as to the truthfulness of its claims, much more so are the experiences which now beset the pathway of the Christian Scientist. Each day's trials furnish him with the means of demonstrating the reliability of the Principle upon which the Science is based. Materiality, slowly perhaps, but surely, gives place to spiritual understanding, and this understanding enables him to rejoice in, yea, to welcome, those difficulties which seem to environ him, because those very difficulties reveal to him the undeniable fact of God's love and care, and the certainty that he is successfully solving the problem of Being. As the great oak on the mountain side is compelled to send its roots afar and grasp the very rocks themselves in order to withstand the mighty tempests which rage around it, so the Christian, Scientist, casting his anchor "beyond the veil of matter," calmly and fearlessly *stands*, unconscious of aught except the Ever-presence. (Hebrews, 6 : 18, 19; Science and Health, p. 346, l. 1-10; "Miscellaneous Writings," p. 339, l. 5-17.)

Not since the days of Jesus has there been such an overturning of theology, philosophy, and science, so-called. The teachings of Jesus were diametrically opposed to the learning of that day; and one can but see that those of our Leader, Mary Baker G. Eddy, in their incisive logic and invincible power and authority, are a continuation of the same.

She is accused of being an extremist, but is it a *departure from Truth* to hold to the radical conclusions of the argument of Science and Health? Jesus taught the infinite perfection of God; he also taught that man was the child of God, and, consequently, that he partook of the nature of God. Now by what process of reasoning, can we avoid the conclusion that man can *do* "the wonderful works of God"? Jesus said (John, 14 : 12): "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We claim therefore that Christian Science reveals great possibilities on the part of the consecrated child of God.

SELF-RIGHTEOUSNESS.

BY M. G. B.

Wherefore let him that thinketh he standeth take heed lest he fall.
1 COR., 10: 12

ONE of the most subtle errors of to-day is the thought of who shall be greatest,—the selfish desire for leadership and a large following; forgetting the promise, "where two or three are gathered together in my name, there am I in the midst of them" (Matthew, 18 : 20).

The first lessons that Christian Science teach us are obedience and humility. Disobedience to the teachings of our text-book, Science and Health, stultifies our growth in the understanding and demonstration of the Christ-Truth.

Principle is absolute and demands implicit obedience and honesty at every step. Not being honest to one and dishonest to another, but honest to all in every word and deed, at all times, in all ways, and under all circumstances, is demanded by the Christ-teaching, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Corinthians, 8 : 21).

If we are working sincerely for the cause of Truth and obeying the teachings of the Bible and our text-book, we shall forget all about scrambling for place or power for self, and have only the growth of our Cause, and the good we may do for humanity at heart, knowing there can be but one true Leader in every age who truly leads us "in the paths of righteousness for his name's sake."

While loving and being grateful to our fellow-Scientists—teachers and healers—for what has been done for us in Christian Science, it does not imply the necessity of worshipping, or bowing down to and serving the personality through whom these blessings have seemed to come, any more than it implies that we should hate the personality through whom evil may seem to reach us. The Scripture enjoins, "Thou shalt have no other gods before me" (Exodus, 20 : 3). We are not to "serve the creature more than the Creator" (Romans, 1 : 25), but are to "render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's" (Luke, 20 : 25).

No sincere worker in Christian Science will expect, or even desire, personal worship, but strive to direct each individual thought toward God as the fount of all good and blessings,—glad, indeed, that they have been found worthy to demonstrate to man in a measure the allness of God.

We should and must demonstrate impersonal Love,—the love that loves because "God is Love,"—and we reflect that Love and can know no hate. "Divine Love is reflected in love" (Science and Health).

It is true, we are admonished to love each other all through the sacred word, and Christian Science emphasizes the same command; but it also teaches us how to replace the false mortal sense of love with the divine Love, which "casteth out fear," all sense of personality and selfishness, and is the only true love there is and alone is capable of meeting every human need; of satisfying the longings of the heart, and can cause no one suffering.

Personal love considers all the good or evil that the individual manifests, and measures out love accordingly as we weigh the good in our estimation; when mortal man never was good and knows not how to be good, for "there is none good but one, that is, God" (Matthew, 19 : 17). Even with all the goodness our Master manifested he disabused his students of the idea that there was any good outside of God.

And does not our wise Leader rebuke every effort that is made to worship her personality? And how gently, lovingly, and yet firmly, does she lead and direct our thoughts to God as the Source of all goodness, wisdom, and love.

Then shall we, who manifest so much less of the Christ-spirit, claim to be good because we happen to reflect God's goodness perhaps to a greater extent than some of our associates? If, perchance, we manifest more of evil than our brother, do we feel as desirous of being considered evil? We must strive to overcome our sense of personal good, as well as evil, in regard to ourselves; and if we are truly endeavoring to be Christ-like we shall strive equally hard to overcome in our own thoughts concerning others, the personal sense of evil we may see manifested there.

There is great danger of becoming blinded to our own shortcomings because we think we see so much error in others, and are continually trying to meet those errors, but we are to look within as well as without for error to be

overcome. We ourselves are full of error, if we will but stop to examine our own thought. We want to help others clean house (their consciousness) before we have cleaned out our own house (consciousness). "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew, 7: 5).

The best way to help them is to leave them free to do their own work while we attend to ours, and not hold them in constant condemnation. We must remember our thought is no higher and purer than theirs so long as we are holding their errors before our gaze and thinking and talking about them—thus making them a part of our consciousness, and who knows how long it will be before we shall be manifesting those same errors.

Condemning others and thinking ourselves too good to entertain such errors, is not a safe protection; but knowing that error is error and really no part of God's child or reflection, and dropping it there for the realization of God's love and His perfect reflection, we shall be more sure of not falling victims to the evil ourselves. Truly do we all need to "Watch!"

It is true if we ourselves had overcome all sense of evil and sin and risen entirely above it, we should not be subject to the limitations of the senses or be so ready to see error in others; so we may rest assured we have enough to do to clear out our own thought and do not have time to condemn others. Let us rather be glad to acknowledge all the good we may see in others, regardless of personality, and entertain all the good and pure that we can, losing sight of our belief of reality in evil through a knowledge of the Truth that God—Good—alone is true and real, and man as His image, reflects only the good in reality.

We are apt to make the same mistake in regard to the church, thinking that the one we attend or are connected with is wholly good and right, while the others are the opposite. This does not seem to be a fair way to look at it. No one church is either wholly right or wrong. There is good in all churches, and while one may manifest more of the good and harmony than another, it does not follow that its individual members are perfect or that they hold no wrong concepts whatever regarding this infinite subject.

Certainly a congregation that is holding the thought of condemnation over another body of people is not entirely right or free from error. We should and must learn to respect and love all who are striving to live the Truth, and feel that they as well as we have come out of great tribulation and are endeavoring equally as hard to demonstrate the Christ-love and life. We have not sufficient wisdom to judge of these things, but it is Christ-Truth that judgeth, and "he whose right it is shall reign." Let us judge not that we be not judged, and have more charity.

Who among us as individuals or a collective body could comply with the Master's request: "He that is without sin among you, let him first cast a stone" (John, 8 : 7).

While we are all working for the love of Christ let us not forget our own shortcomings. Let us recognize each other in Love and Truth, and go forth as brethren in Christ, striving for that Mind "which was also in Christ Jesus" (Philippians, 2 : 5).

As we all attain this perfect consciousness we shall know the bliss of loving unselfishly, and have learned obedience and humility which will better enable us to realize that God's Kingdom has "come on earth as it is in Heaven."

A LOVING GREETING.

Washington, D. C., September 15.

Beloved Mother:—We the undersigned, members of Second Church of Christ, Scientist, in Washington, District of Columbia, send you loving greeting and grateful acknowledgment of the blessing you have conferred upon us. The desire of our hearts is to keep sacred this precious trust, recognizing always that you laid the foundations of this church. We will labor faithfully with God's help "to build an house for the name of the Lord," in which we design to reserve a room for Mother, that she may have a house prepared for her at the capital of the nation.

With abiding love and never-failing desire to follow your precepts and admonitions, believe us lovingly in Love,

HELEN L. SWASEY,

E. MINERVA VAN TRUMP,

EDNA SILL BUELL,

ELIZABETH E. BAY,

CHARLES A. FISKE,

MARY E. BARBOUR,

EMMA E. FISKE,

ADELIA WELLS FRANCIS.

WHO SHALL ROLL THE STONE AWAY?

BY J. R. ALLPHIN.

And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away.—MARK, 16: 3, 4.

O, who shall roll the stone away?

This is the cry of anguished hearts,
Whose hopes are buried in the clay,
Whose human faith no light imparts.

The olden cry—'tis ages long;

We do not see, and seeing find;
We question; doubt; hear not the song
The angels sing for all mankind.

We do not heed what God demands,
A faith that takes not God to task;
A faith that knows and understands
We shall receive whate'er we ask,

When we shall seek, and seek above,
And know that God is all, and see
That He is Life, and Truth, and Love,
In Him we live, and move, and be.

When we shall see, and seeing know,
That faith in self hath made us blind,
Then, knowing God, our light will glow,
And truly seeing we shall find.

When we shall know, and know aright,
The night will vanish with the day,
And we shall see in the "True Light,"
That every stone is rolled away.

NOTICE.

APPLICATIONS for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. Send applications to 30 Norway Street instead of 95 Falmouth Street as heretofore directed.

Hereafter address the Clerk of the Church at 30 Norway Street.

WILLIAM B. JOHNSON, Clerk.

JOY OF THE MASTER FULFILLED IN US.

BY PERLITA.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—JOHN, 17: 13.

HOW many who have read these words of the Master have taken in the full import of the unselfishness portrayed in them, and how many of us who profess to love and revere his name, and who try, as well as we know how, to follow in his footsteps, have even the faintest conception of this mighty "joy" with which this man of men, in order to share with his loved human brethren, endured the keenest anguish, the ill-treatment, the ingratitude of those for whom he suffered, without a murmur or complaint? What is this wonderful "joy" which made the blessed Master oblivious to all but *it*? and how is this "joy" to be fulfilled in ourselves? and what are the "*things*" which he spoke in the world?

We must remember that before Jesus came to this world's consciousness in the human form, the age was a terrible one. Sin ran riot, and the natural consequence of sin—sickness—was rife in the land. The universal cry was one for mercy. Mercy from a God whom most men believed (at that time) to be a God of wrath and vengeance! The hour was right for the coming of a perfect man. Demand creates supply always. The people cried aloud to God for a Messiah, a Saviour, one who would free them from the bondage they were in. The bondage to sin, sickness, and death! Yet, very few accepted him, because they did not understand the things which he spoke to the world, nor the "joy" which was to be fulfilled in themselves, and with which he was filled.

To-day that "joy" has again come to earth in the form of Christian Science. The understanding of Christ, Truth, *demonstrated*, is the Key which has opened the flood-gates of this "joy," and let its full radiance and meaning shine on those who are ready and willing for it, even as it shone on him. In Christian Science we can follow the Master step by step, and clearly see how natural were the things he said and did in his (our) Father's name, and how we also can do the same in proportion as we believe and under-

stand the "*things*" which he spoke unto the world, for his words were not merely empty sound, reaching the sense of ear, but living, loving "*Things*." Whatever he spake *was* immediately! He spoke *Life*, and the damsel *lived*! He spoke *Truth*, and the lie succumbed; men became *whole*! He spoke *Love*, and harmony, peace, reigned! The "*Things*" which he *said* then, were the substance of the Word,—Life, Truth, Love, God!

We come now to his wonderful "joy," which is also waiting for us. It was his "joy" to know from the first that he, being made in the image and likeness of God (Good), was, and could only be, a partaker of God's goodness, and a reflector of His love. It was his "joy" to know, that because he should suffer all things for their sake, his beloved brethren should come to partake of his "joy" at last; and though the way to them might be full of anguish, they would come to see the joy of the crown they should win if they would "fear not, only believe."

It was his "joy" to know that through the force of his understanding of the allness of God, of Good, and the nothingness of evil he was able to lift the burden of sin and sickness, even from the shoulders of those who afterwards denied and betrayed him. It was his "joy" to know that even in that hour, he was able to say, "Father, forgive them, for they know not what they do."

This joy of realization, and the realization of joy was the power which Jesus used to heal the sick and to cast out devils, evils. The knowledge of this power which he left as an inheritance for all who would take it, is the power to-day with which the Christian Scientists do many mighty works in his name.

Jesus never said one word which he did not mean, or know to be true, and when he said his "joy" might be fulfilled in *us*, he knew whereof he spake. Is it not *our* "joy" to know that through the revelation of the Truth, given us through the Leader of this age, we have been enabled to follow him in Spirit and in Truth, sufficiently to be able to-day to obey not only the first of his blessed commands, "Go ye into all the world, preach the Gospel," but also the second, "Heal the sick"? To this extent has his "joy" been fulfilled in us, and we may go still further, and have for our "joy" that we shall raise a "dead faith to a living understanding" that there is no Truth in anything excepting only in God, in Good, in Love, and in Life! All

opposed to this is of the devil, evil, and cannot stand before the mighty power of Mind.

Nothing which is not eternal, everlasting, is *real*. The only Life is God, and, like Him, is indestructible. Herein is the "joy" of the Master fulfilled in us, that we have been made whole through faith in the power of the Father to preserve intact the child made by Him in His own image and likeness. In this way only can we realize our at-onement with the Father. When we do His works; when we find our "joy" in purity of purpose and deed; in the belief in one God, Mind; in the love for our neighbor as ourselves; in the forgiveness of injury, and in the overcoming of "the world, the flesh, and the devil" (all evil thought), even as did Jesus the Christ, *then* his "joy" in us shall be "fulfilled," for, as says our text-book, *Science and Health*, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (page 194).

CHRISTIAN SCIENCE IN THE SCHOOLROOM.

BY MARY E. SPEAKMAN.

THERE are hundreds of teachers in our public and private schools who are uplifted and sustained by the blessed Truth of Christian Science; there are thousands working wearily on, ignorant of the great Truth that to-day stands at the door and knocks. It is to these weary workers that I would send a message of love, a word of cheer.

Who can estimate the light and joy that would shine into the crowded schoolrooms of our great cities, and into the wayside schoolhouses of the country, could the teacher bring with her an understanding of the Principle of Christian Science, could she see in the little ones before her the perfect individuality, instead of the counterfeit presentments of poor, personal humanity.

A visitor said to a teacher in charge of a class of children, "Why, that boy's character is transformed when you teach; his whole manner and expression are different; under the instruction of others, he seems stupid, his eyes lose lustre, his mouth loses firmness, he is another being." No, the change was simply the response to kindness and love. If mere human love could work such a transformation, what could not the understanding that God is Love

and Wisdom and All in all, do for the little ones gathered about us?

In the old days, how the hand of the teacher fell powerless, when the acknowledged heredity of the child stubbornly confronted her and baffled efforts to instil higher morals and purer motives. "The child inherits his father's coarseness, his father's indolence, his father's stupidity," said error. The Truth says, "Inherits what? Man is created in the image and likeness of God, Love, Harmony. What can he inherit of error? He reflects his Father's purity, activity, wisdom." And when the teacher has struck from her own consciousness this shackle of human belief, she is beginning to know the joy of freedom; this knowledge of the perfect child lights up the whole life of the little one, and the child and teacher grow on together toward the Light of Love.

Discouragement knows no place in the school of the Christian Science teacher, able to hold firmly and understandingly the thought that knowledge is the prerogative of every child, inasmuch as "he reflects the infinite understanding" (Science and Health). The knotty problems that constantly present themselves in schoolroom work vanish under the steady thought that man reflects the All Wisdom.

Again, the Christian Science teacher knows that personality is falsity, and that the science of our Master's being no respecter of persons lies in the fact that "Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick" (Science and Health). Disagreeable personalities, physical, mental, and moral, will disappear under the thought of perfection as did leprosy when Jesus saw in the leper the image and likeness of God.

Our dear Master understood the child-thought, he realized its purity, its humility, its freedom from the false pictures of sense—and in reply to the disciples' question, "Who is the greatest in the kingdom of heaven?" he set in the midst of them a little child and said, "except ye become as a little child, ye shall not enter into the kingdom of heaven." Except ye become like a child in gladness, in purity, in faith, in humility. And he blessed them, and he blesses them yet,—the children in spirit, the glad, the pure, the faithful, and the humble. Our dear Mother under-

stands the child-thought. On page 24 of *Science and Health* she says, "You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter, and inculcate a grain of faith in God,—an inkling of the ability of Spirit to make the body harmonious,—the author has remembered often our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom." The Christian Science teacher has learned that the little ones are dwelling "under the shadow of the Almighty," that they carry with them the blessing; has learned that the long, wearisome journey through the testimonies of sense are journeys away from God, Truth, Harmony. The teacher who understands the power of Mind, of Love, and knows that the power of the Christ-Truth is with man to-day, stands with his back to the lions of sensuality, the claims of materiality, and looks and leads into the brightness of eternal day.

May the blessing of the Christ-Truth, Christian Science, rest upon every faithful worker in God's vineyard, the schoolroom.

CHRISTIAN SCIENCE IN AKRON, O.

BY KATE A. LIMB.

THE name Christian Science was presented to my thought in 1888. It was recommended to me for grief; my father, husband, and only child passing on within a year and three months, leaving only a mother.

I have proved slowly but surely that "a change of belief changes all the physical symptoms" (*Science and Health*, p. 90, l. 1). I regained the lost senses of taste and smell, had consumption destroyed, also polypus in the nose, which several doctors attempted to destroy in various ways, but utterly failed.

Christian Science not only made me free from physical bondage, but gave me wisdom, strength, courage, and patience to free myself from a debt which seemed like a mountain to mortal sense.

In September, 1890, I received a sample copy of the *Christian Science Journal* and saw advertised on the cover the *Quarterly Bible Lessons*, for which I subscribed, beginning with No. 1 of Vol. I. I faithfully studied the lessons with the Bible and *Science and Health*, writing

them out, sometimes only two verses an evening after coming home from the store where I was a saleswoman. It was a pleasure to me, and always gave renewed strength for the next day's labor. I not only read but put into practice what was taught, at least in part.

In July, 1894, I was led by Truth to call on two loyal students in Christian Science whose cards I saw in the *Journal*. The result of this call was that my mother and two other ladies met with me at my residence for the study of the Bible Lessons. In May, 1895, two of us went through class in Cleveland, Ohio. We have twice moved into larger and better quarters.

A Sunday School was organized January 17, 1897, with seven scholars, and we have now enrolled twenty-four names. The work with the children is very interesting. When the message from our Leader came in the *Journal* for June, 1898, to disband and drop the insignia of "Busy Bees," and work in their own several localities, the question was asked what can be done? The following course was adopted in the Akron, Ohio, Sunday School.

On July 3, 1898, a Building Fund was started, and to each scholar who wishes to become a member is given a small savings bank, the contents to be forwarded to the treasurer of the Sunday School on the first Saturday in October, January, April, and July. One half of the deposits are to be used for the purchase of a copy of *Science and Health* for the depositor, when the sum required has been forwarded. Two or more in one family may combine their savings to get the book. When six dollars have been received, the treasurer shall notify such member or members. The members of the Building Fund are told they should not only desire to work for building a material structure, but also to make manifest the power of divine Love in the building of true Christian character, to increase faith in "the supremacy of Spirit" which "was the rock on which Jesus built" (*Science and Health*, p. 32, l. 4), and how to construct a better body and be formed anew according to the instructions given in *Science and Health*, p. 423, l. 9-12, and in the Bible, Romans, 12 : 2.

The past three months we had fifty-two visitors. I am sure if the sender of that sample copy of the *Journal* should read this and remember the circumstance, he would feel rewarded. We never can tell the good we do for others when we give them Christian Science literature.

NOTES FROM THE FIELD.

WHEN a small child I used to go into a dark closet and pray. I attended revivals, hoping to attain the change of heart they talked of; I have gone forward and given my hand to the minister, asking for the prayers of the church, but I was not satisfied.

It took but one conversation to prove to me that Christian Science was the religion I would love to live, and that the God the Scientists spoke of was a God I could trust. It seemed to me there was more than one God, and that I had been praying to the wrong one.

Being a delicate child from infancy, I had been humored and stuffed with drugs and remedies until I complained of something all the time, like a continued story (my then way of thinking) each chapter (complaint) having a different name, yet all under one heading (suffering).

One day, as I was dragging myself to the doctor's office, I stopped in a hotel to see a dear sister, and when I informed her where I was going, and that I was using four medicines and mineral water, she said, "You would be better off if you knew nothing about medicine." I had heard of Christian Science once before, but had asked no questions. This time I had eyes to see and ears to hear, and could not ask my questions fast enough. That same hour I wrote to a Scientist for treatment. I began reading Science and Health every spare moment, and found I would have to give up that which caused discord if I wanted harmony.

Here let me state I am what the world calls colored. It has been eight years since I first began to try to live Christian Science, and for five years I have been a member of the Mother Church. I went through class in 1893, and during all this time the strong desire had never come to me to write to the *Journal* until I visited the Chicago church on Easter Sunday, 1898, and found only five colored faces among such a multitude of people. Later, at the Des Moines, Ia., church, I only saw three, and my heart yearned to see more of my race seeking the only way that proves each step. At times the desire was so intense that I would find myself planning how I could

best help my race, but a still, small voice would say, "Go on as you are, be faithful, and live Christian Science more, and your light will shine and God will do the rest." Then began my work. I felt a burden to carry, but I prayed to God to show me what He wanted me to know. One night a sister Scientist came to see me, and I confessed that what I had prayed to God to show me I had expected to find in the Bible or Science and Health, or have some brother or sister tell me. I told her of many faults I thought my race had that would have to be overcome. When I finished, I said, "There! a heavy burden is lifted." Then I confessed that what I had been thinking were only false conceptions of God's perfect ideas. Man being God's reflection, no such thoughts came from God, hence did not exist in reality.

"God is no respecter of persons." The Bible tells us, "As a man thinketh in his heart, so is he." What difference had I been thinking of? I see that the only way to overcome what mortal man says is a curse is to rise above it.

I knew of no other white Sunday School in the United States that had for its leader a colored woman. I have acted as First Reader and Second Reader. Thank God, the true way is for all, and nothing can separate us from God. Thank God, Mrs. Eddy our dear Leader, and all who have put before me things that have helped me to see the true religion. "Bondage is no more." Revelations will come to me, and I think, "When I write to the *Journal* I will put this thought in," but when I wished to express it to others or write it, I could not think of it. This shows me I must make things my own before I can give them to others.

We are healed if we stick to the word, and the word is God. Our demonstrations may not be made in a moment, as Jesus made his, because we lack understanding.

I have three children; the oldest is nearly six, and they have never had one drop of medicine, and are all healthy children. My husband has not used medicine for over two years. I have reasons to testify for Christian Science.

Mrs. H. L. Pride, Creston, Iowa.

For the many proofs of the Father's care received through the open window (Malachi, 3: 10) of the clear, selfless, loving, obedient thought of our Mother in Chris-

tian Science, the little church in Cortland, N. Y., feels it has much to pay. The debt of gratitude must include this glad testimony of blessing following our every acceptance of her guiding wisdom, rejoicing to see that Good is *one*, even as the problem before us all is one.

When in June of 1898, word came to hold the weekly service on Wednesday evenings throughout the Field, we were sub-renting the Odd Fellows Hall, where we **received** heat, light, and janitor's service, in addition to use of hall, for a comparatively small amount per month.

Having but a small attendance, it would have seemed unwise to attempt the heavier cost of furnishing and caring for a room for the exclusive use of the Church, had not this call to hold the evening meeting on Wednesday forced us to test our faith and understanding.

The Lodge, having shown us every kindness possible during the three years we had used their hall, tried to arrange for our further accommodation, but as the hall was in use Wednesday evenings there seemed no way to avoid our going elsewhere. Seeing the wisdom of the united voice of testimony in all places at the same hour, and knowing that what was right could be done, we looked for a new location.

Nothing suitable for our church services could be found, so a large room in a new business block was rented, and a subscription for furnishings was taken among the **regular** attendants at our service. This was found to be sufficient to purchase fifty chairs, and such other furnishings as were needed, except the important item of a musical instrument. While not expecting to do more than rent a small organ, Good had in store the promised "better thing" (Hebrews, 11 : 40). Through the devotion of our Second Reader, a fine concert grand piano was purchased by him, and rented to the church till such time as the church can purchase it.

The first Sunday in July, 1898, the first service in our new home was held, friends from many neighboring towns joining with us in the service, which was the first lesson apart from the International Lesson subjects.

All this good unfolded in our history as a result of the bugle call—Forward—heard all along the lines. Can we doubt that our Leader is listening and obedient to the Mind whose government is infinitely *wise* and beneficent?

Individual growth within the church, rather than in-

crease of numbers, was the consequent of the action taken, preparing us for the next step.

The establishment of the Board of Lectureship brought to us, as to all, the refreshment that the vine ever supplies to its branches, and supplied the very best means to reach the end in view, to awaken and quicken the interest of the people of Cortland in the subject of Christian Science.

The sense of limited means held us back for a time, but we came to see that it was not a question of dollars enough, but of love and trust in God enough; that the infinite resources of Soul governed means, and we were only required to be God's *open* windows wherethrough His love to the world might flow unhindered. The experiences of other churches, reported in the *Sentinel*, gave us courage, and by pledging a little more than we could see, that we might prove God to be the source of supply, a list of only a dozen subscribers showed a promise of one hundred and twenty dollars, including three twenty-five-cent subscriptions from the children, who are always ready to pledge and early to pay, through their love for the Christ-Truth. Still further contributions were received from interested ones, so that the morning following the lecture saw all bills paid and a surplus of \$1.31 in the treasury.

The lecturer, Mr. Carol Norton, was introduced by Rev. U. S. Milburn, pastor of First Universalist Church, Cortland, in a very kind, broad-minded manner.

The audience could hardly be called representative, but it was a very attentive and interested one, and a kindlier attitude toward the Science, with an increasing willingness to further learn of its platform has been noticeable since in an increased attendance at the church services.

May the Holy Spirit teach us wisely and lovingly to water the seed sown, and God will give the increase, while in every step gained in the understanding and demonstration of God's kingdom *come* on earth, we gratefully recognize the vital help we receive through the Mother Church and the work of the Publishing Society.

M. C. P., Cortland, N. Y.

UP to about four years ago I had never heard of Christian Science. To make my testimony clear, I must go back several years and refer to the sickness of my family, which began in the year 1886. About that time my wife was pronounced an incurable case of Bright's disease.

One claim after another followed—consumption, heart disease, dropsy, etc. During this time she would suffer weeks at a time with neuralgia and sleepless nights, and most of the time was confined to her bed. She was under the care of eleven different physicians, the best in the city, and two in New Orleans. Her case had assumed quite a notoriety in the city, and certain phases of her disease called forth articles written to medical journals by two of her physicians, and her condition was of such importance as to attract the notice of many people, as we had both been born and raised here, and were well known to almost every one.

About a month before, Christian Science was brought to our notice by a dear sister and brother, who were traveling florists, my wife, then suffering great trouble and agony with her heart, had gone to her room with intent to end her troubled life by taking an over-dose of heart medicine that was said to help and relieve if taken only in small doses, but would kill if taken in large doses; when opening the drawer to get the medicine, her eyes fell on her Bible, and she opened it at the fourteenth chapter of John, "Let not your heart be troubled." The spiritual meaning came so clear that she was healed at once, and has been in perfect health ever since.

The constant strain had broken me in health, and there was hardly a week that I was not absent from my office one or more days, and sometimes for weeks, from sickness, and I was constantly under the care of physicians.

About five years before my healing I became afflicted with boils and carbuncles, and though I tried several physicians and their medicines, then tried patent medicines and visited several health resorts, I received no relief, and was getting worse and worse.

After much persuasion I asked help of one of Mrs. Eddy's faithful students, and was healed instantaneously of a carbuncle on the back of my neck as large as an ordinary teacup. I have been in perfect health from that time, now nearly four years ago.

This marvelous healing made us both want to know by what means it had been done, and in a short time we had in our home all the works of Mrs. Eddy, and from that day we have been earnest seekers and workers in the cause of Christian Science, trying to follow in the way appointed.

I want to say here that both my wife and myself were

members of the Presbyterian Church. If any one had asked me why I was a member of that church I would have had to think a long time to answer the question, for I certainly had no religious convictions. My friends in the churches had long been telling me that God was making my wife and myself sick to bring me into religion, and such talk had only caused me to drift farther and farther away. I had often said that I could not accept a God of wrath and vengeance, and rebelled against such an idea. With my healing came also the spiritual awakening, and I found God as Love, an ever-present help in time of trouble, and since that time divine Love has met our every need.

It would fill pages to relate all the blessings we have received through Christian Science.

I cannot close this article without expressing my most profound thanks to our beloved Mother and Leader, the Rev. Mary Baker Eddy, for the revelation of Christian Science to this and future generations, as contained in "Science and Health with Key to the Scriptures," and her other writings, which bring to the human understanding man's relation to God, and the gospel of peace on earth and good will to all men.—*Stonewall Bond, Houston, Tex.*

FOR thirty years I never saw a well day. The last physician I consulted told me that I could never be well again. I then supposed he must know what he was talking about, but feeling deeply my need of a God who was an ever-present help, I clung persistently to the Bible, trying there to find the health and comfort which I felt sure must be in store for those who lived rightly. I had been a Baptist since childhood, but although I was striving to live up to the high ideals taught by that denomination, I still lacked the understanding that would heal both morally and physically. The truth had not been revealed to me.

While in this condition I went to Oregon to visit a daughter. That was about six years ago. I found her a Christian Scientist. When she went West she, too, was a good Baptist. Imagine my disappointment, not to say disgust, over the changed conditions. That long trip made, as I then thought, for almost nothing. I knew little regarding Science at that time, in fact had heard almost nothing whatever about it. A short stay with this daughter under the circumstances was enough. I returned to

Boston, and, almost in despair over my sufferings in body and disappointment in mind, accepted the invitation of an old friend to try New Hampshire air for a summer. Another daughter assisted me to the railway station, and at Manchester I was met by my friend and assisted to a carriage. With me I had two bottles of sarsaparilla, and with those in my hands and my Bible in my trunk I started for the farm. A few months later the return trip was made, but this time I could not get along alone. My friend accompanied me all the way home, where I had come, as I supposed, to live in misery of body until the end came.

About that time the thought came to me that I had been cruel toward my daughter in the West, and might it not be, after all, that she had found something of which I really had no knowledge and surely no true conception. I wrote to her respecting my dangerous condition. She replied at once, and said she would treat me if I wished her to do so. I answered immediately, expressing my desire and great need of help, at the same time describing my complication of diseases. My letter was mailed, and about one week from that time I began to mend. My daughter gave me her first treatment as soon as she received my letter, and although three thousand miles distant, the relief was immediate. In two weeks I rode into the city (five miles) in the street cars, walked about for an hour or two, and to-day am a well woman, seventy-five years of age. The God I had so earnestly looked and longed for had been revealed to me in the healing of my body.

The mind healing came very soon thereafter through a study of Mrs. Eddy's works, and ever since it has been my happiness and joy to *know* beyond all doubt that Christ's words, as interpreted and explained by our dear Mother, have in them all that they claim. The Bible as now illumined is a living light, portrays an ever-living God, and enables me to realize the truth of Being. My gratitude for the revelations of Science and Health I am unable to express on paper. There must be many another passing through experiences similar to mine. To them I want to say, judge not hastily, but investigate. I came very near making an unspeakable mistake because of blind prejudice. That others may not make the same mistake is the chief purpose of this brief recital of my own experiences.

Marcia A. Gott, Dorchester, Mass.

FOR three years I have had a great desire to attend the Communion service in Boston. This year, in a most unexpected way, the financial means came just in time, and I started, feeling in every fibre of my being that there was no limit to the Good. I attended the first of the services held on Communion Sunday. During the singing of the first hymn (the Mother's) my voice was completely restored, which to sense had been lost for eighteen years. I knew what God had given could never be lost, but I had not been able to prove it, and this sudden and unexpected proof of the power of ever-present Truth must remain with me forever.

Then came the Annual Meeting, and the Good was even greater than ever, as we had the joy and blessing of seeing and hearing our beloved Mother. Then the never-to-be-forgotten meeting Wednesday evening in Tremont Temple, where I was among the three hundred thankful ones who stood up to testify to being healed through the study of Science and Health, after having been bed-fast for over a year.

Before returning home I secured a large supply of Journals, Sentinels, and Tracts, knowing that if I were ready God would give the opportunity, and this, dear *Journal*, is why I am writing to you.

On reaching Worcester (I started from Concord, N. H.), I had to wait an hour for my train. My attention was attracted by a gentleman and lady, he with a look of intense and hopeless suffering in his face. I entered into conversation with her, and gave her the tract "Healing the Sick." On boarding the train, she came alone and sat beside me. She was in great distress, having to leave the gentleman, who was suffering from an incurable disease, to go to nurse a lady friend who was also suffering from another incurable disease. I handed her the *Journal*, telling her there was healing in every page of it, and that there was no disease incurable with God. She read a little, said it was beautiful, but all new to her. I asked her to read it aloud to her friend, and to seek a practitioner, then marked in the *Journal* the names of the healers in the town she had left, so that the gentleman could have help also. She said she had just recovered from nervous prostration, and could never sit five minutes beside any one, and how was it she had sat this long time beside me with such a feeling of rest and quiet?

I said, "Truth makes us feel peaceful and quiet, because we know there is nothing to fear, nothing to be anxious about, and those we come in contact with feel that peace unconsciously." When she was leaving the cars, she looked back to me, her face perfectly radiant with a new light and joy as she clasped the *Journal* to her breast, and said, "God sent me on this train to-day." And so on the whole length of my journey to within a few miles of Denver, I found people hungry and ready for the Truth, and not knowing it was in their own towns and cities.

I had not enough Journals, and mailed one, on my return, to a mining camp in Idaho. My journey was one long, beautiful lesson of the nothingness and uselessness of mortal methods.

My human sympathy in the old way would but have added to the already heavy reality of each one's trouble, whether of sin or sickness. With joy and thankfulness to the Mother who has given the *Journal* to us, I remain your grateful reader.

Theodosia Neuroth, Denver, Col.

IN October, 1896, I was a student in the Los Angeles Business College. I came to California from Missouri in 1893. I had been for several years an invalid, and mortal mind argued that I could not live another winter in Missouri, so I came to California, but I did not find health as I had expected.

One day I went home from school, and it was the darkest day I ever experienced. The sun shone brightly, but I could not see it. I was like a tired child, ready to cry. On my table was a letter from my mother, urging me to go to a Christian Scientist. My brother and sister also urged me to go, but I refused. My sister had been healed a year before by a Scientist of San Diego, but I was ashamed to tell any one about it. Of course I know now it was because I was ignorant of what Christian Science is.

But on the dark day before mentioned I started out to find a Scientist. I was ashamed to be seen going to his house, and when within half a block of the house, I turned and walked in the opposite direction. I said, "I will not go there; he cannot cure me." Many kindred thoughts asserted themselves, and demanded a hearing; but the words of the Master came so tenderly, "Come

unto me, all ye that labor and are heavy laden, and I will give you rest." Truth won the day, and I said, "I will go, for it is the last and only hope I have." I went in, but found the Scientist was not at home. After arranging to call again, I departed. At the appointed time I went, and after asking a number of questions, I received a treatment. When I left I told him to treat me for one week. I thought if I felt better I would go back. I told him all my troubles, for I thought I had many, but he did not seem to sympathize with me, and I was very indignant, not knowing it was for my own good. In three days I was completely healed, not only of everything I had mentioned to my healer, but also of soft teeth that I had not spoken of, and they have never returned.

It is now two years and a half since I was healed, and I have used no material remedies. I have found the medicine of divine Mind to be supreme, and able to destroy all mortal mind illusions.

Along with my material work in Los Angeles, I sowed the seed of Christian Science whenever there was an opportunity, for nearly two years, and the seed in many cases is well rooted.

I have proved the truth of Christian Science for myself and others. One case was that of a lady whose limb had been stiff for six months. The doctors said the hip would have to be cut open and the bone scraped before she could use her limb. The limb could not be moved, and the doctors had been operating on her for two years. She sent for me and was healed in a short time.

I was in a Jewish family when I was healed. Their son, ten years of age, read my Science and Health, and his eyes were entirely healed of astigmatism of two years' standing. He then healed his father, who had worn glasses since early childhood. The little girl of the same family, only five years of age, could talk and defend Christian Science like an adult.—*Tennie Sharp, Moreno, Cal.*

It will soon be twelve years since our family first became interested in Christian Science, and since that time the family of seven have not, under the most severe trials, used any medicines,—quite a demonstration over the past, as our doctor's bills nearly every month equaled our grocery bill. I have had six children, only the last one being born under Christian Science treatment. Under the old belief,

I suffered many days before confinement, and afterward had to give a certain number of days for the required rest and strength; but with this one I had begun to learn that the rest and strength was in the understanding of God. The child was born between eleven and twelve o'clock at night, not entirely without pain, but so much less than my past experience had been, that I might almost say without. I think it a fine demonstration, for I of course had the great fear of what I had already passed through with the other five to overcome. I could have got up in the morning, but as it was not convenient I did not until after dinner. I then got up as usual and made no difference in my work or in taking care of myself. It was in December, and we had cold, disagreeable rains. I went out in them the same as usual about my work, and broke ice in our rain-water barrel to get water to wash with, this being quite different from the previous cases, when I had to have warm water even to wash my hands. I had no bad effects from this and no female weakness of any kind as was predicted by mortal mind; but those who understand Science know what it was that sustained and protected. It was the trusting and relying on the power of God alone to heal and save.

The child is now seven years old, and has never tasted a drop of medicine, though not, as mortal mind has said, because there was no occasion. The temptations have come in different forms, one, the claim of membranous croup; a claim which to sense would bring with it most fear to us, as it was the claim that our little girl passed on with while under the care of the M.D.'s about the time that we became interested in Science, and before we had fully demonstrated that we could rely on God alone to heal and save. But with this little boy we trusted entirely to God who healeth all our diseases. Once the claim seemed stubborn, and it was three o'clock in the morning before it was met, but it was a sure proof that God is the healer.

My husband and children have all had the power of Truth demonstrated to them so plainly that they would trust no other remedy, for they know that it is really the only source from which they can receive benefit. We have many trials and temptations, and seemingly very dark and lonely places to cross, but we never lose sight entirely of the light that shines unto the perfect day.

We know, and have learned by bitter experience, that there can be no dependence placed on mortal mind, but that you can depend on the divine Mind; and when you do you will find that "all things work together for good to them that love God." That "nothing can hinder our progress when we are honest and sincere," and that "the desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void" (Science and Health, p. 307).

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Mrs. Eliza Standart, Chillicothe, Mo.

IN July, 1898, my son, aged seventeen, met with a very serious accident, and when taken up, was, at first, pronounced dead. He was twelve miles from home at the time, and a message was sent me telling of the accident. I replied that I would be there as soon as possible. My daughter, who is also a Scientist, went with me. We reached the place soon after midnight, and found my son lying on a cot, unable to move himself or lift his head from the pillow. He could use one hand only, and that but little. He also had a burning fever, and the right side of his face was marred and very sore. I learned that while riding his bicycle at full speed he ran against a horse, and was unconscious for about two hours after the accident. He had been taken to the doctor's office, where kind and loving friends did all they could for him, and from there to the place where we found him in the above-named condition.

I went to his bedside, and gave expression to the thought that he could go home with me in the morning, to which the nurse in charge replied, "The doctor said that he could not be moved until in the cool of evening next day, and then must be taken home on a bed, in an easy carriage." I learned later that the doctor did not think my son could live.

I kindly dismissed the nurse, telling her that we preferred to stay with him, and at once took up the work of demonstration. In about half an hour, I asked him if he would not like to get up and have on his night clothes. He said, "Yes; if I can." I said, "You can," and with our assistance he raised himself and sat on the side of the bed, while I arranged his clothes. Then he arose to his feet and walked alone across the room, back and forth, for some time, and said, "How good it seems to get up and

walk." He walked as long as he wished, then sat in the rocking-chair a while, then went to bed and slept sweetly till morning. About five o'clock he asked to get up and dress, which he did. After breakfast, he walked out to the sidewalk and about the yard in front of the house. The doctor came about seven o'clock, and after questioning and examining the patient, said, "I don't think he will need any medicine; keep him quiet, and let him rest." Truth gave to us liberally, for, about nine o'clock, when we went to order our horse, which was several blocks away, my son asked to go with us. I told him he could go, and he walked the distance; and when our carriage was brought, he got in and rode home with us.

Two or three hours after reaching home my son was delirious. A wave of fear seemed to sweep over me, and I at once wrote to my teacher for help. Before I had finished writing, the delirium had vanished; but I sent the letter, and received the help sought. The rapid recovery of my son from the above helpless condition was pronounced most marvelous. He walked out every day; and on the fourth day his face was entirely healed, and not a scar remained.

In closing this article, I wish to express my heartfelt thanks and deep gratitude to our beloved Mother for the "little book," "Science and Health with Key to the Scriptures," wherein we learn how the sick are healed and the maimed are made whole.

Mrs. M. G. Walters, Howell, Mich.

CHRISTIAN SCIENCE has raised me out of a false sense of pleasure in sin, to a higher and better understanding of joy in Truth, and one thing I am particularly grateful for: I am learning to love my brother man as myself. Where selfishness once reigned, now is the desire to live up to the spirit of the Golden Rule. Where once was the fear that my brother would receive more and have better success than I, now I can say to him, "I rejoice with you," but I know too, Truth will purify "even the gold of human character" (Science and Health).

Who can express or understand in fullest measure the joys in Christian Science but those who have been its beneficiaries? Walking in the light of Truth, "Under the shadow of the Almighty," what foe can overwhelm us? What a peace to know that God is All in All, Origin and

Ultimate, and the gates of hell cannot prevail against it! How could I help but feel grateful to our Mother, the Discoverer and Founder of Christian Science, for all these blessings? Her grand and unselfish work is a spur to go onward diligently, up to the stature of the fulness of manhood in Christ Jesus. Many times have I drunk of the living waters of Truth, and often the spirit in me wells up to proclaim it from the housetops, that all the world could know what a privilege it is to be a Christian Scientist.

I might add, too, that the Truth as taught in Christian Science has met many physical needs both of myself and family in the healing of the ills that flesh is heir to. It is indeed the sovereign panacea for every ailment, moral and physical. To the business man it is invaluable. To practise Christian Science in business means to live the Golden Rule, thus proving that a just compensation is the reward of every good effort, and that Love alone rules. Christian Science is practical. It is not "a fad for women to gossip about," as some who have a misconception of its Truth have said, but it is applicable to every walk in life. It is the Truth, coming as of old, "with healing in his wings," not with pomp and splendor, but with the "still, small voice," in a simple, but divinely natural way, reaching the very root of error and destroying sickness and sin, to which facts thousands can offer undisputed testimony.—*James K. Remick, St. Louis, Mo.*

THINKING it might be of interest to the Field to know that Science has taken a stand in this, the oldest, city in the United States, I feel we should not delay longer in giving a brief sketch of the progress in truth here. On returning home from Boston, in July, 1898, where I had gone to receive class instruction from one of Mrs. Eddy's loyal students, I found a few others who were students of our text-book, Science and Health, and we met, each Sunday morning, in a room rented in a private house, to go through the lesson from the *Quarterly*.

A few months ago, after carefully considering the matter, we agreed it would be well for us to come out more publicly. After much seeking, what seemed to be the right place presented itself in the shape of an unoccupied store-room in a public part of the city. This was offered us at a very low rent, with the promise of its being altered to

suit us if we would lease it for a year. We accordingly leased it, and have fitted it up very neatly as a Christian Science reading room. April 27 the room was opened, and April 30 we held our first service. On the reading-tables are kept Science and Health, "Miscellaneous Writings," the *Journal* and *Sentinel*, and many of the pamphlets issued by the Publishing Society. In pockets on the walls near the entrance are also kept lectures and tracts, with an invitation to "take one." We hope to make this room the means of accomplishing much. Notice of the services occupies a conspicuous place in the waiting-room of the Florida East Coast Railway depot, the Superintendent having very kindly and freely given us permission to place it in whatever part we thought best. The officer at the U. S. Barracks, located here, also gave permission, and one has been placed there. Others will be placed, as opportunity presents, in other public places. Science and Health, "Miscellaneous Writings," and other works of our Leader have been placed in the Public Library.

Wm. Vassie, St. Augustine, Florida.

A FEW months ago the youngest child of Mrs. A—— had two fingers of his right hand badly cut and torn in the chain of a bicycle; his screams for a few moments were loud and piercing. I was the first to reach him, and began to deny the error at once, and had the little fellow declare with me, "God is Love. God is all."

The hand was put into a bowl of water, and we all saw the nails floating out from the hand, though still held to the fingers by a slight membrane.

I covered it with a handkerchief, and while the child's mother read from Science and Health, I quietly rocked him and treated him. He was soon asleep, and in an hour waked and called for his dinner. There was no more evidence of pain.

The following morning the hand was put into a bowl of warm water to wash it, but no examination made. The next morning I repeated the warm water bath, expecting to call Mrs. A—— to examine it with me, and clip the nails from the fingers.

We made a close examination, and found that the nails were in place, the gaping wounds closed, and the little fingers looking quite natural; no surgeon could have placed those nails more perfectly.

The father of the child had thought the fingers would have to be taken off.

A few weeks later, one of the older boys was bitten by what is called here a highland moccason, considered by the farmers a most dangerous snake.

The child was frightened, of course, and the negroes who collected about him expected him to die in great agony, as did the islanders who saw Paul's similar catastrophe; but the "Scientific Statement of Being" (Science and Health) quieted the child and relieved the pain in five minutes, and in two days there was no trace of it.

Annie Lou Winter, Oswego, Kan.

For thirty years I had poor health, and for the last eight years of that time, I kept my bed the greater part of the time. I suffered intensely from female complaint and nervousness. The doctors said I had a tumor, and could not recover unless I had a surgical operation. But I said this should not be done.

I tried every kind of patent medicine I could hear of, but nothing helped me. I kept failing all the time. In the winter I would have such bad nervous attacks that there would be weeks I could not hold my head up. When warm weather came I would get some better and be able to dress and sit up a few moments at a time.

I had to use two canes when I walked, and then could only take a few steps at a time. After I had given up ever getting well, and felt at times that God had forsaken me, I cried out in my misery for God to help me. Then we heard of Christian Science, and wrote to a healer.

After the first treatment, I sat up from 10 A.M. until 5 P.M., lying down about twenty minutes during this time. I had not sat up so long for more than eight years. The next day I worked a little. In three months I was healed, and now do nearly all my housework. I now know of a truth that God never forgets His children.

I got Science and Health, and think it is the most wonderful book I ever read. How can I be thankful enough that at last I have been led into this haven of peace and love? I understand the Bible very much better since I have read Science and Health.

I have had many good demonstrations of the power of

Truth over error; Truth always prevails. My heart is filled with love to God and man.

Mrs. A. E. Cross, Lincolnville, Kan.

IN taking up the study of Christian Science, it was with this thought, "It cannot hurt the Truth for me to investigate Christian Science; and if I should find that my old theology is wrong, I ought to be willing to give it up. There is but one right way for the Christian to walk, and that is in the Truth." As I was convinced of the truth of this teaching, my old theology began to disappear, and I was willing to give up the material rites of the orthodox Church, and seek the spiritual which is discerned in casting out evils and healing the sick through the spiritual understanding of the Scriptures. To walk in this way, I have to strive to prove Paul's saying, "They that are Christ's have crucified the flesh with the affections and lusts." I surrendered my ministerial credentials to my old church (the Primitive or "Hardshell" Baptist church), and withdrew from its membership to follow Christ. There is but one Truth, one Way; and God's children cannot choose to walk in any other way when they understand what the Truth is. They know that God does not want them to walk somewhere outside of the Truth. So, when we are convinced that Christian Science does give the true interpretation of the Scriptures, and that its rules are demonstrable, we cannot reject it, nor refuse to say that we are Christian Scientists, even if we feel that we do not understand it as well as we wish to.

I am thankful to God for the revelation through the life and works of Mrs. Eddy, our Mother in Israel, of a whole salvation, not alone from sin, but from disease as well; and it is my hope to gain more of the Spirit of the Christ, and that I may demonstrate, that in my consciousness the Son of Man is indeed lifted up.

A. C. R. Morgan, Weatherford, Texas.

WHEN a child of about eight years, I had scarlet fever followed by inflammatory rheumatism and many other ailments that children generally have. I rallied for a time after this, but at the age of fifteen a most serious claim came upon me, and the M.D.'s used such forcible treatment, that it seemed as though life would ebb away. M.D. number two, after treating me for nearly a year, said I had

hasty consumption and he could do nothing more for me. He advised me to go to the country, but my parents decided to keep me at home where I would be more comfortable.

At this time a friend advised with another M.D. He said I was in a very bad condition, but he had hopes of my recovery. I gradually grew better for a time, then I went down worse than ever. I was not allowed to move off my back for weeks at a time, being confined to my bed for about five months and not able to leave the house for about nine months. During this time my friends and visitors tried to console me by telling me that my complaint was incurable, that no one ever entirely recovered from it. I rallied again but never grew strong, and was constantly subjected to severe attacks, my life at two different times being despaired of.

In March, 1898,—the last attack I had,—a friend recommended Christian Science. As soon as I was able to drag myself to the car, only a half block from the house, my friend took me to see a Scientist, who talked to me for a time about the principle of music, and harmony, and its opposite discord. I realized that my past life had been all discord, and I was now convinced it might be made harmonious, for I believed this to be the Truth.

I bought Science and Health and studied it during my treatment, and at the end of five months I was healed. Christian Science did for me, in five months, more than *materia medica* could do in twelve years. I thank God, now I am well and strong. I now know the Truth and it has made me free.—*Emily C. Jacques, Newark, N. J.*

I ALWAYS eagerly await the arrival of the *Journal* and *Sentinel*. In the autumn and winter of 1894 my wife became interested in Christian Science to the extent of reading literature and attending services. Although I saw marked changes for the better in my wife's health, I was bitterly opposed to my then conception of what Christian Science was, and refused to attend services or investigate.

This state of affairs continued until some time in March, 1895. My wife announced to me one evening that she had invited the pioneers of the work here to visit us, and that they would be here on that evening. Of course I knew what it meant, and was enraged, and I

swore harder at the cow when milking that evening than common.

The evening was pleasantly spent. I made every effort to keep Christian Science from being mentioned, but like Banquo's ghost, it would not down. I saw that the Scientists were not ignorant, superstitious people, as I had conceived. I promised to attend services, and did so. I soon purchased Science and Health, and very soon found myself interested, in fact, proving its statements.

In the four years past we have had many beautiful demonstrations of healing, but the physical benefit is not to be compared to the reformation in morals. I had always been a man of the world. I was addicted to drinking and swearing. I had tried on different occasions to quit the use of profanity, but in vain. To Christian Science I owe all. I truly feel thankful to our Mother, who through years of self-sacrifice, toil, and purity has showed us the way out of bondage.—*George M. Kochler, Bunch, Iowa.*

ONE year ago, I met with what seemed to me then a very great sorrow; so great indeed, that it seemed impossible for me to survive it. While in the depths of grief, and under circumstances which proved Divine guidance beyond all doubt, I met a Christian Scientist; later she called on me at my home, and while I knew nothing of her religion, I marveled at her beautiful love and sympathy towards one who, a week before, was a total stranger; the dearest sister could not have been more loving and self-forgetful. When she left me that day, clearly the thought came to me, "This is indeed loving thy neighbor as thyself." When she called again, knowing it was the only thing which could console me, she spoke of Christian Science, and found me a willing listener. The following Sunday found me for the first time in the Mother Church. As I looked up over the organ and read the simple inscription: "God is Love," a feeling of peace, and joy, and contentment, came over me, that I had never even dreamed of as of this world. While I had been taught that God was Love all my lifetime, I had never realized it until now. Since then my husband and children have seen the light, through divine Love, and have overcome countless physical claims, as well as many other forms of discord. My heart overflows with love and gratitude to God, to the beloved Leader who has given the Christ Truth to this

age, to the patient and loving teacher, and to the dear one through whom I caught the first glimpse of the glorious ray.—*Belle Berge, Brockton, Mass.*

I AM glad to add my name to the long list of those who have been healed through Christian Science. I had heart disease for over eight years. I was treated by five physicians, but to very little purpose. They said I was in a very bad condition, and must be very careful, for I might drop dead at any time. I kept growing worse, and finally the last doctor said he could do no more for me, and I would never be well. That was on Friday, and the next three days I was very low. Monday morning I thought I was passing away. My limbs had become numb and cold, and it seemed as if in a little while all would be over. A friend who was a Christian Scientist, whom I had known since I was a little girl, was sent for. When she came she treated me, and I fell asleep. When I awoke I felt much better. All the pain and hard breathing had left me. I did not take any more medicine. When my friend came again at night I was sitting up, watching the little children play, and in a week I was perfectly well, able to do all my own work. I have never had any return of my claim. It is now three years since I was healed. I am thankful for Christian Science, for it helps me to overcome error.

Mrs. Margaret A. Hansen, Troy, N. Y.

Dear Journal:—This morning in school error came to me, and made me think I had the stomach-ache.

I laid my head down upon my desk, and said the little prayer over and over.

My teacher asked me what the matter was. I told her, and she said I could go home, and perhaps I would be better by afternoon.

I went, and all the way I was denying error. When I got home I was better.

I learned the little piece of poetry in the August *Journal*, written by the little girl, and by the time I had learned it I was all right.

Another time I was riding in a grocery wagon. The horse was afraid of something, and kicked up so that I fell out and scraped my head against the wheel. I at once began to treat. I got into the wagon again. I still was

treating hard. My face was badly bruised and scraped. Mamma washed the dirt off, and then I went out to play. At night mamma treated me, and in a week it all came off.

We said the little prayers over, and said lots of good things, too. I am eight years old. Yours in Truth,
Lorian Noble, West Newton, Mass.

I SUFFERED from ulcers on the eyeball for eleven years. I was treated by some of the best doctors in Ottawa, but they could not cure me. I then went to Dr. Buller of Montreal, the best oculist in Canada. He told me it was caused by chronic rheumatism in my mother before my birth. He said he could help me, but could not cure me, as my disease was liable to come back every time I took cold. I had treatment from him for five years, but only received partial relief. During all those years I was never free from suffering. At times the pain was intense. Occasionally as many as three ulcers appeared at one time. As the result of the ulcers there was a white, chalky substance nearly covering the eyeball, which the physician did his best to dissolve with powerful drugs, but could not. In 1891 I received Christian Science treatment. After the first treatment all pain was gone. I drove five miles without experiencing any suffering, and in less than one week all appearance of ulcers was gone, and I have been free from them to this day.

Margaret McGregor, Russell, Ont.

I WAS healed of that claim, pronounced by physicians incurable, consumption; one physician having told me that my left lung had almost entirely disappeared.

The constant study of Science and Health, and the class teaching by one of the Mother's loyal students has healed me completely, thus lifting the claim that is the result of the law of heredity, under which so many are struggling.

I have all of Mother's books except one, "Christ and Christmas," and that I hope to have ere long.

The *Journal* is such a great blessing for it helps me so much.

My dear mother is entering the fold that the Master has prepared for us just as fast as the darkness gives way to the Light. Where once there was discord and unrest in the family relations, all is now working out under the law of Love and Harmony. And for all this I have

to thank the Rev. Mary Baker Eddy. She is indeed a messenger chosen of God.

Ella Joll Gruger, Chicago, Ill.

ABOUT four years ago I was under a severe claim of hay-fever. This was hereditary. My grandmother had come to Colorado with asthma and was healed through this Science. When the claim came upon me, this healing, together with the persuasion of friends, finally led us to try Christian Science.

We did not have faith enough in it to go to it immediately. We first tried the two best-known specialists in Denver, one an allopath, the other a homœopath; the allopath gave no relief whatever, and the homœopathic physician only temporarily. Finally a Christian Science practitioner was employed, and I was completely healed in a week.

This demonstration brought nearly all our family into Christian Science, and many demonstrations have been seen in our household since. Every day brings a clearer sense of love to God and man, and of the great debt we owe to our Mother for her pure life of self-sacrifice and love.

George O. Marrs, Denver, Col.

Nor long ago I took a pan of boiling water from the stove and started through the door, a gust of wind blew it shut and knocked the water out over my hand and arm. I did not look at it until the belief of pain, redness, and blistering was overcome, which was less than half an hour, when it was as natural as the other; there was a slight tenderness left, but it soon vanished. Once when a girl at home with my mother, she accidentally spilled boiling water on the back of my hand. It was nearly two weeks before I could use it, trusting to material means for healing, but by trusting to Christian Science, a much worse burn was overcome in a few hours. By this same blessed Truth I have been able to remove a cancer from the nose of a lady who is now eighty-four years old. This was two years ago, but it was only recently she acknowledged it to me. Many times has error claimed a place and power in our consciousness, but through the understanding of Truth we have risen above it.

Mrs. T. C. Nichols, Lake City, Kan.

A COLORED woman from South Carolina, writes the following:—

November 7, 1888, my only son lost his mind, and I got a doctor to come and see him that day, and the doctor said we would be compelled to send him to the asylum. On the ninth, I was about to start for the doctor, to have him examined to send to the asylum, when a Christian Scientist called to get a cup of cold water to do some water-color painting. I told her what my trouble was, and where I was going. She asked me for a Bible, and read Luke, 9: 37-43. She said he could be healed at home without a drop of medicine. She asked me didn't I believe in God. I told her yes, and she said that I would get my son back again. I couldn't understand that, but I knew who she was, and I gave up. She took the case at once, and he is well, and looks better than he ever did. Christian Science will always be my doctor.—*S. M. Green, Wedgfield, N. C.*

I WISH to testify in the *Journal* to the great help I have derived from Christian Science. I find by the perusal of Science and Health that it gives to one just what its name implies. What does its name imply? Knowledge of God. What do I need in the world to-day more than knowledge of God? I say, Nothing. Why? Because He is All-in-all. It has kept down the wiles of the devil, and guided me in the pathway of life. The Sunday lessons are a great help in the study of the Bible. The Wednesday evening meetings give us an idea of the great good Christian Science is accomplishing. These meetings are interesting to outsiders, for here they learn of the practical benefits to be derived from Christian Science.

My parents are the Readers here. Although we started with a few members we have now rented a hall and have quite a number in attendance. We are striving to sow the seed that the harvest may be to the glory of God.

W. W. Kellow, So. Haven, Mich.

A FEW nights ago our little daughter asked me to treat her for a pain in her eye. I did so, and she soon fell asleep and suffered no more pain. But in the morning that eye presented a terrible appearance to mortal sense. The flesh was swollen and dark from her eyebrow to her cheek bone, and she could not raise the eyelid at all. My

husband (an ex-physician) opened the eye, and upon examination pronounced it a case of poisoning from an insect's sting or some foreign substance getting into the eye. The eyeball looked like an immense water blister. "Leaning upon the sustaining Infinite" (Science and Health, preface) alone for healing, I continued the treatments, and in three days the eye presented a perfectly healthy, normal appearance, and we are all rejoicing over this new proof of God's ever-present, loving care.

Mrs. Wm. B. Turner, Ft. Worth, Texas.

ONE of the most beautiful demonstrations I have had was over croup. One night about twelve o'clock our oldest boy, two and a half years old, awakened us. He was scarcely able to breathe, and it seemed for a minute that he would choke. My husband took him up, and I began to treat him. It seemed that fear was the only thing to be overcome. In five minutes, or less, he was all right, so complete was the realization of "the perfect Love that casteth out fear." And the calm and peaceful presence that followed no one but the Christian Scientist can ever know. We went back to bed (not being up *more* than fifteen or twenty minutes), and Willie went to sleep and did not wake up until morning. This was about a year ago, and he has not had any signs of the croup since.

Mrs. L. H. Emery, Saratoga, Cal.

ONE morning, about three months ago, after pouring the coffee for breakfast I sat down to the table with our baby, eight months old, on my lap. Attracted by a large bright cup, she sprang forward and caught it, turning its contents over her little hand and wrist. Her screams were pitiful, but instantly I began to declare the Allness of God, which I repeated over and over. It was all I could think or say. In less than five minutes the hard crying had ceased, and in fifteen minutes more she was laughing and playing, seemingly oblivious of any sense of discord, although her hand was fiery red and the fingers badly swollen. By noon there was nothing to be seen as a false witness to the claim, except two tiny red streaks on her wrist.

Mrs. Anna W. Hollebaugh, Chanute, Kan.

EDITOR'S TABLE.

"WHAT IS THAT TO THEE?"

WHEN Peter inquired of Jesus concerning the future ministry of John, the Master replied "What is that to thee? follow thou me." Perhaps Peter desired to know if John was to fill a more honorable position, perform a more important work, or would he be called upon to drink less deeply of the Master's cup. But whatever his motive, Jesus regarded his question as one not deserving the answer he expected. The Master's reply was a loving rebuke. It was intended to remind Peter that the all-important thing for him was to live and demonstrate the Truth he had been taught by example as well as precept. This work faithfully done would occupy all his time, employ all his talents, and require the exercise of all the wisdom he possessed. Compared with the faithful performance of his own work, the thought of what John would or would not do was of little importance to him.

The Master's reply to Peter is one that each might well apply to himself when unnecessarily concerned about what another is or is not doing. He would much better accomplish his own work if he acted as though the Master's words were spoken directly to himself. The desire to do a work another is doing, because it seems easier or more important, or the desire to fill a position occupied by another because, to human sense, it is more honorable, will do much to hinder individual growth and retard the progress of any cause. Selfless labor for Truth and right is what is needed today more than anything else.

The thought of an all-wise, overruling Intelligence is set aside when mortals follow their own inclinations, for these frequently lead to strife, contention and rivalry. The omnipotence, omniscience, and omnipresence of God is lost sight of in the human struggle for place and power. Mortals will one day learn the folly of fighting against God and trying to resist the inevitable. The will of Omnipotence *will* be done for who "can stay his hand, or say unto him, What doest thou?" Divine Mind governs the universe. Mortals will one day recognize this fact and be willing to give up human opinions and trust all things in the hands of God.

The world feels the need of something that can say to the troubled waters of mortal thought, "Peace, be still." There

must be a great calm before mortals can hear distinctly the voice of Truth. Any system or teaching that can produce such a result will bring to mortals the greatest blessing of their lives.

We have abundant reason to believe that the teachings of Christian Science, put into practice, can and will produce the desired result; because these teachings declare the reality of the eternal fact of being and thereby establish the omnipotence omniscience and omnipresence of God. Thought, awakened to the scientific fact that the real is now, always was, and always will be, and nothing can change it, cannot be troubled. A great calm must certainly follow such an awakening.

One might as well try to change the multiplication table or the law of harmony in music, as try to change in the least the spiritual fact of being. Who "by taking thought can add one cubit unto his stature?" or in other words, who can, if he would, change his identity as it has eternally existed in the divine Mind in whom "we live, and move, and have our being"?

Christian Science never seeks to change that which is, but simply to remove the seeming of that which is not. It removes that which is not by declaring that which is. The shifting scenes of human experience, as the unreal gives place to the real, can never seriously disturb the one who is firmly grounded in the thought that the spiritual reality of being is, was, and ever will be.

What is this eternal fact of being that changes not? Briefly stated it is this. There is one God who has made all things for a purpose. From the least to the greatest, each created thing has its identity and likewise a place in the universe that cannot be filled by anything else. This is the will of God "fore-ordained before the foundation of the world" of material sense. God's creation manifests His will, hence the prayer, "Thy will be done in earth as it is in heaven," expresses the human yearning to know the Truth of Being. Truth will appear and human resistance cannot prevent the coming of the kingdom of God. The command, "Seek ye first the kingdom of God and his righteousness," has a broader application than mortals think. Interpreted and understood according to the teachings of Christian Science, this command can be made, and rightly is, the only true basis for the solution of every problem of human experience.

The sick are healed, not by thinking of the changes which mortal mind says must take place in the physical condition before the patient is restored to health, but by shutting out all thought of materiality, and realizing that man is spiritual and

dependent upon Spirit only for life and health. The realization of Truth heals sickness by changing thought from a material to a spiritual basis. When this change is wrought the physical body manifests health and even mortal mind says the patient is well.

All forms of error can be met in the same way and the final solution of all problems must be reached along scientific lines. The mortal thought as to how harmony can be established, just what this person must do and that person must not do, will not remedy discord any more than the mortal thought of what is necessary to restore health will heal the sick. The eternal Truth of Being, which changes not, must be applied to all the problems of human existence, else these problems are not solved according to the Principle of universal harmony, but continually re-appear to be disposed of.

The constant application of the true concept of spiritual existence to all the affairs of life will result in perfect harmony. Let man reason thus with himself: I am a child of God; He created me for a purpose and by fulfilling that purpose I shall accomplish most for myself and others. My true identity is found only in divine Mind, therefore I should always seek to be identified only with that which is good. Because my true being is safe "in the hollow of His hand," I am perfectly willing to be what God would have me be, and do what God would have me do, without asking what, or when, or how, or why.

Perhaps it is because one is not fully assured concerning his identity, and is not firmly convinced that everything is safe in God's keeping, that he feels he must "look out for himself and take care of his own interests, even if it does require considerable strife, contention, and elbowing of his fellows. Mortal man is sometimes brought face to face with himself as it were. He makes comparisons. He finds some who he is willing to admit are better than he, but he is most firmly convinced that he is better than the great majority of mankind. Yet when he thinks of himself as being but one of the unnumbered millions of the earth's inhabitants, he feels very insignificant indeed. He sometimes wonders if there is a higher than earthly being who is capable of caring for all mankind. The doubt and uncertainty causes him to rush forth into the busy world determined to "look out for himself," even if it must be at another's cost. Is it not apparent that one of the world's greatest needs today is to know that all are God's children, and that He cares for all because each has an important place to fill?

The Creator of the universe has created all things for a purpose. From the least unto the greatest, each has its place to fill, and that place can be filled by nothing else. Mortal man thinks that thousands and millions of God's creatures could be lost and would not be missed. But to infinite Mind, who has created all things, and is able to care for them and does care for them, the loss of one of His creatures would be known. The harmony of the universe is complete when each created thing is found in its place. What could better convey to mortals a definite idea of heaven than the thought that everything in God's kingdom is perfect, and occupies the place and fulfils the purpose for which it was created?

If this reasoning is correct then the future of all is in God's hands. Who can thwart the purpose of the divine will or who can defeat Omnipotence? If all that is real is predestined to good and foreordained to eternal life, where, then, is the occasion for discord, strife, or contention? The eternal fact is and nothing can change it.

Give one the idea that his own well-doing, yea, his very existence, is necessary to the harmony of the universe, and he will see that he has something to live for, if he has not seen it before. He will likewise see that what is true of himself is also true of every one else, and he will begin to realize the force of the Scripture, "The eye cannot say unto the hand, I have no need of thee." He feels a brotherly interest in all mankind as he begins to learn that in a certain sense he is his brother's keeper. He sees he must work out his own salvation, he must find his rightful place in Mind and there abide. He knows his brother must do the same and he realizes that the best and only way to help his brother is to do right himself.

Most careful concern for one's own well-doing will give a brotherly interest in another's welfare, and yet leave him mentally free to perform his work in accordance with divine guidance. "What is that to thee?" does not judge another, but first casts the beam out of one's own eye. Having done this, one is enabled to see that the same Love and Intelligence that enables him to rightly fill his appointed place will do as much for his brother. Even if his brother makes mistakes and ignorantly goes astray yet he will learn obedience, perhaps by the things he suffers, and Truth will finally prevail.

Instead of being troubled about the failure of others to do right, one should know that to him his own faithfulness is the all-important thing, and he should constantly labor to bring out his own identity as a child of God. No holier motive than

the desire to know and be what God would have him be ever inspired the heart of man to noble action. No thought of selfishness lurks in this desire, for in Truth no individual can trespass upon the rights of another. Under the guise of self-defence, mortal man is often guilty of great injustice to others. In Christian Science this error can and must be avoided. Man is learning that the discernment of the spiritual fact of being preserves his health and morals, and the assurance that the spiritual fact is real and eternal will protect all interests. Truth and Love must fight all battles or the white-winged dove of peace will find no resting-place.

The question is often asked, how may I know that I am in my right place and doing the work God would have me do? The answer to this question can be found only in demonstration. One must find his identity in Good, i.e., his thoughts must be identified with good only. When one expresses Good that is his true identity. Matter and evil are no part of the real man and one should not look for his identity there.

It is evident then that one must find his place in Mind if he would find harmony. If he finds his place in Mind, he will certainly be what and where God would have him be. Then is it not his duty to follow the Christ idea and give undivided attention to individual work?

Inspired by the thought that he has a place in Mind which no one else can fill, and feeling that he owes it to himself and the world to fill that place well and nobly, his time and energies are so completely occupied that he is never troubled or unnecessarily concerned about the work of another. He sees that he can best help his brother by doing right himself. His brother's great need is to be in harmony with Principle, but he realizes he must be in harmony with Principle himself before he can help his brother. The importance of individual work grows upon his thought, and each day he sees more clearly that the way to help humanity most is to find his place in Mind and there abide. Actions and words are the expression of thought, and if thought is right the words and actions will be right also.

For this reason thought must cling steadfastly to the Truth of Being at all times and under all circumstances. When tempted to give himself up to the contemplation of the errors of others, the Master's words, "What is that to thee? follow thou me," remind one that his duty is to work out his own salvation. He must examine himself and see wherein he fails to bring out his identity as a child of God. He must be awake to

the claims of error that seek to rob him of his birthright. He must meet and master sin in all its forms. He must not fold his hands and idly dream he is a child of God; he must prove it in thought, word and deed. Activity in good is the only thing that can save him from evil, and it is the only thing that can save his brother. He does most for his brother by bringing out his own identity in Good, for his brother, beholding the example of good works, is encouraged to go and do likewise.

Far beyond the reach of error is that man who maintains his identity in Good, who cannot be tempted to come down from his high estate and be identified with the workings of error. Though he lives in the world he is not of the world. Strong in the consciousness of the allness of God he fears no evil.

Thus should all be inspired with an honest desire to be themselves. They should have faith in God's willingness and ability to manifest Himself through them. Governed by the same Principle, inspired by the same thought, all will continue to work unto the same end, until, in the language of Paul, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A REQUEST FROM OUR LEADER.

OUR Leader writes the editor that she is grateful for the loving interest of the Field as shown in the great mass of correspondence now coming to Pleasant View; and wishing to recognize every manifestation of love, she makes the following request:—

Will the Field, until further advised, please send all correspondence concerning gifts and donations, as well as all letters pertaining to church building, and secular business, to Rev. Irving C. Tomlinson, Concord, N. H.?

We are sure the Field will gladly help the Mother and the Cause by at once adopting this timely suggestion.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,"

VOL. XVII.

NOVEMBER, 1899.

No. 8.

TAKE NOTICE.

BY MARY BAKER G. EDDY.

THE following three quotations from "Science and Health with Key to the Scriptures" are submitted for the dear Churches of Christ, Scientist, to select from, and to place one of them only on the walls of the church. Otherwise, as our churches multiply, promiscuous selections would write your text-book on the walls of your churches.

Divine Love always has met, and always will meet, every human need.

MARY BAKER G. EDDY.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.

MARY BAKER G. EDDY.

Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate.

MARY BAKER G. EDDY.

AN EXPRESSION OF LOVE.

THE following expression of love and confidence speaks for itself:—

Washington, D. C., October 7, 1899.

Reverend Mary Baker Eddy, Concord, N. H.

Beloved Leader and Mother:—We, the Board of Directors and Board of Trustees, comprising the Official Board of First Church of Christ, Scientist, at Washington, D. C., desire to express to you, on behalf of the Church, our love and gratitude, and the profound respect and confidence we entertain for you as our beloved Leader and Guide in Christian Science work and methods.

We desire to say to our Leader and to all, that we believe her system of Church government and methods of propagating the cause of Christian Science are the wisest and best, as a means to an end, that could possibly be adopted under existing circumstances, and as such, they reflect in a large degree the Wisdom and Love that have characterized each step taken by her for the advancement of our great cause and the betterment of mankind. Therefore, for any one to seek to improve upon, or to reform her methods at any time, is, to our sense, the sin of presumption, and we herein and hereby most emphatically disavow and disclaim any affiliation or sympathy with any such movement. Truly "the letter killeth."

Again permit us to assure you of our love and loyalty, and beg to remain your obedient and faithful followers in Christian Science.

JOHN F. LINSKOTT,

A. C. PETER,

THOMAS F. DAWSON,

HARRY W. SESSFORD,

EDWARD P. CRAIG,

ELLEN B. LINSKOTT,

ELIZABETH A. PETER,

ELLA D. DAWSON,

KATE N. FOOTE,

BERTHA HELM SESSFORD.

E. W. KEPNER, Clerk.

MRS. EDDY'S REPLY.

To the above Mrs. Eddy promptly sent the following eloquent and appreciative reply:—

Pleasant View, Concord, N. H., October 10, 1899.

First Church of Christ, Scientist, Washington, D. C.

Beloved Brethren:—The Board of Directors, and

Trustees of this Church will please accept my grateful acknowledgment of the receipt of their Christian canon pertaining to the hour. The joint resolutions contained therein show explicitly the attitude of this Church in our Capital toward me, and the cause of Christian Science, so dear to our hearts, and to all loyal lovers of God and man.

This Year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope, of strengthened hands, of unveiled hearts, of fourfold unity between the churches of our denomination in this, and in other lands. Religious liberty and individual rights, under the Constitution of our Nation, are rapidly advancing, avowing and consolidating the genius of Christian Science.

Heaven be praised for the signs of the times. "Let the heathen rage and imagine a vain thing;" our "Trust" is the almighty God, who ruleth in Heaven and upon earth, and none can stay His hand, or say, "What doest thou?"

After reading this letter to your Church please unite in singing the hymn, 169, in the Christian Science Hymnal.

With love, Mother,

MARY BAKER G. EDDY.

TIMELY ACTION.

WITH much pleasure we publish below the resolution adopted September 20, 1899, by the Board of Management of First Church of Christ, Scientist, London, England.

THE RESOLUTION.

It was moved by Mrs. Thomson and seconded by Major Rowley and resolved,

That this Board having had its attention drawn to the issue of the *Washington News Letter* of 6th instant, expresses its unqualified disapproval of the misstatements contained in it reflecting upon our beloved Leader, the Reverend Mary Baker G. Eddy, and showing hostility to the Christian Science Publishing Society of Boston; expresses its unshaken loyalty to and reverence and regard for Mrs. Eddy, and its continued confidence in the motives and acts of the members of the Christian Science Publishing Society, its editors and business manager; and directs that no copies of this newspaper be issued from the Book Room or allowed to remain in the Reading Room of this

Church; and that copies of this resolution be forwarded to Mr. Calvin A. Frye, Mrs. Eddy's secretary, and the Publishing Society.

W. N. MILLER,

Chairman Board of Management of First Church of Christ, Scientist, London.

MRS. EDDY'S REPLY.

Board of Directors of the First Church of Christ, Scientist, London, England.

My Beloved Brethren:—Pardon delay in answering your loyal letter, and living light set upon a hill. The chain of Christian unity unbroken stretches across the sea, and rises upward to the realms of incorporeal Life—even the glorious beatitudes of divine Love. Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe, man emerges from mortality, and receives his rights inalienable—the love of God and man. What holds us to the Christian life, is the seven-fold shield of honesty, purity, and unselfed love. I need not say this to thee, for thou knowest the way in Christian Science.

Pale sinful sense, at work to lift itself on crumbling thrones of justice, and by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation; there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science; here the connection stops.

God spare this plunge, lessen its depths, save sinners; and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray.

God is blessing thee, my beloved students and brethren. Press on towards the high calling whereunto Divine Love hath called us, and is fast fulfilling the promises.

Satan is unchained only for a season, as the Revelator foresaw; and Love and good-will to man, sweeter than a sceptre, are enthroned now and forever.

Lovingly yours,

MARY BAKER EDDY.

Pleasant View, N. H., October 22, 1899.

This resolution was surely timely, and fully warranted by the remarkable action of the editor and publisher of the paper in question. His change of attitude in the short space of one week is without a parallel in newspaper his-

tory. We do not deem it necessary at this time to characterize such conduct as it well and justly might be characterized. It speaks for itself, and tells its own amazing story.

We, therefore, feel that the London Church acted wisely and justly in the premises, and venture to express the hope that other churches will go and do likewise.

We take this occasion again to thank the many friends who, by private letter and otherwise, have given expression to sentiments quite similar to those contained in the above resolution.

I CALL that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and the rights of His children, . . . which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

In fine, I call that mind free which, conscious of its affinity with God, and confiding in His promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers, which passes the bounds of time and death, which hopes to advance forever, and which finds inexhaustible power, both for action and suffering, in the prospect of immortality.—*W. E. Channing.*

THE SCIENCE OF CHRISTIAN SCIENCE.

LECTURE BY A. A. SULZER, M.D., C.S.B.

WHILE greeting all who are Christian Scientists with the pleasure arising from sympathy of thought and aim and feeling, I shall address myself more particularly to those who are not of our number or belief, for I know that those who are already one with us will listen patiently to that which they have heard before for the sake of the possibility that others may find some objection removed or find a stimulus to search for themselves along the path which we believe to be the path of Truth. In fact, this is our real object. Yet I trust no one will suppose that I imagine for a moment that the entire subject can be compassed off-hand, or that I can so present it as to remove all the objections which may arise. It requires time to master that to which we are unaccustomed, particularly if the thing to be mastered is contrary to preconceived ideas.

We see the sun and moon rise, take their course in an apparent arch over our heads, and sink below the horizon; we saw them thus as children and we see them thus now, as undeniably as every untutored savage has seen them from the beginning. I well remember my incredulous astonishment when told that neither of these bodies does what it seems to do; that their apparent daily movement is an illusion of the senses. I remember my greater astonishment when, after having been taught that earth and moon moved in elliptical orbits, I was again told that they were elliptical only in their relation to the bodies around which they passed—that their true paths were exceedingly long drawn out spirals and not ellipses at all. The statement that men could measure the diameters of these wondrous orbs, calculate their distances, determine their weights, overwhelmed me with unbelief. Where was the heavenly yard-stick which could be applied to such infinitudes? Who the magician to traverse the roadless space and apply the unit of measure if he had one? When geometry and trigonometry became familiar there was still a difficulty; we were on a body sweeping through space many times faster than the swiftest cannon ball, and at all times changing its distance from the sun; on a body revolving with

great velocity upon its axis so that angles and base lines upon it must rapidly change their relation to the distance lines to be measured. How could such inconstant lines and angles ever be determined? The idea seemed preposterous.

But this was not the only series of problems which my young mind had to grapple, nor the only one requiring prolonged and earnest thought for mastery. Not only would it be impossible to learn but it would be impossible to present any new system of thought in a moment. Whole volumes are devoted to systems of economics, whole volumes to theology, whole volumes to metaphysics, because it would not be possible to clearly and cogently present them otherwise. Statements might be made which would cover most of the basic facts, but they would have to go unillustrated and unproved. To be shown to be probable, to be made clear and irrefutable, requires time—much more of it than can be found in one short lecture. The grand harmony of truth in Christian Science, some of the outlines of which I wish to present to you, is no exception to the law that that which is best worth getting must be worked for. So different is it from accustomed lines of faith and thought that one anxious for others to listen to its gospel is sorely puzzled to know just how to approach and touch it in order to accomplish the most in the least time. I am conscious that in an attempt to tell you its truths and aims I must make statements sure to arouse objections which will at first seem as strong to the minds in which they arise as my objections to facts in astronomy and physics once seemed to me, but which I am equally sure, on honest and thorough investigation, you will find to be as baseless as they were. But I will do the best I can, and which is better, will point you to sources from which you may obtain answers to all your queries if you shall care to do so.

Contrary to the usual custom of Christian Scientists, I am going to talk to you for a few moments upon a most material basis, and by familiar illustrations show that even from the standpoint of the physicist appearances are always illusory; but I wish you to understand that when I refer to the teachings of physical science, or to the human machine from the standpoint of the physician, to disease, to the cure of disease, to failures to cure, I am not speaking from my own point of view. In order that we may thor-

oughly understand each other it is necessary that I should tell you at once why I refer to them at all in the way I purpose to do. It is often difficult for one not familiar with Christian Science readily to understand its Principle, even though in sympathy with it; it is vastly more difficult when there is lack of sympathy or when there is prejudice in the mind against it. It was so in my own case. I have noticed it to be the case with others, it is strictly philosophical that it should be so, for the difficulty does not lie in the subject itself; the subject is so clear that, centuries ago, we were told that "wayfaring men, though fools, shall not err therein:" but the difficulty lies in our own minds—in the deceptive testimony of a mistaken sense, which "sees only what it believes and believes only what it sees." This false sense so overshadows the true sense, that until we can free ourselves from that cloud the truth seems foolishness. My first appeal to those who are not in sympathy with us will be through ordinarily accepted beliefs which I conceive to lie within their point of view—a point of view which I conceive to be theirs because it was once mine—and from that point of view I shall try to show that that which is now my own, that of which I hope to give some conception before I have done, is not so unreasonable or impossible as they may have been accustomed to suppose.

Nothing seems more real than the evidence given by our material senses—indeed, we are often told that the basis of all we know or think or feel comes to us through them. Yet we neither see, hear, taste, touch, nor smell as those senses would make us think we do. Let us refer to several phases of this fact. A number of you have, before now, had some slight trouble with your ears, you may have heard whistles blow or bells ring when you knew there were no whistles whistling or bells ringing. The listening mind was in error, the thinking mind discovered it, and you decided the real cause was a mere disturbance of the nerves. Every one is familiar with the visual distortion produced by the use of concave, convex, or uneven mirrors. The same body which appears short and broad before one, becomes tall and slim before another, and full of irregularities before a third, and the seeing mind, in each case, gets a picture of that which the thinking mind knows to be an error and non-existent. Spectacle lenses ground to remedy defects of vision produce abnormal pictures within the normal eye, and the eye itself is an optical instrument, the

curves of whose walls and lenses are such that none of us ever get true pictures of the shapes of objects looked at. As with shapes, so with color. We are told that rays of light are carried to the sensorium through the nerve fibres especially adapted to respond to their differing vibrations; that when these fibres are perfectly adapted to their work the sense of color discrimination is wonderfully delicate, but that, in many cases, this adaptation is quite incomplete and the person is said to be color-blind. Probably to no two people whom we could select would the same object appear exactly the same in color, and it has been demonstrated to the satisfaction of science that there are color waves whose vibrations are both above and below those our nerves are capable of responding to. Were we to stop right here it would be plain that no one sees an object in its complete or true coloring any more than one sees an object in its true shape. But, even at the risk of being tiresome, we will not stop here. From the purely scientific standpoint we are justified in saying that the whole idea of color as inherent in objects themselves is an illusion. What do physicists tell us is color? They tell us that it is all a matter of response to different rates of vibration; that if light comes to us from a body which we call red, it merely means that it has been reflected from a body the arrangement of whose particles and whose rates of vibration destroyed all the rays except those giving the sensation of red; that the object which we call red is not red at all. Again our senses have deceived us. Objects themselves do not have color, they merely affect light in such a way that they seem to have it. And yet further, if physicists are right in declaring that no two molecules or atoms touch each other, but are much farther apart than their own diameters, it is perfectly clear that when we look at solids and liquids and think we see continuous surfaces, we are deceived once more, for there are no continuous surfaces to see—and to this not even our own bodies are an exception.

It would be equally easy to show the utter deceptiveness of the supposed information obtained through either of the five senses. And all this from the standpoint of the materialist. Mrs. Eddy very aptly presents the essence of this thought in a few quoted words added to her own when she says: "Has not the truth in Christian Science met a response from Professor Langley, the young American astronomer? He says that 'color is in us,' not 'in the

rose,' and he adds that this is not 'any metaphysical subtlety' but a fact 'almost universally accepted within the last few years by physicists.'"

The special point to be noted in all this is, that "things are not what they seem." And this can be shown to be true in an entirely different line of experiences. Hypnotized subjects see, hear, taste, touch, and smell that which in a material sense does not exist, obeying the suggestion of the hypnotist. Things, also, which men say do exist, give to the hypnotized subject impressions entirely different from those which would be received from them by the operator himself. Ammonia may become to them as free from pungency as the purest water, may be as sweetly fragrant as the odors of Araby, and water may knock them down as promptly as the strongest ammonia. Coffee may seem to them as lemonade, and milk as brandy, not only in its smell and taste but in its intoxicating effects, while whole glasses of brandy may be drank without the slightest quickening of the pulse or disturbance of the brain. Evidently, effects upon the so-called senses, in the case of the hypnotized subject at least, do not depend upon material agencies.

There are other and sad illusions made familiar to us by the insane, in whom we find every degree of aberration from some single, simple hallucination to complete alienation. You probably remember hearing of the man who imagined himself to be a kernel of barley and ran in wildest fear from every hen he saw lest he should be caught and eaten. It was real to him, as real as though he had been hypnotized, and—pardon me for saying so—as real as many of our own cherished beliefs.

It is clear both from a physical and psychological point of view that we cannot depend upon our experiences or upon our so-called knowledge as being safe indexes of the real; I have clearly shown many falsities of belief and impression, and it would be easy to show many more; yet the only application I now desire to make is this, and I make it with due respect for the feelings of every one: Do not be too sure that you know it all; do not too hastily condemn the statement that there may be unrealities which you still believe to be real, and truths which you have heretofore considered delusions.

Christian Science, like other radically advanced and unfamiliar teachings, has been met with hostile opposition on

every hand. It has been assailed by grossest misrepresentation, bitterest satire, and merciless ridicule. Those who have practised it have been brutally maligned, branded as criminals, prosecuted in the courts. Yet the reasons for this enmity will not stand analysis. The real cause lies in the tendency of human nature to distrust that with which it is not familiar, especially in religion and in the treatment of the sick. This has been particularly illustrated in the history of Christian Science. Thousands, hundreds of thousands, millions, of chronic cases continually defy the "regular practitioners" (though nothing was ever more irregular than their practice), who not only fail to cure but even to relieve. If death comes to one of the unfortunates, and some physician of the "old school" who has previously inspected the tongue, felt the pulse, and looked wisdom as doth the owl, writes the mortuary certificate, the public rolls its eyes heavenward, bows to the will of God, announces that everything has been done which can be done, and praises the powerless medical attendant for keeping the patient alive so long. But if, as often happens, the sufferer comes to realize the worthlessness of the efforts of the Æsculapian and calls in a Christian Scientist, and, to the surprise of his friends, recovers, it is suddenly found that there was no real sickness in this particular case and that he would have gotten well anyway—unwittingly agreeing, for once, with the Christian Scientist who also declared that there was no real sickness. But if the patient, unable to emancipate himself from his beliefs and fears, should follow the same course he would inevitably have taken under his old physician, there is no end to the vilification of those who ministered to him. The difference is not in the fact of death, for statistics will bear me out in saying that a larger percentage of the cases recover under Christian Science than under medical treatment, but in the one case public prejudice has been followed and in the other it has not. That is the difference.

And right here let me tell you a little story in regard to the regularity of the "regular" practice. Some years ago, perhaps fifteen of them, I don't remember exactly, and a slight variation from any of the figures will not mar the illustration, the *New York World* sent out a reporter, I think it was the famous Nellie Bly, to test the exactness of modern scientific diagnosis and treatment, and particularly to compare the work of the homœopathic and

allopathic schools. She visited and wrote to twelve of the most celebrated physicians of each school, allowing each person to suppose himself the only one consulted, and making to each the same statement of symptoms. Some of the allopathists did not give a diagnosis; some diagnosed, and of these all differed. The twelve homœopathists all diagnosed the case alike. By the allopathists twenty or more prescriptions were given—some physicians sending two or three—and of all these, I believe, no two of the first given prescriptions were alike, although out of the twenty odd two or three did duplicate each other. Of the twelve homœopathists eleven prescribed exactly the same thing, and the *World* very aptly asked which of these schools had the best right to be called regular.

During an experience of nearly a quarter of a century in medicine I more than once lost faith not only in my own skill and that of my confreres, but in the claims of the therapeutic agents at our command. When I most needed my remedies they failed me utterly. In the moment of extremest necessity they were a mockery and a farce.

There are many troublesome facts quite familiar to the most regular of the regulars. Temporary cures are being made by every conceivable kind of irregular treatment in apparently as large a percentage of cases as can be brought in evidence by the "old school."

The case of a cure by the mere introduction of a thermometer into the mouth of a patient who mistook it for the curative agent is a matter of undisputed record; the cure of warts by mysterious manipulations is beyond doubt and familiar to all; the cure of hypnotized patients by the mere holding of drugs in the hand has been demonstrated over and over again. Yet, despite the efforts of regulars and irregulars, of honest doctors and of quacks, victims multiply. The hundreds of thousands of physicians and nurses eagerly sought by countless patients, the multiplication of drug stores and sanitariums, the rush for better climates, the thousands of patent nostrums offering to cure all and really curing none,—all testify to the need of better methods to cure. Physicians have been seeking from earliest ages to find the causes of disease and to find the remedy. Every day gives birth to some new theory; every day sees some new elixir trumpeted forth with assurances of its absolute effectiveness in certain lines, and each day some vaunted theory or panacea is cast aside. But, mean-

while, the invading hordes of disease, in ever-increasing numbers, go on unchecked with the march of death.

Drugs are useless and are only resorted to because to the world's blinded sense there seems to be nothing better; and to-day I most unhesitatingly aver, as I review the past with its drawn battles and its defeats by disease and death, that I greatly doubt if doctors can, by the mere administration of drugs, cure anybody of anything. Dr. Oliver Wendell Holmes said, after years of professorship in Harvard Medical College, that if all the drugs at our command were cast into the depth of the sea it would be the better for man but worse for the fishes; and, if it were the proper thing for me to do, I could fill up almost this entire evening's talk with just as forcible denunciations as that of Dr. Holmes, from scores and hundreds among the most eminent practitioners and teachers the medical profession has produced. Medicine is a conspicuous failure. The world has sought in vain a remedy for material ills through material laws and means. Every veteran in medicine knows that the influence of the physician himself is no small factor in the cure; his mere presence at the bedside of the patient who trusts him often producing an immediate and most perceptible change for the better. The result can be attributable only to the effect upon the mind of the patient. Every practitioner also will acknowledge that however strong he may think the influence of bodily conditions upon the mind, the mind has at least a reciprocal influence upon the body. Numberless cases are authenticated of the mind both producing and curing abnormal conditions. Hair suddenly turns gray through fright, and, per contra, people who thought they could not walk have, under some great excitement, been able to run with the fleetest. Thought and habit write themselves in the face. Pure spirituality and petty meanness are delineated with equal certainty and clearness, and the markings are not merely of the face,—they enter into the very fibre and attitude of the man. A continual contemplation of sensual gratification quickly shows itself to the practised observer in the generally lowered tone of the bodily functions, and, indeed nothing so tends to physical destruction as intense immorality of thought and action, and nothing so tends to build up, to give power of endurance, perfect physique, and clear brain, as a broad, strong, cheerful, fearless mind, of unsullied purity and spiritual aspiration. All of these

things are familiar not only to medical men, but to the laity; yet, but acknowledge them and you have paved the way for the broadest possibilities. We have in such case, and quite outside the supposed range of Christian Science, found proof of one of its basic doctrines; that immorality or wrong thought of any kind is a breeder of disease; and that the highest conditions can be attained only as we free ourselves from impurity and error.

Not only have we found that nature as it presents itself to our senses is an illusion, but even in these distorted forms we are brought into contact with but a part of what exists, for there is a range of facts and powers beyond their direct perception. In illustration of existent yet unseen potentialities one of the Upanishads relates that a father whose son was frivolous and sceptical, commanded him to bring a fruit of the sacred fig-tree. "Break it," said the father; "what do you see?" "Some very small seeds," replied the son. "Break one of them; what do you see in it?" the father again asked. "Nothing," answered the son. "My child," answered the father, "where you see nothing there dwells a mighty banyan-tree." The fact that spirit has been utterly beyond the most delicate metrical device, and that it has eluded the magnifying glass, the retort, and the spectroscope, has been deemed sufficient to consign the nature, the power, the very existence of Spirit, to the region of the "unknowable;" but data are multiplying which lead even radical materialists to wonder whether that hypothetical region may not be triumphantly invaded; and, even if not, the conviction is growing that infinity of knowledge, wisdom, and will exist, and are super-physical though the man, befogged by false and temporal mortal conceptions, may not be aware of them.

We have approached our subject from two directions and I trust have found something in each to reward us for the attempt. I now wish to appeal to another class of minds, or possibly to your own from a different standpoint.

Centuries ago a babe was born who, while yet a lad, astonished wise men by a wisdom greater than their own. In his manhood were shown such loftiness of character, such poise of mind, such power over disease and death and things physical, as to mark him indeed as "one having authority;" such grandeur of benevolence and love, such purity of soul, such mastery of things spiritual, such at-

one-ness with the Father, that countless millions have accepted him as Divine. Yet few save those nearest him in the least understood him in his own time, and it is certain that until recently, the true meaning of his sublime teachings has been hidden from even the most devoted amongst the multitudes who have tried to serve him. It is equally certain that in our own day, upon a spirit surpassingly rare in its power of penetration, its comprehensiveness, its strength and dignity, its loving sweetness, its moral exaltation, was bestowed the gift of interpretation. Every Christian Scientist will know at once that I refer to the Rev. Mary Baker G. Eddy.

It is safe to assume that all of you are familiar with the every-day teachings regarding the Christ. It is also safe to say that the majority of you believe in his life, in his so-called miraculous works, in his at-one-ment with the Divine. Assuming this, I wish to ask one question: What do you conceive to have been the means employed when he made men well, physically and spiritually? Whatever it was, it was effective. And the question is not a sacrilegious one, it is not a profane attempt to pry into the infinite mystery, or to step unbidden into the Holy of Holies, for not only did Christ in his Love and infinite Goodness sweep away the shadows caused by false conceptions, and invoke the overwhelming power of the Divine, but he most distinctly taught that such works were the natural heritage of those who truly believe. In Matthew, 21, Jesus says: "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." And Luke, 10 : 17, 19 reads, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said, . . . Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." But even a stronger statement does he make in John, 14 : 12, when he says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And here I wish you to note particularly that he is not confining his remarks to his apostles, to the

twelve so intimately associated with him, but he speaks to seventy. Not only does Christ assert that his followers can cure, if they are his followers, but in another place he distinctly avers that they are not his true followers if they cannot do these works. In Mark, 16, commencing with the 17th verse, he says, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

A constant stream of healing flowed from Christ's presence during all the years of his ministry; he encouraged his followers to believe that they could do the same works, he asserted positively that they could do greater, and they went about preaching the good tidings and healing most successfully. Again I ask, What do you conceive to have been the means employed? Surely you need not find it difficult to answer. Did not Jesus always refer the healing power to the Father? "I speak not of myself: but the Father that dwelleth in me, He doeth the works." But how did the Father do it? And neither is this a sacrilegious query. It can be given all the answer necessary to our purpose by merely saying that it was through his reflection of the cleansing and healing Spirit, the divine Principle, who is the Father of all. And physical health and the power of bestowing it, or rather, the power of removing the shadows of seeming ills, seemed to be the natural and invariable accompaniments of true belief. And I wish to repeat right here that all the cures wrought by Christ were wrought wholly through the power of divine Love. Right here, in this simple statement, lie all the secret and the whole doctrine of Christian Science. We believe not only that the divine Love, Light, Life, is the true bath of perfect health, but that it is within the reach of all who can set aside their false beliefs and with perfect reliance upon the Divine promise come into the Light, and that no real and permanent cures, no perfection of body or mind, can ever be attained without it.

The New Testament is not alone in this idea—it is as old as God, and was given to men as long ago as His word. He said in Exodus, 15 : 26, that if the Israelites would keep His commandments He would keep them free from the diseases that afflicted other nations. All through the

Old Testament we are taught that man should look to God for healing and for all temporal blessings, and that they should obey His law in order to preserve their health. We read in the last verse of the fortieth chapter of Isaiah, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the history of King Asa is a plain intimation that a man has a choice between doctors and God when he is sick, and Asa is an object lesson of the mistakes men make in seeking unto doctors instead of unto God. The Psalms are replete with promises of healing to those who wait upon the Lord. The ninety-first Psalm is particularly rich in assurances of complete protection to those who trust in God. It is pre-eminently a "Christian Science Psalm."

It is not in the least strange that of all the schools which have attempted to heal the sick and make life better worth living, Christian Science should be the most successful; the strangeness lies rather in the fact that so many ages should pass before those who were studying the sacred texts should have found their meaning, their literal application. The founder of Christian Science showed her true greatness in taking the life of the Great Healer, the only Physician who never made a failure, who never lost a case, who always perfectly and instantly cured, as a key to the true treatment of disease.

I have already said that a statement of our beliefs is almost certain to arouse objections in the minds of those unfamiliar with our teachings, and I also frankly stated that I did not wish you to suppose I imagined for a moment that I could remove all those objections in a brief talk like this. I am, however, going to refer to two or three points which have been brought up so many times that I am sure they may occur to some of you now present.

It has often been claimed that Christian Science is merely the successful but unwitting practice of hypnotic suggestion. We deny it emphatically, and think we can show you points of essential difference. Hypnotism in its apparent design (whatever may be its true working) has the human being for the basis of its power; in it the human mind of the operator attempts to meet and deal with claims of disease; it is a case of one mind controlling another, and, as Carol Norton puts it, "the patient yields up the

sacred right of individual self-government; he thus becomes voluntarily or involuntarily, controlled by the human mind of a person." Hypnotism has no thought of God in it; in Christian Science no thought of human power attaches; the human will is ignored and man turns alone in confidence to God, the sole and Infinite Good, and is made whole through the conscious realization of the healing and redeeming power of divine Love. Yet it is not faith cure, for faith cure looks upon God as one aside, one upon whom we have no real claim, one who so delights to please His Son that He is willing to do us favors for that Son's sake if we ask in faith. Christian Scientists believe that we may in our own divine right, and not by faith alone but through the understanding of the perfect Principle and Science of healing as demonstrated by Jesus and revealed to the world through the teachings of Christian Science, cast off diseased and sinful thoughts and beliefs and come into our heritage of health. We as truly believe God to be kind and loving as do the sincerest advocates of faith cure, but we do not consider ourselves as outsiders to whom crumbs are tossed by the All Powerful as the rich give crumbs to the beggar. We take God at His word; we believe we were truly made in His image; that our apparent diseases and all the manifestations of a perverted mortal sense are false and temporal, and that our Father has given us the power of rising above them and of realizing our share in His infinite perfections.

I said that hypnotism in its apparent design has the human being as the basis of its power, but does any one know its true method of operation? Physicians and hypnotists attempt to talk learnedly of cure by "suggestion." It is easy to call the unknown by a name and then delude one's self with the idea that the problem is solved; but, as a matter of fact, how much more does a doctor know of the real *modus operandi* of the cure after he has rolled the word suggestion from his mouth than he knew before? Suppose, indeed, that he does hypnotize a patient, and that while the patient is under hypnosis the doctor "suggests" that some pain with which the patient claims to have been afflicted will not be there when he is brought out of the hypnotic condition. And suppose that when he is brought out the doctor's words prove true, and that the pain has disappeared—does the doctor's saying that it was done by suggestion clear away the mystery? Does it explain any-

thing whatever of the how of the cure? Does it show just what happened after the suggestion was made—anything of the process in pursuance of which the pain disappeared? Not a man of them can explain how anything is cured by suggestion. Not a man of them knows anything more about what actually takes place than he knew before he ever heard that he could cure by suggestion. It is a mystery as unfathomable to each of them as the mystery of the universe itself. It has been discovered that something can be done, but nothing has been discovered as to how it is done—absolutely nothing of the real operation and of the law involved. It has been given a name, but no one really knows what the name truly means. The fact merely hides behind the name, that is all.

Yet I believe that the Christian Scientist has the key to it, and one clear in its simplicity. Completely and absolutely root out fear of and belief in evil, and man, from his very nature, must be well; there is no ill in him when he is truly himself. In the case of hypnotic suggestion he is, to a limited extent, amenable to the removal of such beliefs as he is told do not exist and hence he is relieved, temporarily at least, of the particular result of mortal belief which disturbed him. Yet it is not necessarily a permanent cure; it is not a cure of other false conditions; it is not an elevating of the man into his perfect spiritual heritage; and hence, in spite of the partial removal of the diseased condition, he is not where a perfect understanding and a truly spiritual trust in the divine Allness would put him. Complete and permanent cure must come from an understanding of and obedience to the divine Law of healing.

A letter received some time since brings out a point which was a stumbling-block to its writer, and as I have his permission to use it, I will here refer to it and to a part of my reply as the readiest way to bring both sides of the proposition before you. He writes, amongst other things,

"I am very much interested in Christian Science and have studied it deeply for some time, but there are things which bother me and stand in the way of entire acceptance. . . . To my observation and experience from a material standpoint, some statements of Science and Health explaining certain phenomena seem to be entirely wrong—which, if wrong, is a serious thing for the Science. The seeming difficulty is this: I have known of cases here where

persons have died from what they and the doctors thought was one kind of disease in a certain internal organ, and a post-mortem examination revealed a different disease of and in another organ. Now Science and Health says, p. 193, 'A belief fulfils the illusive conditions of belief;' and p. 410, 'Whatever is cherished in mortal mind as the physical condition is imaged forth on the body,' and p. 76, 'Belief produces the results of belief;' and there are many similar passages which I will not quote. . . . Now, if all is mind and the body merely its substratum, its subjective state, all conditions of which are produced by the mind through belief, how can things happen as in cases just referred to? I know of a man who died of what the doctors said was cancer of the stomach, and it was found out afterwards that his stomach was not diseased. The only thing wrong was a slightly enlarged liver which could not have killed him. Another man also had what was diagnosed as cancer of the stomach; his stomach was examined and no cancer found. If beliefs hold such sway as Science and Health states, how can the clay in the hands of this autocrat potter escape from being moulded according as is the belief in all cases?"

This is quite a clear statement of what occurs to a great many minds at a certain stage of inquiry and therefore one which should not be ignored by the Scientist. While, in many cases, the connection between causative thought and its result is easy to trace, there are others in which it is not so easy—yet we believe the connection to be not the less certain. I will give you a part of my answer to the query:—

"First, as Christian Scientists, we believe that in reality there are no material laws as that term is usually understood, but that Mind is absolute.

"We believe that every claim of illness is the result of belief in so-called mortal law, itself a product of mortal mind, and that death itself is a result of such belief.

"While the patient's belief in some specific malady may often produce that malady, we do not believe that the mortal belief which produced a malady, say a cancer, must necessarily have been a specific cancerous belief held by the victim, by the physician, or by any single individual. We believe it might come from either of these sources or from ancestors, from friends, from enemies, or from the

sum-total of human beliefs according to our connection with or exposure to them.

"From the case cited I can draw a particularly apt illustration of a popular misconception, and at the same time show the lack of connection not only between the diagnosis and the supposed cancer, but even between the final belief of the patient and the supposed cancer.

"The distinction between mere opinion and causative belief is clear. You will note that in this case, as in nearly all cases, certain symptoms had developed before the physician was summoned.

"When he came, he, as usual, proceeded to the diagnosis. Certain abnormalities seemed to him to mean cancer, but this was a mere opinion as to an already existing abnormality. Whatever it was it was there before. His present opinion evidently and most emphatically could not have been the cause. Neither could any opinion formed after a supposed condition had presented itself be a cause of that condition—and this would of course include opinions of the patient. Evidently the real cause was more remote. It is equally evident that in most cases the seeds of abnormal conditions are mental states existing prior to the apparent ones, and they, therefore, become exceedingly difficult definitely to trace, and may altogether elude the superficial observer. Do not misunderstand me as endeavoring to show that opinions both of physician and patient do not have much to do with the patient's recovery, for they do. 'But that is another story.'

"Not only is it evident that we should not be too ready to judge a case from the apparent application or non-application of mere opinions or recent beliefs, but it should be remembered that we are not isolated creations; the entire universe is inter-related each part with the other; we are not merely what would appear to be our individual selves, but we are interwoven with the great whole. In a way we respond to every impulse, and particularly to our immediate environment. Thus it is that we as Christian Scientists lay great stress upon the environment of our patients; why we seek to have them surrounded by Christian Scientists firm in the understanding of the nothingness of disease, rather than that they should be in constant contact with those entertaining false beliefs, and in consequence filled with fear.

"Thus it is that ancestors, friends, enemies, even stran-

gers and the 'sum-total of minds' contribute to bring about any and all conditions, and the belief nearest our perception may not be the belief responsible for the specific condition.

"Again, it is not necessary that specific forms of disease should be thought out in detail in order to produce them. It is enough that certain mental states are followed by certain physical ones; given the preponderating mental influence, the corresponding physical result must follow.

"Amongst all beliefs it is evident that the most widespread, the most deeply rooted, must be that most likely to control. The one universal belief and the one most deeply seated is that of death; hence, in apparently threatening cases, all other beliefs are likely to be overshadowed by this one overwhelming belief, and consequently whatever the seeming difficulty, and no matter what an autopsy may show, the death note may be sounded and the victim expire regardless of the character of the minor beliefs.

"Yet, as the Christ Mind is perfect, as we are privileged to enter into and receive the sweet fruits of that perfection, we believe that not only disease, but even death, shall eventually yield to right thinking, to at-one-ness with the Divine; and we further believe that in our demonstrations a larger percentage of cures can be urged to show its power, even under the imperfect efforts of the present, than can be shown by any school of medicine.

"Science is all-powerful, but we must master our fears, grasp fully the Christ principle, and bring ourselves into harmony with the Divine before we can put the fear either out of our own minds or out of the minds of our brothers. When we believe and live the Perfect Life we shall do the perfect work. Christian Science teaches that this is possible, and appeals to Jesus' own words to support it: 'Be ye therefore perfect, even as your Father which is in Heaven is perfect.'"

Christian Science teaches that God is the only Life, Substance, Soul, Intelligence, in the universe, including man. That man—the real, not the seeming man, with his false claims to reality—is an emanation of the Divine, partaking of the Divine nature, as a ray of light is a part of, and may be followed to its home in, the sun, from which it emanates. It teaches that God is Love, and that man, being Love's idea, is privileged to the perfection due to his origin and to the attainment of true at-one-ness with him.

When the Christian Scientist asserts the non-existence of certain apparently evident manifestations in man's moral and physical nature and in his surroundings, he does not, if sufficiently advanced in his studies, mean quite what he is generally supposed to mean. To illustrate: You are walking along the street with the glare of the electric light behind you; before you is a shadow as visible to the passer-by as you are yourself, and it moves as rapidly and as truly as yourself, and, in a sense, is as much a fact as yourself, yet is it something or is it nothing? Is it existent or non-existent as a substance? There it undoubtedly is, yet, just as undoubtedly it is absolutely nothing. It is rather the mere absence of something; and that which is lacking is light.

We believe that the one All-Good, the divine Mind (not forgetting that the real man is His idea, partaking of the parent of whom it is a part), is the only permanent reality, and that mortal manifestations, although seemingly accompanying it in some of its phases, are not its necessary adjuncts, are not a part of it, but that they are illusions; that they are no more real than shadows; that like shadows they must inevitably disappear when flooded with the true Light of the Divinity which cures all disease. To say that mortal mind has false claims and yet to say it has no existence, is no more a contradiction than to say that you have a shadow and yet immediately affirm that the shadow is absolutely nothing—only the absence of something.

The position of the Christian Scientist upon this point may be made a little clearer to you, may seem a little less like a contradiction to you, if you will note Mrs. Eddy's definition of mortal mind and remember when you hear the term used that this is the sense in which we use it. Remember, then, when you hear a Scientist speak of something as belonging to mortal mind and then saying that mortal mind has no existence, he merely means that it is a temporary, delusive, and false sense, and not real or belonging to real Mind, which, to him, is quite a different thing. Disputes which might well be avoided are often waged upon a mere misunderstanding of the meaning attached to terms.

If, as we were anciently told, man was created in God's image, and if, as we are also told, God is Spirit, and if we believe the sacred word, we cannot escape from the conclusion that that part which is our true self must be

an expression of the Divine nature, and have within it the power of perfection as well as of immortality; and this logical conclusion we have already found to be in accordance with the positive declaration of Christ himself. And since God is Spirit everywhere present, and not a physical body in a limited space, it is equally logical to assert, as we do, that our seeming self is a false and temporary self and not the permanent and real individuality. We may also fully understand how it is that it is our privilege to do the works which were done of old; why, also, we can invoke the perfection of divine Goodness, why we claim that the Divine is all that there is which is real, and why we claim that these sayings which seem so inconsistent to the unthinking and uninformed are based on the soundest reasoning.

In closing I wish to call the attention of those of you who are Christians to this fact: there is no other means of spreading the gospel so efficient as through the Christ-healing. It is the direct operation of the Spirit of God upon the individual in the only way in which many of the millions of suffering humanity can be reached. Man's spiritual consciousness can be awakened when he sees the effect of this healing power of Truth upon his diseased body. When he has been made free from pain and sickness, and has recovered from death through gospel means, he is in the best possible state of mind to receive gospel truth from the one who has shown him the source of healing. This has been made manifest in the wonderful growth of the Church of Christ, Scientist. In 1867, Mrs., now Rev. Mary Baker G. Eddy, started her first class in Lynn, Mass., with only one pupil. In 1881 she opened the Massachusetts Metaphysical College in Boston. Now her acknowledged following numbers a million and are to be found in nearly every country on the globe. They have established over four hundred churches and societies, and have erected a large number of houses of worship, and every one has been paid for before it was dedicated, and was paid for by voluntary contributions. Mrs. Eddy's own church has a membership of over fourteen thousand. The church edifice was erected at a cost of more than \$200,000. No other people are more zealous in their religious efforts, none are happier in their beliefs, none are healthier, more buoyant, more hopeful than they,

and they one and all revere the pure, the unselfish spirit of their Founder and Leader.

Is Christian Science a fad, is it a new-fangled teaching, born of fanaticism and subversive of true Christian faith and life? Are its adherents blind enthusiasts? We are told that there are one hundred and forty different religious denominations in the United States, and that for the whole body of Christians the number would be materially increased. All these are praying, "Thy kingdom come," all basing their faith upon the word of God, but differing enough in the interpretation of that word to constitute widely differing lines of faith and action. Christian Science also vindicates its teachings and practice by an appeal to the word of God, though it seeks not to build upon the ruins of any other denomination, to reap where it has not sown, or to gather where it has not winnowed. But its mission is among men, it has a message of love to the world, and in Christ's name proclaims it. It goes to the pool of Bethesda, and beholds a throng of those who are sick, blind, lame, and withered, many of whom for thirty-and-eight years have continued in their sickness. It does not ask what church they are members of, if any; it does not ask if they are rich or poor, but it saith unto each, "Desirest thou to be made well?"

To the many weary and heavy-laden ones it saith,—

Is thy path so rough, O pilgrim,
 • Passing on thy way through life;
 Deep the sorrows that beset thee,
 Great the burdens, wild the strife?
 Though the path of life be weary,
 Though the goal of rest be far;
 Set thy whole heart to endeavor,
 Turn thy soul to yon bright star.
 From the tolling, from the striving,
 There at last shall come release;
 One shall bring thee past the hill-crest,
 Home unto His plains of peace.

I have only one word more to say; I promised to point you to sources from which you might obtain an answer to all your queries should you become sufficiently interested to care to do so. I point you to the works of Mrs. Eddy, the Discoverer and Founder of Christian Science, and particularly to "Science and Health with Key to the Scriptures," in which you will find the richest treasure you ever delved for. Sincerely trusting that you will avail yourselves of the opportunity to obtain this treasure, I close, thanking you for your kind and patient attention.

CHRISTIAN SCIENCE IN ITS HISTORICAL RELATIONS.

BY JESSIE C. CHAMBERLIN.

IN the Gospels two remarkable genealogies are recorded of our Master, Christ Jesus. St. Matthew traces a line of material ancestry from David to Jesus, thus testifying to the slow advance of human thought through many generations, or spiritual re-births, till it approaches a point of coincidence with the Divine; or, more exactly, till it reaches a point of self-dissolution, and the Divine is manifested just in so far and wherever the human has disappeared. The other genealogy is wholly Divine, and tells of the Light that emits light,—the Logos, or Divine Reasoning, which is ever with the Father, and shines in the darkness of earth through the One conceived of God. This is the real genealogy of us all, as God's ideas, and it is also the true origin and history of Christian Science. But it is natural, as so large a part of our thought is still human in spite of the spiritualizing influence of Science which is daily lifting thought above the clods to blossom in higher spheres of activity, for us to feel a deep interest in that building up of consciousness that has finally given way to let in so glorious a radiance on all humanity.

They who see the spiritual signs of the times,—who love America, her Pilgrim and Puritan Fathers,—whose ancestors have fought, not only in a material war for independence, but who have bent their mental sinews to the solving of the greatest problems that can ever confront man,—What is God? and What are man's relations to Him?—such discern that Christian Science may be the historical fulfilment of what this nation stands for and promises,—a development as yet nationally unacknowledged, but none the less real to the prophetic thinker.

That American institutions are superior to all others in many respects; that the general standard of morals is higher here than in any other country, and the average intelligence greater,—this we devoutly believe. Nevertheless, America is not all she should be, nor all that the civilized world has a right to expect her to be. To America the hungry eyes of idealists, social and religious, have

looked for the solution of their problems. Here in a virgin soil, free from conservatism, free from precedent, noble thinkers planted the highest ideals of Europe, which were expected to blossom toward a millennium of altruistic civilization, where advanced mechanical invention would be but the servant of a nation governed both civilly and morally by grander systems than the world had ever seen put into practice.

In some ways the nation has fulfilled this ideal, but do we not too often see liberty turned to license, a corrupted system of politics, a discontented working-man, a grasping capitalist, a public thought where the very mention of the name of God, except as an abstract noun of far-off and indefinite attributes, is suspected as cant and bigotry; a society aping monarchical regime, a self-satisfied people taking it too much for granted that America is the greatest country in the world? The church has lost the zeal of her fathers, and in gaining breadth has embraced many subtle arguments of material philosophy; the country has ceased as a nation to argue about the eternal, its students and professors employ their time in observing and analyzing mere temporal phenomena, and regard the simple piety of the eighteenth century in America as a dark age of fanaticism. Truly, according to material evidence, setting aside those self-administered anesthetics of flattery with which every age and every people have consoled their shortcomings, and comparing herself with the ideals of her founders, America has need of humility. It is vain to plead that we are young as a country as excuse for our failures to reach the level of many European institutions, for was not our civilization transplanted full-grown from the old world, free from its parasites? Some historical idealist, visiting us for the first time, might exclaim: "Material prosperity! Inventions! Factories! Cities! Democracy! What, is this bustling, hurrying place the land where Columbus knelt in prayer? Is this country, with armies seeking conquest in foreign islands, the land where Elder Brewster set up the standard of a higher religion? Is this where generations of the unworldly lived and suffered, and battled with the problems of the universe as the very breath of their life? Why, you have wonderful intelligence, but there is more peace and harmony among the European peasantry, shackled as they are with inheritance of priestcraft and monarchism, than can be found

in this heaving, throbbing mass of humanity, in one strained strife from top to bottom for place and power!"

The late war, with its glowing patriotism, its tidal wave of roused moral sentiment, has wakened us all to a new fervor of affection for our illustrious fatherland; yet if Christian Science had not shed its pure beneficence over us, how should we reply to such exclamations as these? We should even fear them, as so many of our countrymen do, and cry "Pessimism!" to all who voice such sentiments.

The fact is, optimism cannot be correctly drawn from material premises. The cold philosopher who reduces the heart and history of man to x , y , z , and reasons that all is vanity, is a traitor to humanity, justly condemned. Man must have, will have, hope, and he is justly cursed of God and man who tears down, where he cannot build up. The real spiritual optimist is the material pessimist; like Jesus, who saw the kingdom of God at hand, and also the destruction of unbelieving Jerusalem. So those who are bathed in the light of the new and full revelation of Divine Science can safely see the shortcomings of the land which gave it birth, for they hold the key of its redemption in their hands. Oh, may they prove worthy of the hour which needs them!

The nation does not as yet recognize its own ideal in this new movement. The world has looked for a material reign of harmony, a human Utopia, dominated by some powerful system of civic unselfishness to be born of intellect and natural science. In the old days they looked for a mortal king and a free Judæa. Neither came. Born of a woman, nourished in secrecy, despised and rejected of men,—this is Truth's history. Truth is not born of the world, nor loved by the world, and its kingdom is not of the world. The Christ Science shows us the spiritual idea of America, and as we realize this in our lives, that hope for which thousands have suffered and died, the hope of a country governed by Christianity, free from worldliness, will be realized.

When Luther enthroned the revealed word of God in the place of church tradition, the world was confronted with a new problem that shook all earnest men with the birth agonies of mighty thought, that upheaved nations, separated peoples, founded a new world, and continued to saturate religious thought with fears, and doubts, and

divisions, till old formulas were dissolved, to crystallize again in new forms. Hitherto the Christian world had accepted the Bible interpretation of the Roman Church as authority. Luther destroyed this faith, and threw the Scripture into the arena of individual discussion, there to be worshiped as literally inspired, and to be interpreted to each heart. For this ineffable service to mankind, Martin Luther will ever be enthroned in earth and heaven. Yet, for all the reverence his person inspired, he neither claimed nor attained for his own understanding of the Bible the place which the Roman orthodoxy occupied. Division began at once as spiritual activity was born.

The Episcopal church, founded externally on the personal policy of Henry VIII., nevertheless expressed an internal reform of religious feeling in England,—somewhat conservative, to be sure. We find the strongest action and power of the Reformation embodied in Calvin, Knox, and Presbyterianism; but the inspiration which had written the Scriptures, and which they recorded, was still lacking to explain them. The established church had proven itself unworthy by its fruits; Luther was a grand reformer, an exalted thinker; Melancthon was a noble scholar; but the voice of actual spiritual authority, proving itself by signs following, was lacking to that age.

Thrown face to face with the literal reading and imperfect translation of these sacred accounts of the only monotheistic nation and its religious experience; with the poets and prophets, inspired yet still imperfect in their concepts of God; with the fragmentary, sometimes contradictory, narratives of that pure and perfect one who spoke in parables, oft misunderstood by those nearest him; with the epistles of those filled with the Spirit, but using of necessity material terms of expression, fearfully strained and deadened in meaning by the misuses of an unspiritual theology,—what were the formers of new creeds to do?

With souls of deep devotion, and hearts capable of mighty sacrifice, they nevertheless read eternal punishment, predestination, total depravity in that same book which was dearest on earth because it said "God is Love," and "Our Father which art in Heaven." So they reared that stone of fearful doctrine which darkened two centuries, and whose shadow still lies in cold regions of unenlightened thought to frighten children with the dread inheritance of an angry God. Yet, seeing as they did, we

are thankful that with hearts naked and unjustified before God, they faced the problem, and did not reject. If they had refused the Bible as an inspired word, because of the seeming contradictions, we cannot tell how long the progress of religious thought might have been delayed. Instead, a perfect system of logic was compounded, based on an ethically impossible basis; but the spirit in which this was done, and with which devout thinkers took up this cross of their own manufacture, doubtless saved the world at this epoch. It brought about an honesty, humility, and self-sacrifice in human character which the world had not seen in many an age, and breathed a fresh, though piercing purity into the foul atmosphere of decaying doctrines. Let us not remember the hypocrisy, the intolerance, the fanaticism which were also fostered by this stern system of Calvin; but let us be grateful for that solemn self-abnegation which led our forefathers bravely to face such conclusions, just as they faced the lonely perils of our New England shore, and to accept them as emitting the most light, and stimulating the most spiritual growth of any doctrine the world then contained.

Many of these brave ones came to a new country to live the new religion. Their whole life and mind was filled with it, and the qualities of God, the responsibilities of man, were topics of daily discussion. A deep, true sense of the falsity and depravity of mortals was the strong, stern basis of their characters. Good was good, and evil was evil, for no modern philosophic devices were then invented for developing evil into good, and *vice versa*. They stood on the edge of the precipice of mortality and knew they were there. "Blessed are they that mourn," and "Blessed are they that weep." Theirs was a true pessimism, not looking for the infinite to emerge from the finite. Such a spirit of religious life as this made it possible for a Divine Science to be discerned, and such ancestry formed at length a character which was capable of giving way before the Light, thus letting through again upon the world a true ray of the Absolute.

The softening influences of more emotional Methodism, the still more literal interpretations of the Baptists, the more symbolic reading of the Quakers, the clear intellectuality of the Unitarians, the loving breadth of Universalism,—all these influences were at work when Christian Science was discovered. Fragments had thus been hacked

from that austere stone of Calvinism, each stroke causing the reformer suffering. Conservative men feared, however, to lose the deadly logic of the old theologian by stepping aside one inch from his premises, lest they be thrown into confusion.

But there were other less definable, more powerful agents at work undermining these foundations. The old creeds caused fearful suffering, especially to women, who suffer most, because they are apt to love most. A woman can see clearer through her tears than a man through the spectacles of his human intellect. She could not endure to have her children eternally damned, and turned intuitively toward Love as the source of her own heart's affections. The truly spiritual woman must have a concrete religion, and will trust any existing creed that promises good rather than step into a chaos of human disputation, or play at marbles with precious stones by unsettling the questions of eternity for a moment. Is it not for this reason more than any other that we have no female philosophers, and that woman has usually grown along conservative lines?

The Discoverer and Founder of Christian Science was a member of an Orthodox church; yet at the age of twelve she rejected the doctrine of predestination and eternal punishment. She simply loved her brothers and sisters too well and too unselfishly even to desire what they could not have. (See Retrospection and Introspection). Old theology received a terrific blow from the hands of this child, telling her minister that she would take her chances outside the church doors if necessary, for it was to this fearless, selfless spirit that divine logic was later added, and the solidity of Calvinism was everlastingly dissolved in that wondrous philosophy of Love—Christian Science. The Congregational Church sheltered and nourished the young spiritual growth of this exquisite character, though one of its credal bases she had rejected, and to this church Mrs. Eddy's heart ever turns with special affection and tenderness. She never left it, never swerved from her devotion to it, till her own larger growth forced her beyond its borders. Indeed, it was in attempting to fulfil her duty to this organization, that the accident occurred which led her to perceive the laws of Mind.

In Divine Science a firm basis of metaphysics is

supplied whereon the wearied thinker may rest, and the merest child can step in confidence. No link is missing from the strong chain of spiritual reasoning wherein premise and conclusion unite in rhythmic perpetuity and perfection. Others have torn from honest John Calvin's system things which they could not supply, and the timid as well as the deeply loving have bided on the old platforms rather than risk a loss. The true metaphysics takes away no really good and helpful thought which has ever inspired man; but in the temple of spiritual logic, built without hands of human sophistries, can be found every jewel the tired old world has ever treasured, and found it set in the gold of its exact and demonstrable relationship to other proven gems. God's work is a complete work; in the crucible of a woman's heart the cruel stones of a petrified theology were melted, and from it God raised a structure of perfect logic, based on perfect Love.

ON THE HEIGHTS.

BY JAMES T. WHITE.

How beautiful upon
The mountains are the feet
Of them that tidings bring
Of Love,—God's own heartbeat!

Upon the mountain tops
The soul steps from the sod
Of earthly thoughts upon
A *nearer* path to God;

And finds His perfectness,
As from each summit gained
There stretch forth heights beyond,—
Ideals to be attained.

What though they be obscured
By mists of earth's desire!
Above the clouds their peaks
Eternally aspire.

AS TO ADVERSE CRITICISM.

BY HON. JOHN CARVETH.

MEN may reasonably inquire why it is that so many adverse criticisms from pulpit and press, of "Science and Health with Key to the Scriptures," are being made, if it really is such a key and explains the principle and law of the spiritual healing taught and practised by Jesus in the first century, as claimed by Christian Scientists; and why is it that one class of honest readers pronounce it full of unreasonable and contradictory statements, while another class, equally honest and intelligent, claim to find its reasoning faultless, its statements invincible, and that it brings into such clear view the healing truth of the Scriptures, that every honest and patient student of the two books can demonstrate their verity and unity. It may also be as reasonably asked why so many scholars and thinkers of every civilized country on the globe, both now and in the past, have made the same criticisms against the Bible that are now being made against Science and Health. The inquiry may also be made why so large a proportion of people, even in our own favored land of schools and churches, either do not accept or tacitly ignore the Bible as containing the truth and law of God.

The solution of the problem is not found in the commonly differing opinions of men. The difference is so radical that its cause must be deeper than is generally supposed. The more understanding one gets of the teachings of Christian Science, the more apparent the reason becomes. The fundamental reason is that they view the same thing from opposite standpoints. The Christian Scientist has traversed the ground from which his critic views him. This not only enables him to understand his censor but to sympathize with him. It is not, however, so easy for him who has viewed from both points to explain to him who has seen from but one. The critic concluding to preach a sermon or write an article against Christian Science gets its text-book and glances through it in search of contradictions and false premises, which beforehand he feels sure he will find, and supposing it to be written from the same standpoint and with the same object that he would write a commentary,

readily finds many statements which to him seem contradictory and false, and he then holds up to scorn and ridicule either his own misconception of the thought of the author, or his misunderstanding of a Truth the author not only comprehends, but after years of patient study and toil has demonstrated again and again in ways and methods to which her critic is an absolute stranger.

Those intellectual giants, Ingersoll, Paine, Voltaire, and others, who have in labored volumes held up the sacred Scriptures to like scorn and ridicule, did so after long and patient study of the work they condemned. Science and Health unlocks the mystery and solves the problem to the reader whose sense of his own wisdom stands not out so boldly as to dim and darken the child-thought of Jesus that astonished and confounded the wise men of his time, which child-thought alone, he often declared, could receive and demonstrate the Truth he came to reveal. The critics of Science and Health examine it from the standpoint of human experience gathered from the observation of the physical senses only. Viewed from this standpoint, which Paul declared was "foolishness with God" and "received not the things of the Spirit," what becomes of the spiritual conception of Jesus, his healing the sick, raising the dead, walking the wave, and stilling the tempest? And what becomes of his resurrection and final ascension? These mighty deeds cannot be understood by the five finite physical senses of mortal man, nor the experience gathered solely therefrom; for nothing thus measured can stand the strain of time. Indeed, the senses to-day boldly contradict our present accepted theories of astronomy, and would roll this science back to the prison-cell of him who caught its first gleam. Evidently these deeds did not spring out of what these finite senses call law. These wonderful events resulted from the operation of the everlasting might and supremacy of the spiritual law of God that annulled every mortal code and evil power that falsely claimed to come from the very source that was then smiting their ruthless and blighting touch. All see that the potency even of material forces have increased as they become less visible and material; and that these forces have not a particle of innate intelligence, but yield their destructive nature and become helpful servants, as the mind of man grows less material and therefore more ready to grapple with invisible agencies. The words "miracle" or "supernatural" are not

needed to solve the problem to him who to any degree beholds through healing demonstrations the universal and resistless potency of the law of the one, infinite, divine Mind, whose intelligence is spiritual and ever saving, instead of material and destroying. Neither are these words needed to explain to our people the phenomena of electricity or frozen water, while to the denizen of Africa, who has never witnessed or heard of either, they might be useful.

Science and Health urges that the conception of Jesus was spiritual, and that his mighty works, resurrection, and ascension were the natural result of his understanding of spiritual law, which is an emanation of the infinite unchanging Mind of the Creator. If disease, death, wave, and tempest were the result of God's law, then Jesus came to reverse, not fulfil, that law. The proposition that one of His laws could set aside another from the same source is not only inconceivable, but impossible. Still more monstrous is the suggestion that any law of infinite wisdom and goodness ever needed to be reversed, neutralized, or annulled, even for a single moment.

He who is the same yesterday, to-day, and forever hath laws as immutable as Himself. If the one single rule of mathematics that twice two are four could be set aside for a single instant, the science of numbers would be at an end. If the law which moves our planetary system should be reversed for a moment disaster and chaos would be the inevitable result. If, however, the Bible teaches, as Science and Health clearly explains, that the so-called law that Jesus set aside was but a law of error, instead of a law of Truth, and that the former disappears in the presence of the latter, then we begin to see the mighty meaning of his statement that "This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent," that is, that eternal life comes by understanding God and His Law of eternal Life and harmony, and that the want of this understanding must lead to opposite consequences; "for to be carnally minded is death; but to be spiritually minded is life and peace." Jesus said, "I come not to send peace, but a sword." What is this sword but the law and word of Truth wholly unmixed and unflavored with evil, which enters the human consciousness to separate Truth from the claim of error, so that humanity may by clearly discerning the

immaculate good of the one destroy the vice and misery of the other, and by seeing the eternal reality of the first behold the temporal falsity of the latter. Is it any wonder that this sword of Truth healed the maladies of those who, childlike, gladly received it, or that it provoked the malice and envy of the self-righteous, and the arrogance of those burdened with scholastic wisdom?

The consciousness this living Truth healed eighteen centuries ago it heals to-day, and the thought it provoked then it provokes to-day. But the leaven of divine Truth and Love that Jesus more effectually than any before him planted in the human mind is ever at work, and sooner or later the whole mass of human error must be dissolved, either in the crucible of affliction or by the benign mercy of spiritual intelligence. "Science and Health with Key to the Scriptures" comes to sick and needy mortals in an hour when selfish ambition and personal pride of place and power, overlooking the Sermon on the Mount, rushes on heedless of the still, small voice that sees not God in lightning and storm. But the suffering thousands made meek by the pangs of sin and disease hear this voice, give it glad welcome, and rejoice in a new life and a God of Love who is an ever-present help in trouble.

When this sin-sick world shall believe what Christian Scientists now know, that the Bible, when read in the spiritual light shed upon it by Science and Health, is the veritable tree whose leaves are for "the healing of the nations," then, childlike, in meekness and gladness, will the people turn to it and find the water of which they may drink and "shall never thirst;" and the bread of which they may eat and "shall never hunger." Then shall the wolf "dwell with the lamb, and the leopard shall lie down with the kid." "God shall wipe away all tears," "for the former things are passed away."

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

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QUESTIONS AND ANSWERS.

BY JOHN CARROLL LATHROP.

1. *What is Christian Science?*

AT this hour when so many bitter and malicious epithets are being hurled at Christian Science, and when information and facts are earnestly requested, a word or two in explanation of this "amazing concoction" will not prove amiss. In this brief space it is more impossible to define this subject, which deals with infinity and discloses the rules and laws of the divine Mind, and so make it understood and capable of demonstration by the uninformed, than it would be to define the principle of the science of music or mathematics.

By the myriads of sick who are being healed, by the sinful who are reformed, the sorrowing who are comforted, and especially by the unselfish, loving, and humble lives brought out by its disciples (the "signs following" primitive Christianity), it is proven with scientific certainty that Christian Science must be the Comforter, "the Spirit of truth leading into all truth," which was promised by our Master when he said, as in John, 14, he would pray to the Father who would send the Comforter in his name and "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . Whom the world cannot receive, because it seeth him not, neither knoweth him."

Christian Science reveals the simple spiritual teachings of Christ Jesus in the *understanding* of God, man, and the universe, and the spiritual law governing all, not only enabling mankind to fulfil His commands to "Raise the dead, heal the sick, cleanse the lepers, cast out demons," but those other two golden laws to "love thy God with all thy heart, and with all thy soul, and with all thy mind," and to "love thy neighbor as thyself;" also to fulfil that imperative command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Christian Science, through an unbiased and careful study of its text-book, "Science and Health with Key to the Scriptures," illumines the Scriptures, unlocks its spiritual meaning, without which meaning the Scriptures "can do no more for mortals than can moonbeams to melt a river

of ice" (Science and Health), and thus reveals to mankind the harmony, logic, and practical consistency of every phrase in this glorious book, making its grand power and beauty stand out a living reality, imperious throughout all ages.

It explains with wonderful clearness the philosophy of the Spiritual and Adamic creations, two contradictory statements found in the first and second chapters of Genesis; it reveals the mysteries of the Apocalypse and other writings of St. John, practically demonstrating that the "new heaven and earth" seen by the apostle can be found here and now.

Christian Science takes for its premise the Principle of the *allness* of Spirit (God), and works wholly from this scientific basis and necessarily finds all true manifestation to be spiritual; for what meant Paul when he said, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans, 8: 6, 7). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians, 2: 14).

Verily it is the carnal mind in this age of materialism and selfish gain which fails to grasp and understand the practical Truth and supremacy of Spirit which Christian Science has come to teach, but would, as in olden time, discourage, imprison, and even crucify those exponents of the Christ, Truth, who are giving their lives to benefit the race!

Planted on this spiritual foundation established by the Master and taught by his disciples, Christian Science teaches that all physical disease and evil originate in the mortal or carnal mind and are eradicated by the Scientific action of the divine Mind.

Christian Scientists are sometimes unwise in making the radical statements of Science to the uninformed thought without the understanding necessary to explain what is meant, or to demonstrate it.

2. *What is the difference between Christian Science, faith cure, and sorcery?*

Christian Science differs wholly and radically from the belief of Faith Cure, Sorcery, Black Art, Mind Cure, Spir-

itualism, Theosophy, Mesmerism, etc., in that its teachings are based entirely upon the allness and omnipresence of Spirit, and manifest no potency nor influence other than from the divine Mind. Christian Science brings to one the *understanding* of spiritual healing, whereby God alone becomes the Healer, and this understanding is based on scientific rules and laws which are unchanging and certain. Faith cure performs its work by mere blind faith in a personal God. "Retrospection and Introspection," by Mary Baker G. Eddy says, "Millions are believing in God, or Good, without bearing the fruits of goodness, not having reached its Science. Belief is virtually blindness, when it admits Truth without understanding it. . . . The faith-cure has devout followers, whose Christian practice is far in advance of their theory."

3. *Can and do you heal the sick?*

4. *Do Christian Science healers in curing the sick without a medical diploma violate the laws?*

5. *What method is used in healing?*

6. *Do you use drugs, instruments, or laying on of hands?*

In proportion to one's understanding of the unreality of matter and his understanding of God and his spiritual oneness with God, he can and does become an instrumentality through which divine Love reaches and heals the sick; therefore, inasmuch as the mortal does not accomplish the healing, does not give drugs, use instruments, lay on hands, nor in fact in any way figure in the *actual healing*, how could it be held guilty of infringement of laws against healing, more so than the devout member of any orthodox church for offering up prayers for the sick and sinful? In every court of justice in our land, without exception, where Scientists have been tried, this important point has been brought out and sustained by the Court. Christian Scientists do not receive diplomas to practise healing, but simply certificates stating that the Scientist is a graduate of the Massachusetts Metaphysical College of Boston, and has taken a degree in that regularly chartered institution.

7. *Can a fractured leg or broken rib be set by this method, and if this has been done will you state a case?*

In reply to this our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, says, "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken

bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ" (Science and Health, p. 400).

8. *Do Christian Science healers receive pay for their services?*

Christian Science practitioners receive remuneration for their humanitarian work on precisely the same principle that clergymen are paid for participating in the healing of the morals of men. Christian Science teaches that as death is the wages of sin and the sequence of sickness, that sickness must necessarily be largely the result of sin. Then as these evils are cast out much more effectively by the Scientific method, why should not the laborer be worthy of his hire? Christian Scientists do not hoard their substance, but understand from whence it comes and to whom it eternally belongs.

9. *Do you favor the action taken by Boards of Health against faith cure people?*

We favor the action of the authorities against all dishonesty, hypocrisy, charlatanism, and malicious and ignorant mental methods, but not against sincere prayer.

10. *Do you court investigation by authorities?*

We certainly do court investigation of the Principle, rules, and practice of Christian Science. It invariably results in the education of many and it stimulates and encourages liberal thinking, whereby man rises up out of the husks of discord and discontent and presses on to an understanding of his true dominion and power.

Christian Science is spreading and fast covering the earth; because it includes all the good that has been found in orthodoxy (and we thank God for the measure of good which it contains) and supplies that which is lacking in a scientific understanding of God, man, and the universe. By virtue of its spiritual nature it is healing thousands condemned to death by material laws and saves the sinner according to an unfailing Principle; it necessarily makes better men and women,

makes better homes and families (after the evils have been eradicated). These good people are fast erecting churches, establishing reading-rooms, and uplifting the community in morals, health, and intelligence wherever they may be found. It is the one religion, science, and medicine upon which all humanity can unite on a common plane of brotherhood and love, verily the panacea for all ills mental and physical; we ask in the name of justice, progress, and humanity will God permit this house to fall?

No! God forbid! For "the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

WHERE SHALL TRUE STRENGTH BE FOUND?

BY ANNIE LOUISE ROBERTSON.

ONE of the greatest joys that comes to us after we begin to understand Christian Science is the comforting assurance, the glorious certainty, that God is guiding us, His children of this age, as surely as he guided the children of Israel in their journey out from bondage into the promised land of liberty and plenty; and we learn that the advice given to them so long ago is equally practical and valuable to us to-day. His wise counsel was certainly intended for every age and clime, and after our eyes are opened by the study of our great text-book, Science and Health, we read the Bible with fresh interest, constantly finding pearls of wisdom and instruction, *not* for some future state of existence which seems too remote to interest us, but for here and now. Paul writes, "If in this life only we have hope in Christ, we are of all men most miserable." Does it not seem that our old teaching had reversed this statement, teaching us to look simply to a future existence for a cessation of trouble, overlooking the important fact that in *this* life also there is hope?

The whole world is seeking for strength of some kind, either mental or physical, and it is really pitiful to see its futile attempts to lay up strength by adding more matter to one perhaps already overlaid with materiality. Generally this attempt is a dismal failure, and even if it seems to succeed for a time, it only deceives itself, and finally loses what power it had seemed to gain. What a contrast to the

recipes given in the Bible! These are sure and never-failing. So simple that a child easily comprehends them, too simple, alas, to be apprehended by the worldly mind.

These unerring, divine directions are an endless source of happiness and strength as well as instruction, far more valuable than the so-called wisdom of this world; and a particularly helpful illustration of this may be found in the book of Nehemiah, showing the only sure way of finding strength. After the children of Israel had built the wall around Jerusalem, they were assembled together, and the book, the law of God, was read to them distinctly, and sense was given, and they were made to understand the meaning of the reading; after which it is recorded that the people wept. Why should they have wept at the explanation of the law of God? Perhaps some wept from remorse over their own shortcomings, but of what avail was the weeping? The only real repentance is shown through reformation, while it is very easy to mourn over one's mistakes or sins; it is quite another matter to reform; but that is the only repentance which is really worth anything. And also they did not then, as to-day, "whine over the demands of Truth"? (Science and Health, p. 447). The Prophet said that those who taught the people rebuked them, commanded them to mourn not nor weep, neither to be sorry, but to have joy, which admonition an excellent reason was given, namely, that the joy of the Lord was their strength. The eternal law of Good has not changed, since God is the same yesterday, to-day, and forever, so if mourning, grieving, and weeping was wrong and a weakness in the past days, it is not less so to-day, and equally our strength will be found in the joy of the Lord. Ruskin said, "Men help each other by their joy, not by their sorrow." And why should we not rejoice? God's commandments are never grievous, but like the laws of our land, they are a great protection to all those who keep the law. It is only the wilful offender that they are a menace. The demands of Truth are good, and are made in love, and should be obeyed in the same spirit of love. Is it truly obedience unless the heart responds joyously to the command? For if we would win the reward of the faithful, we must serve the spirit as well as in the letter. We are only asked to give up that which, if persisted in, will eventually bring forth sin, sorrow, disease, and death. Who really desires the fruit of the tree of error? Yet if we serve error we shall

surely reap its fruit, for how could it pay us, except in its own coin? On the other hand, the fruit of the tree of Life is health, happiness, joy, peace, love,—in fact, its fruit is so rich and abundant that it is impossible for human language to do justice to it. Yet we all long for this fruit with an unspeakable longing, and how we welcome any advice which shows us the way to make it our own! There is no surer way to stand in one's own light than to "whine over the demands of Truth," sitting down in ashes to sympathize with error, whether our own or another's. We need a joyful repentance, a prompt retracing of one's steps when one finds one's self on the wrong road. If the error to be overcome is to human sense a big one, the greater the necessity for buoyancy of thought in order to rise above it, and also the greater the cause for glad gratitude when the way of escape is pointed out. Those who are wise do not count the cost, but pay it willingly out of a generous heart, for "happy is the man that findeth wisdom."

With what joy should we lay down the awful burden of selfishness, sensuality, malice, revenge, and all the evils that are found in mortal mind! There are any number of references in the Bible on the duty of rejoicing. David prayed "restore unto me the joy of thy salvation," and could anything offer greater happiness than the promise of salvation from sin, disease, and death? What a large hope may be ours! The riches of inexhaustible Good are waiting for us, and we know that these treasures will be showered upon us by a loving Father in the exact ratio in which we ourselves love and serve Good, turning away from materiality to Spirit, the one and only adorable God.

Wonderful things are promised to the people in whom God rejoices, but how can God rejoice in those who are heavy-hearted, for the Bible says that sorrow bringeth destruction and death. Mrs. Eddy speaks of Jesus as "panoplied in the strength of an exalted hope, faith, and understanding," and we do appreciate, in a measure at least, the grandeur of the spirit which discerned the wonderful import of his mission, and the unparalleled love and selflessness which enabled her to present this great Truth to the world. Her example of sublime courage, hope, and understanding of the goodness of God, inspires us all to follow lovingly, trustingly, and cheerfully wherever she leads the way; and if on this upward journey we seem to encounter great obstacles to be overcome, let us say with

Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake because it gives us the opportunity to search more diligently for God's right hand to guide, strengthen, and support us. These struggles and triumphs are the steps which lead to Heaven. And what are the trials which meet compared to the glory of our daily demonstration over error, and the uplifting assurance that we are doing God's work, following in the footsteps of the Master, and doing our humble part toward establishing the kingdom of Heaven on earth? All the praise of the world weighs nothing in comparison with the conviction of being engaged in a holy cause. Our joy has been seen and felt, and its fruit is already manifested in greater peace and health than the world has ever known before. Let it go out stronger and purer on the wings of universal Love, spreading over all the earth, and the affluence which God bestows upon His children will surely be ours. If we would be a strong people, we must serve the Lord in the beauty of holiness, joyfully, without a taint of sorrow, for the joy of the Lord brings to light health, strength, and immortality.

OUR PETITION.

BY R. C. WORDEN.

TEACH us to reflect thy Love,
Oh Saviour of the world;
To *grow* in Truth and Righteousness,
Thy banner to unfurl.

We would be rid of mortal fear,
And cleansed of sick belief;
We would arise and follow Thee
Who bringeth sweet relief.

A knowledge of thy presence, Lord,
Brings Light to every heart;
Dispels the darkness of earth's night,
Reveals Thee as Thou art.

So make us loyal children,
And cause our works to prove
That we are hid in Truth, divine,
Surrounded by thy Love.

LOVE'S KINGDOM RESTORED.

BY DAVID N. MCKEE.

THE FIRST AND LAST.

BEFORE the darkness and our pain,
Before an agony had birth,
Eternal Love was heaven and earth,
Forever thus 'twill be again.

FIRST DAY.

Love broods o'er darkness years on years,
Till Love has pierced this mortal mood,
Till gleams of Love are understood,
Till life is Love and light appears.

SECOND DAY.

Love understood, thus brought to light,
Dissolves the cause of human tears,
Removes our frailty, folly, fears,
Establishes a world so bright.

THIRD DAY.

Immortal Love! Eternal view!
In mortals fades the sense that dies,
Meek forms of life eternal rise,
As Love, in earth, makes all things new.

FOURTH DAY.

The reign of Love her day unbars!
Her Christian Science rules the night,
And fills the world with Love and light!
Her meek ones shine as morning stars.

FIFTH DAY.

How every thought gives birth to bliss!
Though evil fading long has been,
Such might and harmlessness in men,
Were never known before like this.

SIXTH DAY.

The countless moods, whose ceaseless flow
Expresses pure and boundless Love,
Make all men boundless, imaged Love,
A consciousness we all shall know.

SABBATH.

Love's ceaseless actions never tire.
Forever error's battle's done,
Eternal rest from warfare's won.
Love urges on forever higher.

THE LEADINGS OF TRUTH.

BY MARGARET A. BARNES.

ON looking back over the twenty-five years during which I have been a member of the Congregational Church, I can see how I was being made ready to accept Christian Science when it should come to me.

Hot-tempered and impulsive, timid and sensitive, earnest and conscientious, my whole life has been one hard struggle with the seemingly warring elements within me.

When falsely accused and misjudged by one very dear to me, and for whom I had done much, I was very angry and remember saying in reply to her statement that God told her to tell me what she had, "Then if *that* is the knowledge of a God you have, I *hate* him." I silently vowed then and there that I never would consider myself a Christian again until I found some conception of God different from that which could hold Him as teaching a lie.

I gradually grew more hardened, until I shunned regular communion service of the church. All the time my church work was kept up, and I honestly struggled to forgive as I would be forgiven, and get back to my child-like trust. But I could no longer be satisfied to believe, I must *know*.

I could not see that Christians were any happier than the people of the world. My neighbors were nearly all ailing and talking of their nerves. I had striven all my life, with tears and agonized pleadings, to be delivered from the bondage of a passionate temper, which was so unlike the blessed Master whose life I desired to follow. Where was the God to whom we all prayed? Was His arm shorter than that He could not save?

Only once had I heard of Christian Science, and that was in the early eighties, when making a trip to Boston on the steamer Gate City of the Savannah line. There being no orthodox minister on board, a very intelligent-looking man in the prime of life, was given the opportunity

speaking to the passengers on the subject of Christian Science. It appealed to me strongly even then, but I was too timid to ask questions, so gradually forgot all that I had heard.

While calling on a friend in St. Augustine whom I had known as an invalid, some reference was made to her present good health. The next day I went back to her home, and inquired if she had been sending out any special thoughts after me, for this passage of Scripture had been ringing in my ears ever since I had been there on the previous day, "O send out thy light and thy truth: let them lead me." She related the story of her healing, gave me "Unity of Good" by Mary Baker G. Eddy, a *Journal*, and some tracts. She also asked me to try to get "Science and Health with Key to the Scriptures" from our public library, if it was there, and read it. I could obtain very little light from what my friend had given me to read, so inquired at the library for Science and Health. To my surprise it was there, presented, so the librarian told me, by a Scientist from Cleveland, Ohio.

I read, and read, but still it was all like Greek to me. Determined to keep my promise faithfully, however, I persevered, and when about half way through was rewarded by glimpses of the Light.

After this first glimpse, as I told the Congregational pastor when he called to labor with the sheep who, in his estimation, had gone astray, "The light came to me in rapid flashes, one after the other. If it had all come at once I should have been struck down like Saul of Tarsus." "Why," he said, "it was just like a conversion, wasn't it?" I replied, "It was a conversion."

Before finishing Science and Health, my first opportunity came to put its teachings into practice. My little boy arose one morning so hoarse that he could not speak aloud. My first thought was one of fear, "Oh, dear! that child is going to have the croup again to-night." Then followed the thought, "Now is your time to test the Truth." Not knowing anything about treating, I tried to destroy my own sense of fear, and realize that he was God's child and could be in no condition that God did not create. Then I went down to breakfast and forgot all about it. At the breakfast table, I suddenly became conscious that Roy was talking in his natural tone of voice, without a trace of croup or hoarseness. The wave

of unutterable joy and peace that swept over me then, one but a Scientist can realize.

The next time I had occasion to help him out of same claim, all symptoms disappeared within five minutes.

For the next two weeks I went about as one stricken dumb. I could not talk error, and did not know enough to talk Truth. Temper had vanished into nothingness. What was there left at which to get angry when God is Love and God is All.

Several days after finishing the "little book" I discovered that my right ear, which had discharged for ninety years, was completely healed. Many other troubles vanished at the same time.

My husband, noticing the great change in me, began to investigate, and now he, too, is rejoicing in the Truth which makes free, and my little boy is doing good work for himself.

Without knowing what Scientists usually did, or what kind of people they were, intelligent or otherwise, I withdrew from the Congregational Church. This necessarily caused some commotion, as for years I had been prominent in all work connected with the church, and an intimate friend of the pastor's family. Nothing cost me so great a pang in this giving up of old ties as to part with my dear children in the Junior Christian Endeavor and Sunday School. How gladly would I have taught them of the Christian Science God, who is Love, and can be demonstrated.

My friends have mourned over me, and one dear lady begged me to be careful, as she had known of insanity resulting from taking up with Christian Science, and was greatly grieved because I took her warning so lightly.

One day, after meeting with more than my usual share of averted faces and cold greetings from those who had been my warmest friends, I thought of our blessed Master; how he had been continually misrepresented and misjudged—deserted even—by those who knew him best, and I thought, "Enough for the disciple that he be as his Master." Then in a flash it was revealed to me what our Leader must have endured for the sake of giving Truth to us and all mankind. My heart went out to him in one great cry of "Mother," and may I prove worthy to call her such.

This is not hero-worship, but the outpouring of gratitude.

ful hearts to her who has toiled and sacrificed for the benefit of mankind. Those who do not recognize the benefit cannot be expected to understand the feeling which all true Scientists have for their Leader.

Although we have only been in Science since November, 1898, we already have had many good demonstrations in our own family, and have been enabled to help some others. When my first case of impersonal healing came to my knowledge, I was awed to think I had unconsciously reflected so much Truth and Love, never having heard that such cases occurred in Christian Science. Whenever any one is helped through my slight understanding, my heart sings, "Glory be to God and peace to the struggling hearts!" (Science and Health, page 350).

I would like to mention one demonstration, as it is different from any I have seen. A tendency to nightmare runs in my family, and I had suffered with it all my life, whether I ate or fasted. My husband often has found it difficult to shake me out of it. One night, soon after coming into Science, this old claim took possession of me. As I felt its horrid clutches the thought came as distinctly as though a voice had uttered the words, "God is All-in-all." Instantly, I was wide awake. Only once since has it tried to return, then in the same way came the thought, "God is the only power." This entirely destroyed the claim, thus verifying our Leader's words in "Retrospection and Introspection," page 74, "If you fall asleep, actually conscious of the Truth of Christian Science,—namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort."

What a blessing to be able to sleep night after night thinking of Proverbs, 3: 24, when one has always been a slave to fear,—afraid of fire, afraid of burglars, afraid of sickness, afraid of everything. "Perfect love casteth out fear." "He that feareth is not made perfect in love."

There are only four of us here yet, but we hold service every Sunday morning at our home. Last March I had the privilege of class teaching, which has helped to plant my feet more firmly on the Rock, Christ Jesus.

You may deceive all of the people some of the time, and some of the people all the time, but not all the people all the time.—ABRAHAM LINCOLN.

A WORD FOR THE MANUAL.

BY W. W. VICKERS.

THE Patriarchal theory of Government as found in the Bible and the *Patria Potestas* of ancient Rome were in many respects identical in terms, and in particular they each emphasized the authority and control of the father or head of the family over the person and property of the "Son under the Power." The earliest people were first found in isolated families, then, as the number of families increased and some were grown more powerful than others, the law of self-preservation brought about a combination of several families, forming a tribe. It must be remembered that at this time the tribes were nomadic and as they did not till the soil they depended upon their herds for sustenance. Soon the tribes became too unwieldy in numbers to peregrinate, and permanent villages were erected. By easy progression of thought the villagers saw the advantages of combining to form a nation. The expansion of families to tribes and tribes to nations required organization to support the union, and as the numbers of the governed and the territory occupied by them increased, the personal control of Abraham and his prototype in ancient Roman times as the head of the family gave place to the impersonal government of Principle, and the law was administered without regard to arbitrary, biased human will.

The unit in the aggregate of the governed was no longer the family, but the individual. The head of the family was freed from responsibility for the acts of the "Son under the Power." Each individual was on an equal basis in law, and had the same right of holding property as the head of the family formerly had, and his responsibility for his acts was directly to the government, his freedom being restricted only where his acts conflicted with the highest sense of right of the nation, which was embodied in laws for the governance of all and for the benefit of the commonwealth.

Each individual was put upon his own understanding of Principle as interpreted by the law, his inalienable right to freedom and self-government was recognized; and con-

stituted Democracy as aptly defined by Abraham Lincoln in his historic phrase, "Government of the people, by the people, and for the people."

In Christian Science it is not hard to trace the progress of the movement through the three stages which represent this progressive thought; and progress we must, for "Progress is the Law of God" (Science and Health).

First there is the formative or family period, when Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, sent out her students with the Bible and "Science and Health with Key to the Scriptures," to demonstrate and teach Christian Science and form "families" or associations of their pupils. In the next place there is the establishment of the churches, each with a personal pastor and the necessity for organization to preserve the unity and harmony of the "Tribes" or Churches. And lastly the thought of the nation is typed by the general invitation to each individual Christian Scientist throughout the world to join in communion with The First Church of Christ, Scientist, in Boston, Mass.; the erection of the "Prayer in Stone," the Mother Church of the movement; and the elimination of personal government and the substitution of the Manual, which is a necessary complement of our text-book, Science and Health. The Manual teaches in no uncertain language the duties which Christian Scientists owe to the Rev. Mary Baker G. Eddy, our Beloved Mother in Israel; the rights and duties of the members of the Mother Church in relation to the Mother Church, in relation to the branch churches throughout the world, and in relation to each other. The freedom of the children of God, Good, is seen and recognized, and the same inspiration which breathes through the pages of Science and Health and all other writings of our only Leader on this plane to-day is everywhere visible in the precious book which is placed in our hands as the guide for the practical progress in our glorious work.

Personality has no place in Christian Science, and the ordination of the Bible and Science and Health as the only Pastor of all churches of Christ, Scientist, placed divine Principle, infinite Mind, at the head of the Church. God is Wisdom and God is Love, hence no stumbling, tottering humanity can claim perfection's place in our church's organization. Organization in the way of Wisdom gives permanence and strength to the Cause, and in building on

the Rock, Christ, Truth, there is a foundation in Principle which is steadfast amid all storms. To our beloved Leader through whose consciousness this revelation came we owe endless gratitude, and there is no better higher way to express our gratitude to her than to be able to continue to be obedient to her voice.

When we realize that she voices the things of God in this age we cannot hesitate to obey, for if we doubt the wisdom of her utterances we cannot be worthy of the sacred name of Christian Scientist, and applying the remedy, mental anatomy will soon discover the false grounds which are leading us astray from the straight and narrow path of a Christianly Scientific life.

The law, according to St. Paul, is the schoolmaster to bring us to Christ, and when this declaration is coupled with another of equal power, and in effect is that "Obedience is Heaven's first law," it is found that law is the enforcement of order in every relation of life, be it public or private, for the benefit and protection of the many. It is a sophistry of language to declare that the law is made for the disobedient, for in Christian Science it is affirmed that there is but one law, and that is the law of God, God's Spirit. All come under the law of Spirit, and disobedience to this law entails sin, disease, and death.

From the standpoint of one whose education has been the seal of the profession of law, a word must be said of the arrangement of the contents of the Manual. The law of Wisdom has governed the classification, division, and subdivision of the by-laws, and looking at the index appended to the Manual one may well state that it is a model of symmetry and logical sequence. The heads and sub-heads have been chosen and arranged in perfect order, and so far as our Leader has seen fit to impart to us by inspiration on the lines of Government, the youngest student can partake of the blessing by reading this book.

The trend of Christianly Scientific government of the churches, other than the Mother Church, is clearly seen throughout the various fields, and is marked by the Democratic form which thrusts upon the individual his responsibility to Infinite Mind for each and every one of his acts.

Recollect that trifles make perfection,
And that perfection is no trifle.

MICHAEL ANGELO

NOTES FROM THE FIELD.

I BEGAN the earnest reading of "Science and Health with Key to the Scriptures," two years ago, while camping in the mountains of Colorado, and although I did not at once grasp the Principle taught therein, yet I sincerely believed it, so far as my understanding would permit. A short time previous to this, I had been healed by Science treatment, of claims of nervous prostration, insomnia, and a severe claim of backache of several years' standing. Before commencing the treatment, I was in a most unhappy condition of both mind and body, induced by grief over the passing away of an idolized father, an only sister, and a very dear friend, and also many financial losses.

Indeed, with my thought in despair and doubt, the clouds, at this period, had never seemed darker, with the sunshine of my life all gone. But the grand revelation of the Christ-Truth, wrought, ere long, a marvelous change.

It has not been my privilege to have class instruction, but while under treatment, I was led to look to Principle in all things by the patient helpfulness of my healer.

Hoping that some may be encouraged thereby, I desire to relate several instances of the demonstration of the power of Truth over physical claims.

Some four months ago, a neighbor called upon me, and, thoroughly discouraged about her health, told how her physician had that morning informed her that if she wished to live longer, her only help was in an immediate surgical operation. I had only a casual acquaintance with her, but knew that she had been in poor health for some time, and on this account had given up her home, the cares of housekeeping making too many demands upon her. She then told me she had been a sufferer for years with this disease; that she had been attended by a number of our leading physicians, that she derived but temporary, if any, benefit therefrom, and had lost confidence in them. She had undergone an operation some years before, which had helped her but little, if any, and her physician told her she must submit to another. "I *can* not, and *will* not," she said. "I know nothing of Christian Science, but I am almost tempted to try the treatment *as a last resort*."

I asked her to attend our testimonial meeting with that night, which she consented to do, loaned her *Science and Health* and a few *Journals*, and arranged to go with her next day to call upon a healer. We called upon the latter at the appointed time, who, before and after treatment, unfolded to her somewhat of the understanding of Truth. "Why," said the lady on the way home, "I don't know how beautiful it is; there is indeed something grand and beautiful in it, something that has never reached me before." She continued the treatment on alternate days, and in just one week and a half, Truth, through the faithful work of the healer, had mastered the claim, and she was entirely healed. She tells me that her health has not been so good in ten years, and that her avoirdupois has increased correspondingly. She is a constant reader of the Bible, *Science and Health*, and other Science literature, attends our Church services regularly, and is deeply grateful for the Truth that has made her free.

We have many excellent demonstrations in our hospital, one of the best occurring during the past winter. I remember one night, my mother had the misfortune to make a misstep in the dark, and fell from the top of the stairs to the bottom, not even stopping at the first landing. Her face and her appearance, with her blood-covered face, deep cut in her lip, gash in her forehead, and innumerable bruises, was indeed terrifying, and at first, almost paralyzed me with fright. The lateness of the hour and the distance of healer, prevented my sending for one, and I at once commenced to realize the Truth as best we could, and at different times during the night. She slept fairly well that night, and the next afternoon called upon a surgeon to take a few stitches in her lip, which was all that was done materially, and then attended a meeting of our club. After her return home, she was not quite so well, so she remained in her room for a few days, and with the continual realization of the Truth, for we knew God to be all-in-all, by the power of Divine Love, the evidences of her mishap disappeared, and she was healed.

We could not but feel that had a physician been summoned, several *weeks*, instead of *days*, would probably have elapsed ere she would have been about.

Though young in Science, with my slight understanding of it I have been enabled to destroy fear of the morbid, agonizing type (as my friends know); such as invariably

attacks me when performing before the public. As a pianist, I have been before the public since childhood, more or less, but I have never known, until about eighteen months ago, what it was to be free from that terrible feeling of "stage fright" which always came on such occasions, and with it the wish that I might drop through the floor as a relief (or by any other means escape) from the agonizing situation.

During the summer, while filling the position of organist in one of our city churches, with my faint understanding of the Truth I have been able, as never before, to entirely demonstrate over the belief of nervousness, and with extremely satisfactory results.

While profoundly grateful for freedom from former physical claims, I am unspeakably so for the spiritual uplifting and enlightenment which this blessed Science gives.

I had been reared in the New Church (Swedenborgian), my parents being of that faith, and had been a member of the church of that denomination in Boston. Though not unmindful of comfort derived from its teachings, there came the time when they were not *all sufficient* to me, and there was the longing, a yearning, for a more uplifting spirituality, which that non-healing and less spiritual faith failed to supply, and which, needless to say, has been found in Christian Science. I am striving daily to solve the problem before me, by living in obedience to its teachings; to reflect more love and harmony, to look to God, as the Substance which supplies every need, to let go the material beliefs, and grasp the realities of Spirit.

I am learning slowly to work from Principle. How *intensely* real has been the unreal, at times; how tenaciously cling the material beliefs. The battle, many times, is a hard one. Mrs. Eddy says, "Divine Science demands mighty wrestlings with material beliefs, as we sail into more spiritual latitudes."

But I am sustained by the anchor of faith, and oh! what joy this brings, and "peace, sweet peace." The admonition, "Acquaint now thyself with him [God] and be at peace," truly bringeth the "peace which passeth understanding."—*Minnie E. Merine, Kansas City, Mo.*

THERE came to me two sisters, one in good health, the other pale and wan, and, to her sense, doomed. She had

been under the care of physicians for a long time, and they had decided that they would perform an operation upon her for tumor. The State Medical Association was to meet in this city, and she was to be a subject for some of the "Specialists" in attendance. When the time came, she was so overcome with fright that her husband refused to permit them to operate. They then decided it would be best to have her wait until the new hospital, then nearing completion, should be ready, and that she could secure better care there. In this interval her sister brought her to me, scarcely able to walk from the street car to the house, a little more than two hundred feet. The first treatment relieved her of the fearful dread of an operation, and in one week she was healed perfectly, though she did not see it herself until the second week. She came one day, radiant and strong, and said, "I was just thinking as I came along, Why am I going, I am well; and I *am* well. I have been doing all my own work and have walked several miles to assist in the care of a sister who has a young babe." Afterward she and her sister went to her physician and told him she was well, and that all the manifestations of a tumor were gone. He told her he was glad for her, and after making an examination assured her that it was really true; there was no longer any tumor, and that he had thought that it might be it would pass away, as such things had occurred before. She came and told me of the interview and told me that her husband had remarked, "I wonder why they were so anxious to operate if it was likely to go away of itself?"

Another case, of a child about fourteen months old. The little one had been in the claim of summer-complaint for some time, had been carefully given all the remedies prescribed by an experienced physician; yet it became worse until it was in a semi-conscious or comatose condition incident to cholera infantum, with all the anguish and fear which accompanies it for the parents, the mother walking the floor all night and part of the succeeding day until about four o'clock, in her efforts to soothe the moaning child. She herself had been healed of a chronic claim of sick headache by a "short but decisive" talk in Science, and at last in desperation she declared to a friend, "I shall just give him to Mrs. F——, and she may do with him the best she can." She laid the beautiful little one in my arms saying, "Take him, I can do nothing more

for him." He seemed unconscious, burning with fever, and lips and nails purple, the little bowels collapsed. He was very dear to me and I fled with him into that "secret place of the Most High," the Science of Mind, where we can always find God—Love—to be the Father-Mother of His own creations, and every thought obedient to the Mind that brought it forth. In fifteen minutes the babe was bathed in a perspiration, in twenty-five minutes sleeping a natural sleep. The bowel trouble yielded entirely in a week, becoming perfectly normal.

Let me close by giving a bit of personal history of the benefits of Metaphysical Healing. Wishing to make for some dear friends some special gifts at Christmas time, I entered the class of a local artist, going daily for some weeks to her studio, painting under her instructions. The work was arduous, classes large, and, as usual in such collections of people, gossip in the way of sickness was rampant. Being comparatively quite young in Science and "so busy," I did not properly protect myself. The class closed, and my work proved very satisfactory, but Christmas eve found me frightened into a fever by the symptoms of an old familiar foe, diphtheria. Having passed through it before, being very ill for three weeks, and a physician in attendance sometimes two and three times daily, following all the detail of *materia medica* treatment with the utmost care, for it had taken away other loved ones before, the belief in its reality as an agent for death was very strong. I thought to fight it out myself as I had other claims, and did not ask for help, but during the night my husband, awakened by my tossing and difficult breathing, asked what was the trouble. I was glad to tell him, knowing by past experience that his courage and positiveness would dispel the fears and pain. When told the name he immediately arose and audibly and silently met the enemy. Only those who have Christian Science in their homes can ever know what it means to have this love that reflects Love poured out upon the startled human thought. This Christmas eve was Wednesday. The following Friday I was freed from all the manifestations excepting the weakness, and the next Sunday went out to dinner some distance from home. The thought of contagion had to be met, as two children were in the home; but this was utterly destroyed in a few hours, one child missing one meal only. Afterward we found that others who had been

in the studio had fulfilled all the beliefs of the same claim with weeks of serious illness, under *materia medica* treatment.

What more shall one say? What words are there to express the glorious beauty of this Truth, that meets error with its own all-inclusive reality? What can but express to a sorrowful world, the Love Divine that meets "every human need," than this manifestation, repeating it does, the song of the angels, "On earth peace, good will toward men"? If we who have heard this song in our hearts are joyous, and seek the "Young Child" with frankincense and myrrh, what may not be the depth of joy and the height of spiritual uplifting to that blessed one who has been the Mother of Christian Science, the echo of that other song of the nativity.

F. F. F., Lima, O.

PERHAPS the following demonstration may encourage some one in overcoming error, where the case seems stubborn.

At the time I began treatment in Christian Science, I had in my charge a little nephew eight years of age, whose mother had passed on with the belief of consumption. Many of his father's family had had the same claim, and his mother held the fear that the child had inherited the disease, as he had always had a cough. I was very nervous about having him treated by Christian Science, as other members of the family thought that I was running a great risk, besides "cruelly" neglecting him by not calling on a physician when he was attacked by bronchitis, for we had never allowed him to do without medicine for any length of time, although the doctor had said there was really no help for him, and I felt that the treatment might fail. But for all my fear I was sure that Christian Science was the Christ-healing, and that it would be better to obey as far as I could and never mind what followed. The first winter was a hard one. We were obliged to remain in Chicago, where the M. D. had said the child could not live. The belief that an attack must follow every slight exposure seemed to hold the ground.

The second winter we were stronger, but over and over again the battle had to be fought. The third winter he often went without an overcoat in the most trying weather, and was often wet through from playing in the snow.

felt that he did not take much interest in the talks I gave him about Science, but found that they had made a deeper impression than I supposed.

One morning about four o'clock, I heard the old cough which used to mean six weeks of hard work. I denied the error and fell asleep. When I went to call him in the morning, I saw that he had had a hard claim. He said, "I have been awake all night; had an awful cold, but it's about gone now. I will tell you how I caught it. Yesterday I fell into a pond of ice water, and all the boys said that I would be sick, and I was afraid I would be, and so I was, but I've cured it now." By ten o'clock he had entirely overcome the claim, and he has needed very little treatment since that time, three years ago.

I should like to thank the *Journal* and *Sentinel* for the help they have given me. I know of some daily papers which receive the *Sentinel*, and those papers have printed nothing but kindly expressions toward Christian Science.

Mary J. Moore, Philadelphia, Pa.

NEARLY three years ago I was carried into the country, many hundred miles from Chicago, with the tenderest care, not being able to sit up any of the journey. It was thought that country life might in time produce a change in my condition.

I had been scarcely able to walk a block at a time since the World's Fair summer. I had been failing slowly all these years with many painful complications but half realized in the burden of my constant pain, and my wilful fight against such a fate.

From January, 1898, I was kept in bed, my kind old doctor deciding that this would best aid his efforts to reduce the great pressure and many abnormal conditions.

I had suffered so long, which, with painful rectum trouble, made the case seem grave to him. The following May, he had to tell my friends that I could not get well. I requested a consultation of physicians in the face of the seeming fact that my days were numbered, but my doctor urged a wait of some weeks, with the hope that the coming June days might possibly do something for me. My only sister at this time begged of me, for her sake, to try absent treatment in Christian Science. Friends advised me at least to try, while waiting this consultation.

So for the dear sister's sake I put all questionings away,

and consented to try Christian Science, with as much faith as understanding, yet I felt God would read my motive as *love* in both sister hearts.

A Scientist in Chicago took the case, and the third day after her first treatment my whole condition was changed for the better that nothing in my further restoration since has seemed more wonderful.

Before the allotted five weeks had passed, I was as light and as free on my feet as a fairy, the pain and suffering gone.

For family reasons I consented to the planned-for consultation of physicians, and have their written words that no cancer was to be found, and all other conditions normal.

When their solemn work was over, I told my doctor what had been my help in those few weeks. He hesitatingly acknowledged the marvel of it all, while our face seemed a gratitude equaling that in my own heart.

H. H. T., Chicago, Ill.

In May of this year (1899) our little boy, then not two years old, fell from the front steps and broke his right arm at the elbow. To sense the suffering was intense, the arm was so badly swollen that it was necessary to cut the sleeve of his shirt.

The thought came to us that we should call in a surgeon, but knowing that Science and Health was an ever-ready guide, we turned to page 400, as indicated in the index, and there learned that it might be well to call a surgeon inasmuch as the present age had not conceded to Christian Science its supremacy. But, reading further, we found that "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated." The word "always" seemed as it were an illumination in our consciousness, and there was no further doubt.

We placed the case entirely in the hands of our teacher. The pain ceased almost instantly when she commenced treatment, and within ten days the arm was entirely healed and as strong as ever. He has had complete use of it since, and there has been nothing in his actions to indicate there had been anything wrong. We put the arm in a sling, first, under his dress, then, toward the last, out

merely to caution others. He was not kept in the house, but was allowed to play in and out as was his custom.

Some of our neighbors are not Scientists, and some one (we do not know who) reported to the Illinois Humane Society that the child had broken his arm, and they understood we were Christian Scientists and had neglected (?) to call in a surgeon, hence they felt it their duty to report the case as one of cruelty. When the agent of the Humane Society called we were at breakfast, and we invited him in. The little fellow shook hands with him, using the right hand. The agent was non-plussed. He felt of the arm and declared there must have been a mistake made in the report, as that arm certainly could not have been broken. and yet the ones making the report claimed that the arm was broken. The power of Truth, as demonstrated in this instance, has caused not only our neighbors, but others, to desire to know more about Christian Science. To us it has brought the re-assurance "in a sweet and certain sense that God is Love" (Science and Health).

Hanson W. Wheeler, Chicago, Ill.

THE following was written September 3, 1899, and read at the Wednesday evening meeting in Concord, N. H., September the 6th.

With loving reverence I attended the service this morning at Christian Science Hall, endeared to all Christian Scientists as the gift of our Leader and Mother. As I listened to the holy, uplifting service of Truth and Love, drank in the beauty and fragrance of the flowers that adorned the platform, thought reverted to the weary years of suffering, when at this season I used to lie prostrate on a bed of hopeless misery.

During fifteen years I was the victim of hereditary hay-fever. The period of suffering began sometimes in early August, and continued until the second week in October, but oftener the malady attacked me in May or June, and did not disappear until November.

I suffered from intense irritation of the mucous membrane, inflammation, a deep-seated cough that permitted no rest day or night, break-bone fever, and asthma. Frequently I would be from two to three hours partaking of a light meal, every mouthful threatening to choke me. Smoke, dust, and the faintest odor of flowers caused in-

describable agony, and the whole body ached so cruelly that I could neither lie down nor sit in any comfortable position; change of climate, mountain air, sea voyages, and every known material remedy were resorted to in vain.

When I turned to Christian Science I found in God's dear love, first, relief, then complete restoration. The healing was slow, but I placed my faith in divine Love, and patiently strengthened my trust by constant study of "Science and Health with Key to the Scriptures," and this morning I sat close to that glorious mass of God's dear flowers, *free* to fearlessly enjoy their fragrant loveliness, and to lift my heart in joyful gratitude to the Great Giver of all Good, who hath healed me through His Word, Christian Science, revealed to a weary and heavy burdened world by His appointed messenger, Mary Baker Eddy.

Nemi Robertson, C.S.D., Orange, N. J.

ABOUT twelve years ago I was attending college in my native town in Ohio, and being anxious to get along, was taking extra studies. I was also a member of several literary societies, and active in church work. As a consequence of overwork, I began to experience a constant, dull headache. I consulted the best surgeon and M. D. in the town, who said it was probably congestion of the brain; later, another physician and oculist examined me, and said there was defect enough in my vision to have caused all my trouble, and gave me glasses to wear. This did not seem to help me. Fearing I would become insane under the strain, I sought relief in travel, but received none, except the few hours I slept each night. I finally went to Chicago, where I consulted a noted specialist. He said glasses with strong prisms or an operation would cure me. I tried the prisms without benefit. I then decided to have an operation performed, and after that, notwithstanding the assurance of the specialist that my headache would disappear, it did not, nor was my sight improved. Since leaving college I had not been able to read solid reading, memorize, or concentrate and control my thoughts.

Two years ago the healing of my wife and a neighbor aroused my interest in Christian Science, and as a last resort I decided to give it a trial. During the first treatment I removed my glasses and have never put them on

since. I was also relieved of other claims. Soon after this five weeks' treatment, I received class instruction, from which I derived great benefit. I read and memorize Science and Health and the Bible with ease and pleasure. I owe our Leader a debt of inestimable gratitude for having revealed this Truth, through which I am able to demonstrate over all claims that present themselves, and to help others.—*H. E. Crankshaw, Chicago, Ill.*

So many glad remembrances of the power of Truth over error come thronging up in our memory that the only difficulty lies in deciding what will be most likely to meet the present need. Several beautiful demonstrations stand out distinctly in my thought, among which is a case of whooping cough. The child, a little boy not two years of age, was suffering very severely from the manifestation of this belief, and his parents having before been benefited by Science treatment, sent to a Scientist for help. When the demonstrator arrived, the grandmother of the child was worn out with a belief of bilious fever, and could get no sleep or rest on account of the child's coughing. The little fellow was treated, and in less than half an hour was sleeping peacefully. The grandmother also received a treatment and both slept well through the night. Absent treatment was given the child, and a week later the demonstrator called at the house to find the child well, not a vestige of the claim remaining.

Another case of a young lady suffering from nervous prostration. She had been treated by her own particular doctor for some weeks without realizing any benefit. She spent most of her time in bed, and was the cause of much anxiety to her friends. Finally it was decided that Science treatment should be tried, and the results were certainly remarkable.

Her nature seemed to undergo a complete change, melancholy, discontent, and petulance took their flight, and in their place an active interest in all that was going on began to show itself. After about five treatments she went to town to make preparations for a visit to the country. A few days later she wrote home that she was having a most enjoyable time and was perfectly well.

H. M. H., Toronto, Can.

It is now five years since I accepted Christian Science.

I had been ill for many years, besides being at sea as to what to do for my spiritual salvation. Previously I had been in the ministry for over twenty-five years. I shall never forget how the Truth dawned upon me during my first treatment in Chicago. I knew from the spirit's uplifting I felt that I had come at last to the Truth. My beliefs, which had been considered serious, soon were overcome. Then came the more difficult task of overcoming sin, especially sin in thought. I have made perhaps slow progress, but I know I am on the sure foundation. I am moved to write now by reason of recent events connected with the cause of Christian Science. More and more do I realize that every part of the work and organization of this great movement is ordained of God. Wisdom pervades all that the Mother has done. And now when the question comes, "Will ye also go away?" the only answer is, "Lord, to whom shall we go? Thou hast the words of Eternal Life." I am deeply grateful that the appeal to go away finds no encouragement in my heart. To go away, to accept other leadership, could mean nothing but separation from Life. I had enough of death in the years of suffering before I came to Science. I have known enough of the unrest of merely *human* theories and *human* guidance. Having found the sweet assurance of acceptance with God and how to know Him, and having learned the way to Harmony, I can only say, let me press on with greater love and loyalty. Henceforth I cast away all repining and resolve to give myself unreservedly to Truth, and pray that all my strength may be given to build up God's order on earth, as revealed through His chosen agent, our Mother Mary Baker G. Eddy.

Sylvester C. Hayford, Burlington, Vt.

I HAVE only been in Science a year last January. As I look back and see the dream shadows that have vanished, I can only say, "Praise God from whom all blessings flow" and praise Him for giving us our dear Leader who has given us the Truth, that each and every one may know the way as demonstrated by the Master.

I was healed of cancer and many other diseases. It seemed as though every organ of the body had its own peculiar ache and pain. I went to a healer. I took up the reading of Science and Health. Like many others I once thought of the healing, so fought every step. I would p

the book down and say I cannot believe that, I will not read another word. But the Master's words would come, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Then with tears in my eyes I would take it up again. So in that way the struggle went on for about five months, then I seemed to touch the hem of the Master's garment, and with it came the dawn of truth, "And ye shall know the truth, and the truth shall make you free." If there is any dear brother or sister who is having a struggle I say, Do not be discouraged, for if you are faithful God will lead you into that perfect understanding where there is no night. In my case I am glad it was slow, for I was led into pastures green and by the still waters, and there learned that God is my life.

Mrs. J. C. W., Muscatine, Iowa.

I WAS obliged to leave school on account of ill health, to rest up for the coming term, but after I once left school I never returned. I suffered from numerous ailments which at last developed into a chronic stomach trouble, from which I suffered nearly all the time, for years. I always disliked to take medicine, and it never did me any lasting good. I was afraid to eat anything but the plainest food, and even that would often distress me. I am thankful God has led me to this fountain of living waters where every hungry and thirsty mortal can find rest and refreshment. I have been interested in Science four years. My recovery has been a slow one, still I know "Truth is mighty and will prevail." Each day we have abundant opportunities to prove that God is the only power.

Words cannot express my thanks for the spiritual light that has come to me through Science and Health. We know that the trials we pass through, no matter how fiery, will not consume the gold of our consciousness, only the dross. How much more precious this gold is after passing through the refining process.

In this beautiful town of Hatfield, Science is seemingly a stranger within our gates. We know all want the Truth. When they are led to see it is Truth, they will accept it joyfully. The quarterly lessons are read in one of our homes every Wednesday afternoon. We are thankful to see the good work spreading everywhere.

Mary A. King, Hatfield, Mass.

FROM early childhood I always regretted that I had lived "when Jesus was here among men," for I thought I should have followed him. I do not remember the time when the longing to be a Christian was not with me. I was united, early in life, with the Presbyterian Church, hoping to find peace, but the peace did not come to me.

I often pondered on this Scripture, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." I knew it was the Truth, but the way was never explained until, after years of pain and despair, I read "Science and Health with Key to the Scriptures."

This is, indeed, the Christ Science, and I no longer regret the absence of the personality of Jesus. The Comforter dawned on my life with such glorious light that I did not need a healer. The Bible, Science and Health, and "Miscellaneous Writings" are my daily companions, and through the study of them, I am slowly but surely coming into "The peace of God, which passeth all understanding."—*Daisy Beggs Shinnick, La Grange, Ill.*

I WAS led to the Truth about nine years ago, through the healing of one very dear to me, but I did not receive much benefit myself until I began to put it into practice some four or five years ago. During the last year I have had many cases of quick healing, one I wish to tell about in particular.

One evening, on putting my baby (nearly two years old) to bed, she seemed very feverish and cross. I described it both to myself and to my husband, saying, "She will be all right presently," and we both retired. I was awakened at midnight by a strange noise and found baby in convulsions. My first thought was, Oh, my baby! My second, God is here. With that came peace. I had no fear, and in about half an hour baby was asleep again. She had no return of the error. That is only one of many instances where I have proven that God is our ever-present help, and I am daily striving for more Light. I am more thankful each day for Christian Science and what it is doing for a sin-sick world.

Mrs. Gertrude Cramer, Seattle, Wash.

EDITOR'S TABLE.

THE DECALOGUE AND SERMON ON THE MOUNT.

IN the *Journal* for April and May, 1894, we published editorially some comments on the Ten Commandments, and briefly showed the unmistakable connection between them and the Sermon on the Mount, and further, that our text-book, "Science and Health with Key to the Scriptures," was based on them and re-affirmed their teaching.

We have had repeated requests to publish these articles again, either in pamphlet form or otherwise. In compliance with these requests we have concluded to publish in this number a condensation of them, making them one, trusting that this may meet the approval of the friends calling for their re-publication.

The Mosaic Decalogue has lost none of its significance by lapse of time. It means as much to-day as it ever meant. It was written for time and for eternity. There is deep significance in the fact of its having been written on tablets of stone. This symbolizes its permanency and endless duration. It was written for all mankind, not simply for the Children of Israel.

As commonly interpreted it has been made the basis of human laws. The jurisprudence of civilized nations is based largely upon it. Men have made it the foundation wall upon which the fabric of human affairs has been built. It is an essential part of human history, and will continue to be as long as human history endures. All moral codes are constructed more or less upon it. It is generally regarded as authority for the infliction of corporal punishment for the violation of penal codes. Capital punishment finds its warrant, as is believed, in the Ten Commandments. What is usually considered the Mosaic law is believed to be based upon it.

It has not found a larger place or attained to a higher dignity in the world's estimate, than that of a moral code. It has been commonly conceived to be a mere interdiction against the commission of those acts which go to make up the calendar of crime and offences against morality. This is well as far as it goes. It unquestionably covers every phase of crime and of immorality. Too much im-

portance cannot be attached to it in this respect. Nor can a general rule can it be too rigidly enforced in its many aspects. But does it rest here?

It may be of benefit to consider for a little while the meaning and effect of its first article, "Thou shalt have no other gods before me." No one can understandingly read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, without seeing that it has its basis in this statement of the Decalogue. In Recapitulation 451, this fact is made most plainly apparent. Indeed, the entire book is but an amplification of this declaration of the Decalogue. So of all her other works.

The statement we are considering is construed to be a command against idol worship,—that is, against the bowing down before and supplicating gods of wood and stone as the heathen do. It is admittedly such a command. It comprehends all that has ever been claimed for it in this respect. But does this embrace the totality of its meaning? By no means. As a command it is directed against every form and character of idolatry.

What is idolatry? Scientifically considered it is the attributing of power to other sources than God, the only Source, the only Power. It matters not what form of idolatry it may be. The primary idol-worship, which has clung to mortal-man all down the ages, is the mistaken notion that there is a matter-life, a matter-intelligence, a matter-existence, and a matter-reality. This is the false sense of wisdom so startlingly portrayed in "Science and Health with Key to the Scriptures;" the forbidden fruit, the eating of which leads to all forms of sin. It is the error of errors, the sin of sins. From it springs every false conception which is the spring of every false worship. The idol worship of the heathen is but a small part of idolatry. It takes on almost countless forms. One of the most deplorable forms of idolatry is the worship of the mortal body. It is not the "image and likeness" of God; therefore is a false god. To worship it in the sense of giving it any power, authority, or dominion whatever, is having another god than the God of the Decalogue. Well may this sweeping declaration against it constitute the first statement of that mighty Chart of Liberty which came out from amidst the burning bush and the thunders and lightnings of Sinai! Well may Jesus, the great expounder and exemplifier of the Decalogue, have said:

these reverberating thunder tones, and re-emphasized them again and again in word and act and demonstration: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" This was but a verbal re-affirmance of the Mosaic inhibition, for every conception of life in matter and power and intelligence apart from God, is included in this body-worship.

Let us briefly analyze the meaning of this great, first commandment.

Thou. Who is this *thou*? as a command, to whom is it addressed? Alone to the Children of Israel? Only as the Children of Israel stand in type for the whole human race, was it addressed to them. In a large sense it was meant for all mankind.

What length, breadth, depth, and height of meaning then has it as a command! But is it merely a command? It is infinitely more than that. It is a universal, eternal, divine law. In the fulness of its meaning, it is as boundless as infinity. It is absolutely without limitation or circumscription.

Let us observe that its language is in the imperative mode. *Thou shalt.* There is nothing equivocal about these words. They are absolute, peremptory, authoritative. The next word is, *Have.* *Thou shalt have.* To have is to possess. Therefore, Thou shalt possess, what? without exception, "no other gods before me." Every word of this divine statute is in the imperative.

And why is it that "thou shalt have no other gods"? For the overwhelming reason that thou *canst* have no other. There is no other to have, to possess. Mortal man may flatter himself that he can have other gods,—all sorts of gods. He may set up in his puny imagination his gods of wood and stone, of iron, of brass, of silver and of gold; he may fancy he can make a god of his or another's corporeality, of the almighty dollar, of fame and fortune,—but the Divine law is that after all his puerile efforts, he can possess, as the real fact of his Being, only the God of divine Science, the Principle of all true Being. He cannot accomplish the impossible. And what is the result of his efforts thus to separate himself from God? He brings upon himself those false conditions which make him subject to the law of sin, sickness, and death. These are the

bitter fruits of his idol worship; the sole answer to prayers addressed to false gods.

Are we to assume that because the Decalogue has been only partially understood God so intended it? We answer, No. It is no part of divine Love to withhold from man a knowledge of the Kingdom of Heaven. If it be asked how we know this, or how we are able to make so apparent a dogmatic an assertion, we say, The sacred Scriptures tell us so. They teach that God is All-in-all. They teach that there is but one God. These declarations include all else. If God is one and He is Truth, it follows that there is but one Truth; if He is Love, there is but one Love. If Love is infinite, there is but one Infinite, hence as the Infinite withholds not Himself from His creatures. Only the limited conception of Him can shut out Truth and Love from their consciousness.

Among the convincing evidences of God's infiniteness, the boundlessness of Love, is the fact that after having sounded forth this all-comprehensive Truth from Sinai amidst such emblems of power and impressiveness as were sufficient to wake the dead, he continued through Moses and all the prophets, in successive ages and generations, to demonstrate, illustrate, amplify, and make plain, by symbol, by metaphor, by figure, by majestic prose and sweet verse, by admonition, by chastisement, by act upon act and word upon word, by supplication, by every device of divine wisdom and compassion, to impress upon mortals that there is the one and only God, and that they can have no other.

Not only does He thus labor with infinite patience throughout the successive ages of the Old Covenant, but the New Covenant (to human sense) is ushered in by the birth of Jesus, amidst divine manifestations even more striking and impressive than were those accompanying the Sinai utterances. Divine Love, through Jesus, demonstrates infinity with the perfection of patience, step by step, from the manger to the cross. By speech, by pleading admonition, by rebuke and denunciation, by every act and device possible to one appearing in the semblance of the flesh, did this demonstrator of infinite Love, seek to arouse mortals from the false dream that they were having gods many, to a knowledge of the grand reality that they could have but one. Nor did infinite Love cease its activity at Calvary. Jesus re-appeared and continued, after mortal sense testified to his death and burial, to show forth Love

infinity. And his parting assurance was that he would not leave his followers comfortless, but would send them "another Comforter."

Have they been left comfortless? Are we who are living in at least the partial apprehension of that divine Science which has come to this age, living without God and without hope in the world? Is not infinite Love still infinite? Is not God yet reaching out His great strong arm and inviting us to conscious communion with Him?

Are we not living in the Light of a glorious dispensation—a dispensation which has led us indeed to understand that God is Love, and there is none beside him?

We declare then, from the pages of Holy Writ, from the thunderings and lightnings of Sinai, from the infinite depths of the Decalogue, from the angelic song of Bethlehem, from the sweet cadences of the Sermon on the Mount, from the brightness of the Transfiguration, from the earthquakings of Calvary, from the divine utterances of the resurrected Christ, from the words of Jesus speaking through John on Patmos, from the illuminated pages of our mighty text-book, "Science and Health with Key to the Scriptures,"—that wondrous book, each word of which finds its basis in the Decalogue and Sermon on the Mount,—from all the inspired writings of our Leader, that "Thou shalt have no other gods before" the God of the Decalogue, the one and only God.

The next commandment is,—

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself down to them, nor serve them.

It requires no elucidation to show that this is but a reaffirmance of the first declaration. To have a graven image, or any likeness of anything, anywhere, is to have, or attempt to have, other gods before God. The language could not be broader. It relates to the highest (heaven) as well as the lowest,—not alone the earth,—but as if to make further emphasis impossible, it includes "anything" which may be "under the earth."

We have above said, "One of the most deplorable forms of idolatry is the worship of the mortal body. It is not made in the image and likeness of God, therefore it is a false god." What is true of body-worship, is true of the worship of any kind of personality, in the sense of em-

bodied personality. If God were worshiped as an embodied personality, or a corporeal being, would not this be worshiping in direct contravention of these commandments? It was possibly to guard against this form of worship that both Romanists and Protestants in their Articles of Faith declared God to be "without body or parts," or "without body, parts, or passions." Whether it were so interpreted or not, this definition, carried out, would have the effect to prevent such worship. It is clear, however, that the worship of God based upon a wrong conception of him, which seeks to strip Him of His character as infinite, boundless Intelligence and universal Love, is an attempt to set Him up as an image graven in personal form, and having personal attributes and limitations. Such a God was Jehovah of the Hebrews, and in so far as this conception of Him is still adhered to, He is being set up in the human heart as a graven image.

What is true of the worship of things in heaven,—is in the higher conceptions of personality,—is, according to the language we are considering, true of every low form of worship or conception. The only way to avoid the violation of this second commandment, then, is to have no other gods than the God of the Decalogue, God who is the Divine and only Principle of the universe.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

This is a command against swearing—profanity. There is no form of profanity not covered by it. It is directed against the vulgar habit of swearing as that word is commonly understood. Any improper use of God's holy name is a violation of this command. But does its meaning stop here? In the higher sense, what is it to take the name of God in vain? Any wrong conception of God, taking His name in vain. The wrong conception leads to wrong teaching and preaching, wrong action and living, and these must needs bring their penalties. To make God a graven image in the sense above indicated, is taking His name in vain.

Whatever makes Him less than supreme, less than all-power, all-wisdom, all-love, is taking His name in vain. To attribute any real power, authority, or dominion to anything or any one else, is taking His name in vain. To be living in vain relation to Him, and all attempts at hav-

other gods than God, sooner or later lead every mortal to exclaim as did Job, "All is vanity and vexation of spirit."

Remember the Sabbath day to keep it holy.

This is an injunction to keep the Sabbath. It includes all that is generally claimed for it. But in the fullest sense, What is the Sabbath? It is the Lord's day, and the Lord's day is the best day. What makes the best day? Day here may be used both in the sense of time and of eternity. To have a perpetual Sabbath, an eternally enduring best day, is faithfully to obey the commandment to have no other gods than God. This will bring the Sabbath to each human consciousness. This will bring *rest*, the rest of spiritual activity,—the only true rest.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

This includes honor to the earthly parents. There cannot be too much honor accorded to our earthly parents, or too much obedience to them so far as they rightly demand obedience. But is this all our divine injunction means? Who are our parents? Whom did Jesus say was our Parent? The Heavenly Parent, and the Heavenly Parent is our Father-Mother God. Then in its highest sense, the commandment is to honor our Heavenly Parent, God. How shall He be honored? By having no other gods, no other Power, Intelligence, Life, Love, or Truth than Him. To honor is to obey. Obedience to God, then, is compliance with this commandment.

Thou shalt not kill.

This is a command not to murder in the ordinary sense of the term. It is directed against the killing of one's fellow-man. But the taking of human life is not the only killing. While nothing short of this will come within the legal definition of murder, yet there is much more included in this language than the commission of murder as it is defined in the laws of our land. Every wrong and blighting thought, every injurious purpose, held against our neighbor, is a killing thought and purpose. Envy, malice, jealousy, hatred,—every quality of mortal mind which would tend to destroy the birthright of another, is a murderous quality. Not only is this true as to others, but as to ourselves. We as sadly disinherit ourselves of our true birthright by harboring such qualities, as we interfere with others. We are suicides in the degree in which we hold ourselves in other than our true relationship to God.

But in a still higher sense, every attempt to prevent full operation of divine Love in human consciousness, is an attempt to kill. Killing is not necessarily or always result of an intention to kill. Much of it is done unintentionally. How vitally important, then, that mankind should so live in the understanding of Good, of Divine law, that they do not attempt to kill either intentionally or otherwise! God is Love. Any attempt, therefore, to shut out from mankind the fullest sense of Love, is either an ignorant or malicious attempt to kill.

The most wicked thing is the attempt to kill Truth; on human planes the next to it is the attempt to kill character. When Cain killed Abel he sought to destroy Abel's character, which was a constant reproach to Cain. When the Jews crucified Jesus, they sought thereby to destroy Truth he taught and demonstrated. But they neither killed him nor the Truth he taught and demonstrated. Every thought, purpose, and act apart from God as divine Principle and Love, therefore, is in this sense a killing thought, purpose, and act. There is but one way to avoid violating the command not to kill, and that is to have no other gods than God.

Thou shalt not commit adultery.

This prohibits the violation of the moral law of chastity in the broadest possible sense. There is no form of chastity against which it is not directed. Every lustful or impure thought and act, is a violation of this command. The impure thought, even though not expressed in action, is the commission of adultery. So the Master expressly said. He also said: "That which cometh out of the man, defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Every one of these qualities is an adulterous quality. Webster defines adultery thus: "Adulteration; corruption; lewdness; unchastity of thought or action; faithlessness in religion; injury; degradation; ruin." Thus we see that even according to the ordinary definition of the word, adultery is more than the violation of chastity, as that term is commonly understood. Any form of dishonesty is adultery. We hear much of the adulteration of food in the commercial world; this is a form of adultery. But in the higher sense any departure from the law of righteousness is adultery.

Any violation of the first commandment is therefore adulterous. Hence the only way to avoid committing adultery is to have no other gods than Him who is wholly pure.

Thou shalt not steal.

A sweeping interdiction against every kind of theft. To steal in the strict sense is to take away from any one their just rights, whether those rights be vested in property of a material kind or otherwise. It is theft unjustly to deprive one of a single right vouchsafed him by the laws of the land, although it is not technically so defined in our criminal codes. It is crime to trespass in any manner upon the rights and privileges of another. It is not less stealing, however, to trespass upon one's own rights. Although we may not become amenable to the civil law by stealing from ourselves, we nevertheless become so to the divine law, and we must suffer the punishment resulting from such theft. In the mental realm, any thought or purpose which in any manner interferes, or tends to interfere, with the mental rights and duties of another, is a violation of this commandment. So also as to ourselves. Any abridgment of our own rights, duties, or heritage, is likewise a violation.

Let us think of this seriously. When we hold aught against our neighbor than love, are we not stealing from him? When we hold ourselves in aught but our true selfhood, and act accordingly, are we not stealing from ourselves? When we do an unjust act or think an unjust thought, we are stealing at once from our birthright and our neighbor's.

Any form of dishonesty is in conflict with this mighty commandment. When we plagiarize from the writings of another, what are we doing but stealing? Ah! the word "steal" is a word of wide significance, and must we not indeed pursue a strait and narrow course to avoid violating this divine law?

Whoever falsely teaches, whoever in any manner misleads his fellows from this strait and narrow way, whoever points to any other way than the Christ-way, is, consciously or unconsciously, stealing from his neighbor and from himself.

How shall this theft be avoided? Only by having no other gods than God, only by being governed wholly by divine Principle.

Thou shalt not bear false witness against thy neighbor.

This is a declaration against false swearing. It covers

every form of false testifying, either upon the witness stand under the solemnity of an oath or otherwise. But is that all? Everything that has been said above as to injury to the neighbor and self, is equally true here.

To do an injurious act, or hold any injurious thought against the neighbor, is bearing false testimony against him. So also as to ourselves. Our best neighbor is our own true self. If we live on right terms with this neighbor, there will be no difficulty about our neighbor across the water. If we live in constantly neighborly terms with the Christ of Truth, we shall avoid bearing false testimony against our neighbor and against ourselves. To avoid bearing such false testimony, we must forsake all selfish motives, abandon the idols of the false senses, and have no other gods than God.

The next and last of the Ten Commandments, declare against covetousness. Covetousness is the outgrowth of selfishness, and selfishness is the basic sin. Every form of sin springs from self,—the false self.

When this false element is rooted out, there will be nothing left which could violate the other commandments. There is but one way to root it out, and that is to have no other gods before God.

If we were to look upon these commandments and the enunciation of divine law only through the lens of material sense, we might well say as did the Children of Israel, whom God spake through Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." But from the Mount of Divine Science we can fearlessly approach the altar of Truth and Love and hear with glad ears the re-assuring words of Moses: "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not."

A moment's thought will show us how intimate is the relationship between the Mosaic Decalogue and the Sermon on the Mount. A mere glance at the two will prove that the former has its basis in the latter.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Poorness of spirit, as here meant, is the wealth of divine understanding which brings such a consecration of purpose to the things of God that all else becomes poverty,—not ingnity. This consecration drives out from consciousness all other gods than the God of the Decalogue.

Blessed are the pure in heart: for they shall see God.

How shall God be seen and known? Only by having no other gods than the one Pure Good,—that omnipotent Intelligence who is too pure to behold iniquity. God, unclouded with gods of human construction and conception, Good unmixed with evil,—this is the God of the Decalogue, and before Him shall no others be had.

And so with every one of the Master's sayings; they may be traced back to this one great primal Truth. The Bible, from Genesis to Revelation, is but an amplification of this primal Truth. All that the prophets said and did was in illustration and corroboration of it.

So with Jesus' words and acts from the manger to the cross. So with the words and acts of the apostles. They were to show to blind mortals the folly, and the ultimate impossibility, of having any other than the God who is almighty, all-wise, all-powerful.

If it needs but a glance to see the indissoluble link between the Decalogue and the Sermon on the Mount, so is it with the Decalogue and Sermon on the Mount, and our text-book, "Science and Health with Key to the Scriptures."

We see that it is based absolutely on this first great declaration. And its every word and phrase is in emphasis and elaboration of it. The primary statement of our text-book, upon which depends every other of its statements, that there is "no life, substance, or intelligence in matter," but that "all is Mind," is but a re-statement of the declaration, "Thou shalt have no other gods before me."

Until this conception of the Decalogue is grasped and applied as the fact of existence, men will go on in the delusive attempt to have gods of their own. We do not scruple for an instant, therefore, to affirm that our text-book is born of that same God who spoke through Moses on Sinai; that it is but the continued reverberation of the Sinaitic thunderings; that its echoes can no more be hushed in human history or shut out from human consciousness than can the facts of the Decalogue and Sermon on the Mount, or the verity of the historical Moses and the historical Jesus.

Many thousands of persons in this land and in other lands, will bear testimony to this statement: that until they understandingly read Science and Health they had not the remotest conception of the meaning of the Decalogue in its deep interior sense; it was to them but a moral code, intended only to warn against the commission of wrongful

and criminal acts in the material or external sense. They do not in their higher understanding of its meaning, detract one iota from its worth as a moral code, in the ordinary sense. On the contrary, its significance in this respect has become mightily intensified. But now, in the light which has been thrown upon it by the revelation of divine Science in this age, they clearly see in it the very essence of existence,—the reality of all true Being.

It stands as the Principle of Life expressed in words, to be worked out in the actuality of demonstration in the absolute, as truly as the principle of mathematics, in the relative sense, must be worked out in practical detail in order to make it available.

PRICE OF LITERATURE.

It is well to enquire, Whence comes the charge that the price of Christian Science literature is too high. If we trace it back we shall find that it emanates from the enemies of Christian Science, not from its friends. We have yet to hear of one instance of a person who has sincerely read and accepted the teaching of "Science and Health with Key to the Scriptures," and received benefit from it that certainly follows its understanding and acceptance, finding fault with the price. The opposite testimony is the reverse of this. Thousands have said, and are saying, that there is no money value attaching to such a book, and that if they could not procure another, no amount of money would take from them their present volume. These testimonies come to us freely and spontaneously from those who speak from knowledge of wondrous benefits received.

MR. TOMLINSON RELIEVED.

OWING to important work in hand and many multiplying duties, Mr. Tomlinson has been excused from attending to correspondence intended for our Leader. Will our friends, therefore, please direct all letters as heretofore to Pleasant View?

A CORRECTION.

The address of the testimony beginning on page 50 of the October *Journal* should be Washington, Ga., instead of Oswego, Kansas.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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TORMENT US NOT.

BY W. P. MCKENZIE.

THE demon-haunted man, when Christ passed by,
Cried with a piteous voice, "What can there be
Of kinship, Son of God, for me and thee,—
I the most low, and thou from the Most High?"
Then by his lips the legion lusts made cry,
"Before the time art come to torment me?"
Then Jesus spake; and, from delusions free,
In his right mind the man, redeemed, drew nigh.

To-day's outcries proclaim the demon fears
Lest Truth's flame touch the unfinished warp of lies
Where malice hastes to weave in ill surmise:
"Leave us alone! our malice-work of years
If touched by Truth would pass to smoke wind-blown,
And nothing leave for hate to call its own."

CHRISTIAN SCIENCE.

BY WILLIAM MILLER, Q.C., C.S.B.

A LECTURE on the above subject was delivered on Monday, June 5, in Queen's Hall, Langham Place, London. The Earl of Dunmore, who presided, introduced the lecturer, who spoke as follows:—

Since coming to your shores I have been the recipient of many kinds of welcome, for which I am grateful, because they serve to draw closer the loving bonds of kinship, and enable us to realize that neither time nor distance can interpose barriers between those of the same language and lineage, between those who, however separated, can join in claiming the heritage of the same great deeds and the priceless blessing of liberty. Living under the same flag and bearing allegiance to the same beloved sovereign, I esteem it a privilege to be permitted to address my fellow-subjects on this side of the Atlantic, on Christian Science. You, above all others under the sun, have established a reputation for "fair play"—"British fair play"—a quality looked up to and respected the world over. I know that before me are men and women of intelligence, accustomed to investigate, criticise, and, if needs be, combat with finished skill any new doctrines or propositions that may be laid before them. Christian Scientists do not wish to avoid investigation, criticism, or combat, whenever conducted in a fair spirit. I am convinced I shall receive from you an attentive hearing and careful consideration of what I am about to say.

WHY WE BECAME SCIENTISTS.

Before entering on my subject it may not be out of place to state why Mrs. Miller and I became Christian Scientists. About eleven years ago we were deprived by death of a beloved son. Up to within a few hours of his death we were assured by those representing the highest medical skill that he would recover. At this period we were members of an orthodox church, and sought, with broken hearts, such consolation as our religion could afford. It was pre-eminently unsatisfactory, and to all appearances it then looked as if we too would soon follow our son to the tomb.

Fortunately, at this juncture we heard of Christian Science, and were enabled to learn, not *theoretically* as in the past, but *practically*, the truth that God is Life, and that death was an enemy to be overcome, not submitted to.

ATTITUDE OF CHRISTIAN SCIENTISTS.

The attitude of 'Christian Scientists towards those who know not the tenets of Christian Science is this: they know they have something to offer worthy of the deepest and most earnest thought; they do not beseech any one to accept their ideas; they are not endeavoring to proselytize, but simply making known what they are convinced are the tenets of the universal religion. They do not ask their hearers to adopt the views they uphold except in so far as they commend themselves to their mature judgment. To mortal what *can* be more important than to have right ideas of God and themselves? than to emerge from a cave of shadows into the clear daylight? Christian Science supplies the light and dissipates the shadows.

WHAT CHRISTIAN SCIENCE IS.

Christian Science is what its name implies—the *Christ knowledge*. It is primitive Christianity revived; the healing and saving power as taught and demonstrated by Jesus. It is more than a mere sect or creed. It is a vast movement which is revolutionizing the theological and medical thought of the world. It excels all other methods of healing, and at this period its practical application has never been surpassed except by its first demonstrator, Christ Jesus.

FOUNDED ON THE BIBLE.

At the outset, I would state that Christian Science is founded on the Bible. It deduces from the principles and facts there set forth conclusions that cannot be successfully assailed, exhibits God in His true character, and shows His creation to be absolutely perfect, and His government to be free from even the thought of inharmony; and, moreover, it accomplishes this, not by ignoring questions of difficulty—obstinate factors, so to speak, troublesome to handle—but by an all-comprehensive system that gives the proper weight and position to every element embraced in it.

PROPER IDEAS OF GOD REQUIRED.

To a proper understanding of Christian Science it is essential that we should begin with correct ideas of God,

Who is its centre, and from Whom every idea in Christian Science proceeds. I concede here that no mortal can get absolutely true ideas of God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" The finite cannot fathom the Infinite; but some views approaching correctness must be obtained.

WHAT GOD IS NOT.

The ideas generally entertained of God are formed from looking at Him from a human standpoint. In that light He is changeable, He repents Himself of what He has done, He is actuated by revenge. He punishes the innocent as well as the guilty. People generally worship a man-made God possessing in a large degree their own imperfection. Judging by the contradictions and absurdities into which views of this kind lead, there is no course open but to discard them.

WHAT GOD IS.

The standard of God as all-powerful, all-wise, and ever-present cannot be lowered. Attributing to Him qualities inexcusable in a man cannot be tolerated even for a moment in Christian Science. The Christian Science God, as already stated, is absolutely perfect. Looking further, it is found that the literal interpretation of the Scriptures must give place to the spiritual. "No man hath seen God at any time," yet there is no place where God is not. A Being that fills all space and yet is invisible to mortal eyes cannot be material but must be spiritual.

MAN IS MADE IN GOD'S LIKENESS.

God therefore is Spirit, and the Bible tells us that God made man in His own image and likeness. Man, therefore (the one created in God's own image and likeness, and there is no other if God is the only Creator), must be spiritual and not material. These statements, and the additional ones also taken from the Scriptures that all God made was good, and without Him was not anything made that was made, are the foundations upon which Christian Science is built and established. There is not one conclusion contended for by Christian Scientists that cannot be properly deduced from these statements. At this point I think I can hear some one object, "But I am a man, and I have a body composed of bones, flesh, blood, nerves, etc., and I have a soul or spirit within it." My friend, to mortal eyes

you certainly have a material body, and, sometimes, a pretty sick one at that. Your conclusion, however, is based on the evidence of the physical senses—the same testimony that I have just shown to be powerless to testify as to God, Spirit.

TESTIMONY OF PHYSICAL SENSES NOT RELIABLE IN SPIRITUAL MATTERS.

It is, moreover, unreliable, and in many instances misleading. Do not the eyes often mislead? Who has not seen the sun go around the earth? and is it not your eyes that deceive you? Looking at a stick thrust into the water, your eyes refuse to tell you that it is straight, although you know it is. Your eyes are again deceiving you. The ears often leave you in doubt as to the direction from which a particular sound is coming. Paul says, The things of Spirit are spiritually discerned; they cannot be understood by the physical senses. "What!" you say, "would you not only deprive me of the evidence of my physical senses, but also take away my reasoning faculties?" No. Reason correctly used is useful, and I would ask you to use it as a stepping-stone to the revelation of God in Christian Science.

GOD IS MIND AND MIND IS ALL-IN-ALL, PROVED BY THE HEALING.

Mrs. Eddy, the Discoverer and Founder of Christian Science, in her great text-book, says, "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its Principle is demonstrated by healing the sick, and thus found absolute and divine. This proof once seen, no other conclusion can be reached" (Science and Health, p. 3).

DISTINCTION BETWEEN SCIENCE AND OTHER RELIGIONS.

The vital distinctions between Christian Science and all other religions are, its insistence on the Allness of God, Good, and the way it looks upon evil. When we affirm that God made "all things," that all that He made was good, and that without Him was not anything made that was made, one naturally inquires what is comprehended in the words "all things," and we know that nothing that is not good can be included in them.

EVIL NOT INCLUDED IN THE "ALL THINGS."

Then God, Good, being the only Creator, what place assigned to evil? "God never made it." Some theologians, recognizing the imputation it would cast on the character of their God to admit that He was the Creator of evil, take this position: they say, in effect, if He didn't make it, He permits it for His own wise purposes. What, then, this, if not detracting from God's absolute perfection of power, or both? It is also setting up another creator—the creator of evil—although the Scriptures deny the existence of any other creator. It assumes that the tolerance of evil—that which is not good—is part of the plan of government of a God who is perfect and all-powerful. Such a theory upholds God's wisdom at the expense of His moral character. What a paltry shift is this! Those who support it say, because He who is all-wise and all-powerful tolerates evil, it must be right to do so. Right to tolerate wrong? Or, if not right, it is excusable under the circumstances, by reason of His wise purposes, which, of course, are not understandable. Can we crave more than pity for such imbecility? Let us go a step further. God, finding evil created—it could not have been created without the knowledge of the All-knowing—proposes to make use of it in His scheme of government. How thankful He must have been to the creator of this tool! Job says, "Who can bring a clean thing out of an unclean? not one." There is yet another theory: It is said that God's creation, which in the beginning was perfect, lost its perfection and became evil. About one-third of the angels revolted and were cast from Heaven, and man, made in God's image and likeness—think of it!—was tempted and fell. This view also disputes the perfection of the creation. Nothing can be pronounced perfect that has in it an element that could cause or permit it to become imperfect. If God created an angel of light that could turn into a devil, the devil must have been in the angel when created. God, then, knowing that His creation would be unable to stand the test, deliberately so made it, and then pronounced it good—perfect. These views lead us to the conclusion that God, Good, could not govern the universe without the aid of evil. He must have a co-helper to assist Him. If these views prevail, fully justified is Ingersoll in saying that the devil is the keystone in the arch of God's scheme of government, according to

Christian religion, and in asking "If the devil died, would God create another?" Having regard to the inconsistencies and absurdities that necessarily flow from these views, nothing is left but to abandon them.

EVIL NOT INCLUDED IN GOD'S CREATION.

Despite the evidence of the physical senses, let us assume that evil is not included in the "all things" that God created, and find out to what conclusions it will lead us. God did not create it and its supposed reality is but our belief in it. A lie is not credited when it is known to be a lie. Its power is gone when its falsity is exposed. The position taken, that its reality is only in our belief, may and no doubt will appear to some of you a very startling one. It is the testimony of Christian Science, and Christian Scientists undertake to prove it by the healing.

INSTANCES OF HEALING IN CHRISTIAN SCIENCE.

Numerous instances of healing in this way have come under my notice, among them, the epidemic, the grip, which I have known to yield to a single treatment. A man I know very well came one morning to a Scientist's house, his head aching and his limbs hardly able to carry him there. He received an audible treatment, and when leaving asked the Scientist whether it would be wise for him to go down town—he really ought to go, but it was so cold and stormy. The reply was that nothing could hurt him in the way of duty, and he went away pondering on these words. After he had walked about a couple of blocks, he found that he had left something behind—he was sure he had left it, for his head had become perfectly clear, and he had with him no symptom of grip. He reported this at a testimony meeting, where the Scientist assured him that nothing had been left. Where had it gone? Science alone can answer this question. It never had any real existence, and the understanding of this (all being Mind) had dissipated the sick thought in this man's mind and sent it to its native nothingness. I know a lady who a year ago was afflicted with a disease pronounced by medical law to be incurable. Having only a few months, at the outside, to live, she made all her arrangements and even went so far as to purchase a plot in the cemetery. Before she put one foot in the grave, however, she was persuaded to try Science "as a last resort." Almost immediately she was made whole, and is

to-day rejoicing in the Truth as it is in Christian Science. I presume that any one who, after hearing this, prefers to continue in the old thought, as we call it, can purchase that plot in the cemetery, cheap. I know of more than one man who has been cured of the tobacco and whiskey habit by Christian Science. Possibly some one may be thinking, "Any resolute man can give up smoking and drinking if he so decides; but I would like to know of a cure, not of an internal disease, but of one that could be seen on the body with the eyes." I can give particulars of just such a case, one that has come under my own observation. It is that of a little girl eleven years old, who for three years had been cased in an iron frame-work for hip disease. She had indeed suffered much from many physicians, for it was a bad case; but the more that was done for her the worse she grew, until at last the child's mother, with tears streaming down her face, came to the Scientist who had offered to help her three years before and promised to trust her little girl to the Christ healing. After the first treatment the child had no more pain, and soon the terrible ulcers ceased running and the child was made whole. The emaciated little form is now almost robust, and her healthy color and bright eye attest the happiness that this cure has wrought. Her faith is unbounded, and with it she helps to heal and teach some of the younger ones, for she is one of a large family. I might go on giving instance after instance, for the healing in Christian Science is wonderful both in respect of the number and the nature of the cases healed; but after giving one more I will close this part of my subject. I refer to one of deafness. The man became deaf, just as his father did at his age, and mortal mind told him he "was going just like his father," who had become almost stone deaf. The afflicted one being somewhat of a Scientist took his own case in hand, fought the claim of false heredity as he would a temptation to sin, and overcame it. The cases I have referred to I can vouch for. The last one is "assurance doubly sure," for the deaf man was, not is, myself. Having more faith than the old woman who, after praying that the mountain might be removed, said, when she saw it looming up as large as ever in the morning, "I just thought so," I was not very much surprised when one morning I awakened to hear my watch tick under the pillow; and yet the uplifting of thought that followed the physical healing made true to me Isaiah's

words, "His name shall be called Wonderful." Every time a case of healing occurs in Christian Science it is the result of this wondrous light of divine Love shining upon darkened mortal sense, and showing the grotesque shadows of sickness and sin to be false creations, imperfect, unlovely, and untrue. It is time the world were awake to the great fact of what Christian Science is and what it is doing. It is the second coming of Christ, and is, consequently, doing the works that he did.

OTHER SYSTEMS OF RELIGION NOT UNDERSTANDABLE.

Other systems of religion ask you to believe in a God you cannot understand; for example, in a Trinity that is unexplainable—three persons in one person; and in the reality of a devil, evil, you think you understand, the human mind being so much more ready to understand evil than good. And those systems of religion that admit the existence of the healing power ask you to believe that God heals you without any one knowing how or why.

CHRISTIAN SCIENCE RECONCILES REASON AND REVELATION.

To the infidel it says, with Isaiah, "Come, let us reason together." Although, judging as you do by the physical senses, you cannot conscientiously believe that a great and good God governs the universe, yet you admit you could, but for such evidence, believe such a thing to be possible. Now I tell you that this testimony is false when applied to spiritual matters, and this can be proved. By persistently holding in your thought that health and holiness are the realities, you will prove to yourself that they are, and you will see the untruth of the testimony of the physical senses.

TO THE CHRISTIAN.

To the Christian, Science says, "Come, let us reason together." You admit as a fact that God made man perfect and in the image and likeness of His own perfection. Hold your thought persistently to that spiritual, perfect creation, and you will find that there is no other; and the proof will be that sickness will disappear from your body and sin from your mind. The proof of Christian Science is that it heals the body and purifies the thought. It cures by change of thought, not only nervous diseases, but those of an organic nature, including many pronounced by *materia*

medica to be fatal. These cures are all effected in the same way, by the realization of the power and presence of Good and Good alone, which destroys in the human mind the belief in the power of evil, of which sickness is but a phase. It is urged that healing is not confined to Christian Science. No; medicine heals, sometimes—yes, often; but it as often or oftener fails to heal, because the healing is not based on any fixed principle. Christian Science heals always in the same way, through the understanding of the “all” and the “nothing,” God being “all” and evil “nothing.” Medicine may heal the body, but it always leaves the mind untouched. Christian Science heals the body by the destruction of the thought that makes the body sick. Which of these two is the better way? Surely that which gives the understanding of why and how it heals. The medicine of Christian Science is Mind; that of doctors, matter. The latter, being material requires many aids, such as drug stores, apothecaries, etc.; but Mind needs no help; it is everywhere available without any adjuncts, and when faithfully applied cannot fail to cure. I pause here for a moment to contemplate the significance of the statement that the healing of sickness and the destruction of sin are both caused by the change of the mortal mind or thought. Nothing can produce this effect but the Divine Mind—the All-Good. We thus see the truth of the statement made in Science and Health, “All is Mind.”

OBJECTIONS TO CHRISTIAN SCIENCE.

In considering the objections to and adverse criticisms of Christian Science, it is interesting and instructive to notice from whence they principally come. The chief attacks come from those supporting the prevailing systems of medicine and theology; from those whose material interests might be supposed to be injuriously affected by the propagation of new views on these subjects. It is not so many years ago that homœopathists could not recover in a court of justice anything for their professional services, owing to the law not recognizing practitioners of homœopathy as “regular practitioners,” and these gentlemen were compelled to add to the price of their pellets what they wished to get for their services. Quite recently, on asking a lady doctor to whom I was introduced as a Christian Scientist, as to whether she knew anything about Christian Science, she curtly replied that all she knew was that it

interfered with her practice, and that was all she wanted to know. Notwithstanding that admission of ignorance, she proceeded to denounce it, and show its injurious effects. A clergyman borrowed from me our text-book, "Science and Health with Key to the Scriptures." Two weeks later he returned it with a note saying that he had not read the part that dealt with the healing, as it was only the theological aspect of the subject that he wished to consider. Only the theological aspect! How he could have separated the theology from the healing in Science and Health is more than a Christian Scientist can understand. As well attempt to separate Jesus from the Christ, or the sun from its rays. At the next meeting of the Ministerial Association he read—to his mind—a complete refutation of Christian Science, in which he, of course, said it was "neither Christian nor Scientific." God bless the man who invented that phrase! It is a cover for ignorance and a refuge for vanity and lies. What fairness can be expected from those who have the assurance to pronounce upon a subject of which they are wholly ignorant? What would be thought of any one giving an opinion on a subject, the elements even of which he had not mastered? Would a blacksmith be competent to do a silversmith's work? Could a banker prepare a legal argument? Before giving an opinion on Christian Science, let clergymen and doctors study honestly and earnestly the writings of the Discoverer and Founder of Christian Science, or at least the text-book. In its teaching the clergymen would find the living Christ, and the doctors a high system of therapeutics, higher than was ever dreamed of in their philosophy. I am personally acquainted with clergymen who, recognizing that the Church has lost the healing power of Christianity, have made the three days' journey backward and found it in Christian Science, as the parents of Jesus found him in the Temple. Without this backward journey, no spiritual progress can be made. I know a doctor, liberal-minded and of high standing in his profession, who said, "I have heard of wonderful cures in Christian Science, and, with reference to it, take Gamaliel's stand, and say to my medical brethren, 'Let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, you cannot overthrow it.'" This doctor at this time was in a house in which the Christian Scientist addressed was treating a case of diphtheria. Handing his card to the Scientist, he

said, "Good-bye. I hope your patient will recover, and I will be ready to come any time if sent for." I need hardly say that the doctor was not called in professionally. I know another doctor healed by Christian Science after being given up by his fellow practitioners, who left the profession and is now a student of Christian Science.

DOCTORS' OBJECTIONS.

Doctors object that Christian Scientists undertake to heal the body without knowing anything about the body, its functions or anatomy. Christian Scientists reply that every disease has a mental cause which is detected and destroyed by the understanding of Christian Science. When there is no cause there is no effect. In Science, the process of healing is entirely mental and spiritual, while in medicine it is wholly physical and material. The doctor endeavors to destroy the effect—sickness—leaving the cause—mind—untouched, whereas the Christian Scientist corrects the mind and thereby governs the body. From this it will be seen that healing in Christian Science is permanent, while that effected by medicine is temporary; the one purifies the body by purifying the thought; the other cleanses the outside of "the cup and platter." If you were sick, which method of healing (cleansing) would you prefer?

JESUS' METHOD.

"We never read," says Mrs. Eddy, "that Jesus made a diagnosis of a disease, in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose life is God,—and not that man has two lives, one to be destroyed, and the other to be made indestructible" (Science and Health, p. 368).

THEOLOGIAN'S OBJECT.

The objections to Christian Science by theologians are much more numerous than those of the doctors. Those Christians who know least of Christian Science insist that Scientists do not believe in the Bible or prayer, and deny Jesus and the atonement. Christian Scientists strenuously deny these charges, and draw attention to the fact that those making them do not attempt to prove them. Chris-

tian Scientists are not content with the mere letter of the Bible, but strive earnestly to understand its spirit; and they confidently assert that this understanding cannot be reached except by the light afforded by Christian Science.

PRAYER IN CHRISTIAN SCIENCE.

In Science, the idea of prayer is not to beg God for that which He is more willing to give than we to receive; not to pray to a far-off God, for God is omnipresent. The understanding, through Christian Science, of what God is, teaches us that prayer is not mere importunity, but a strong conviction that right is in accordance with Divine will. "Not my will, but Thine, be done," is the basis of every Christian Scientist's prayer. The understanding of what God's will is—the realization that Good's will is always good—is the effectual, fervent prayer that availeth much. We cannot ask or expect too much from Him who is more willing to give than we to receive. Our asking must be believing that our requests are already granted long before we consciously receive them. When we pray—desire—that we may be lifted out of sickness or sin, we must believe that we already are the children of God, good, pure, and perfect. Prayer is an uplifted thought, the reaching out for that which we long to have and to be; the answer is the realization that we have all we long for, and are all that we desire to be. If these views conflict with the objector's idea of prayer, it is hoped, for his own sake, he will study the subject, and learn through Christian Science that "the highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death" (Science and Health, p. 321).

JESUS AND HIS WORK.

What is the difference between the orthodox view of Jesus and his work, and that of Christian Science? Does the former regard Jesus as the wayshower? So does Christian Science, and proves the path in Mind to be far higher and better than any material way, for the understanding of this heals the sick and the sinful. Does the former hold that Jesus died for sinners? So also does Christian Science, but in a higher and more practical way. The orthodox view is that the sinner gets the full benefit of the death of Jesus by simply believing that he died for him; while the Christian Scientist believes that Jesus passed

through death to show mortals how to overcome it. Jesus proved, by presenting to his disciples the same body that had lain in the grave, that it was his understanding of God as Life that enabled him to overcome death—not yield to it. Thus he abolished death, and “brought life and immortality to light.”

THE BLOOD OF JESUS.

Does orthodoxy attribute great efficacy to the blood of Jesus? So also does Christian Science, but again in a higher and more practical way. Blood signifies life. It was his life so freely given for the benefit of mortals that enables them to overcome sin, sickness, and even what Paul called the last enemy, death. Jesus said, “Whosoever liveth and believeth in me shall never die. Believest thou this?” Do his professed followers believe this any more now than they did then? Furthermore, do Christians believe Jesus’ statement, “These signs shall follow”?

SIGNS FOLLOWING.

Do the signs follow their belief in the words and works of Jesus? In Christian Science they do. The sinner is reformed, the sick are healed, and the dead raised. Christian Science has breathed upon the slain and they live and are becoming a great army. Why do not our brethren in the churches, our fellow-Christians, in place of opposing Christian Science, inquire into it? All we ask is thorough investigation and calm judgment. Condemnation founded on imperfect knowledge is what we have no right to expect. Why do our brethren in the churches obey only in part the commands of Jesus? He said not only “preach the Gospel,” but “heal the sick.” “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” “And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; And they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach to Kingdom of

God, and to heal the sick." Those who contend that these signs shall follow only those who may have believed within a certain limited period must, to uphold their contention, alter the sacred narrative and substitute the word "you" for the words "them" and "they" in verse 17 of the 16th chapter of Mark just cited.

IF SIGNS DO NOT FOLLOW, THEN NOT BELIEVERS.

In the absence of such unwarranted interference the conclusion is inevitable that those who fail to do the works are not believers.

PRESENT POSITION OF CHRISTIAN SCIENCE.

Christian Science has been discovered for over thirty years. Its growth is phenomenal. It has three hundred and fifty worshiping congregations, and over a million believers, and is rapidly spreading into all parts of the civilized world. Its text-book, "Science and Health with Key to the Scriptures," has passed through one hundred and sixty-five editions of one thousand copies each, and the demand for it is increasing daily. •

MRS. EDDY.

All that is here stated, and all that is known about Christian Science, is derived from the Scriptures through the spiritual consciousness of Mary Baker Eddy, to whom the world owes a debt of gratitude it can never repay. In 1866 Mrs. Eddy, taking the Bible as her only guide, re-discovered the Science by which Jesus performed his miracles, and explained it fully in "Science and Health with Key to the Scriptures." Since then she has indeed given her life to the spread of this glorious Truth. This gentle, loving woman, standing in the "meekness and might of Mind," has braved reproach and misrepresentation, to benefit humanity. She is teaching the world the grand truths of Christian Science—that God is not only Spirit, but, from His very nature and omnipresence, can be nothing less than Mind; and that from the right understanding of God flows health and holiness. The question is sometimes asked: Why should this discovery come through Mrs. Eddy? Well, it had to come through some one, had it not? If no one had voiced this Truth, would you or I have ever heard it? If Jesus had not preached and healed, would the Gospels ever have been written?

Evidently this Truth, in order to reach humanity, had again to pass through some human consciousness; and I will tell you why it came through hers. By devoting many years of constant study to the Scriptures, with the earnest desire to get at their spiritual meaning and to make them practical, her mind became qualified for the re-discovery of the spiritual healing, the method adopted by Jesus the Christ in the destruction of sin and sickness. This knowledge therefore came through her as being the one best fitted to receive and impart it. If you or I had been fitted for this great work, it would have come through one of us; but we were not. While rejoicing over this great discovery, our thoughts naturally go out in love and gratitude to its Discoverer. What earthly honor are we not willing to give to any great benefactor? It is but right and reasonable that we should regard with love and reverence her who has opened up to us, by her Key, the Scriptures, and thus made clearer the knowledge of eternal Life. In this lecture I have not attempted to give more than an outline of Christian Science, which I would ask each of you to fill in for him or herself. In this outline you will see that the understanding of Christian Science depends upon the acceptance of God as perfect Good, as divine Intelligence, eternal Mind, omnipotent, omniscient, omnipresent Life, Truth, and Love. From a perfect Creator follows naturally a perfect creation, incapable of discord or decay, in which is included man, made in God's spiritual image and likeness, not subject to sickness, sin, or death, not dwelling in the fogs or mists of a false creation, but in the clear, pure atmosphere of a spiritual consciousness that heals the sick, and gives him dominion over every thought that opposes itself to the good and the true. The supposition that God made a perfect man and then placed him within the influence of evil to strengthen his moral fibre and keep him perfect is, in the blazing light of Christian Science, childish nonsense. Good is divine, the real and the true; evil is a human concept, unreal and untrue. We must learn to know Good as the only fact, and evil as only a falsity; to know Good by experience and evil by negation. This is the Christ teaching—Christian Science.

WITH fame, in just proportion, envy grows;
The man that makes a character, makes foes.—*Young.*

MEDICINE, THEOLOGY, LAW.

BY WILLIAM P. McKENZIE.

THE way in which agitation in legal circles, intended to secure decisions against Christian Scientists, is resulting in decisions in their favor, suggests an interesting retrospect. We find that the leaven of Christian Science has permeated the other modes of human consciousness, and we may wonder why the medical thought was first stirred, then the theological, and finally the legal. We shall find that Law, dealing with man in relation to men, presents greater unanimity of thought, is more scientific, and hence more nearly correct than medicine dealing with man's body, or theology dealing with man's soul. For right conduct or brotherly kindness, we need to understand Love; for right thinking or orthodoxy, we need to know the Truth; for right living, or health (which is one with holiness) we need to be acquainted with Life. "But the greatest of these is Love."

The theory of soul in the body which vaguely pervades modern thought comes no doubt from the land of the pyramids. The Egyptians drew pictures of the soul, winged like a hawk, escaping from the dying lips with the latest breath. The tenement of clay they preserved with spices and balm, that the soul might once more find its narrow home. What the people of ancient Egypt presented picturesquely our people of the West try to believe literally; but the unimaginative are puzzled if asked what the soul is. What body is seems to them plain enough, and "Let us eat and drink, for to-morrow we die," seems a common-sense motto. But immediately two questions arise: What shall we eat and what shall we drink? and how shall we dress in order to preserve life in the body? That mode of human thought described broadly by the word Medicine, has appeared in answer to these questions.

In this field are numberless remedies for ills that should never exist. The enumeration of them would be startling. Newspapers grow wealthy by announcing them as they come and pass. If a manufactory should send out vehicles to all parts of the land of such a kind that repair-shops were needed by thousands to keep them in running order, and if the repairers had opposing theories in regard to the defects, as the vehicles went from one shop to another to

be patched up and altered, what botch-work they would represent at last when cast aside decrepit and useless. Wisdom would suggest such change in the first building as might make certain a usable and well-working product, even though the repairers might cry out against scientific manufacture. The repairers and patchers of man's body are many and their theories are as diverse as the four elements. Some use chemical earths and mineral waters, and some prescribe air, and others fire. Some use acids of strength and others use tinctures of faintest tinct. Sulphates and chlorides and bromides are believed in by some, while others trust to infusions and decoctions. Once blisters and scarifications, cupping and hot iron searings were in vogue. The pharmacopœia or drug-book includes poisons of all kinds, corrosive acids, neurotics and narcotics, from mineral salts of mercury to vegetable aconite. Food is also named a medicine, and its quantity and quality prescribed. There are so many of these repair-shops for man's body that he cannot visit them all, but as they are divided into schools he can try all their methods. If he has tried medicines in heroic doses, or in delicate attenuations, medicines chemical and herbal, medicines tonic and sedative, stimulant and narcotic, antiseptic, antithermic, antiloimic, antinephritic, antipodagric; if he has tried electricity, static or galvanic, bathing in water, hot or cold, salted or sulphurous, mud baths and vapor baths; if he has tried the masseur or the osteopath; if he has tried to obey the innumerable laws, prohibitions, and cautions of hygiene, and still is no better, but rather growing hopeless, joyless, one might well think that the repair-shops had proven their failure, and expect recovery only through reconstruction. Here is where Christian Science blesses the race. It was discovered by Mary Baker Eddy when she recovered from an accident pronounced fatal, through the reconstruction of Mind, by which term the Cause of all Good, that is God, is meant. This experience made the records of healing given in the Scriptures vital and real to her, and after study, and prayer, and experience in "doing the work of God" the Science of Christ-healing was understood, then founded and established for the race in a text-book. This Science shows how the reconstruction of man's sense of Life is achieved as he becomes transformed by the renewing of the mind, and obeying God as his Life, finds health the consequence. For then the need

of a pharmacopœia disappears. Being well he needs no repair-shop of any kind.

The purpose of the physician is to relieve the physical man of disease. Every good physician is glad when his patient rises from a sick-bed. But the idea of laying the axe at the root of the baleful tree which daily yields the fruit of every kind of disease, is too radical for some. If you cut down the tree, they say, what use would there be for all the pruning knives and shears with which the physicians cut off from the tree of disease a branch or a leaf at a time, or for the preparations they spray upon the tree to check its growth? Their occupation will be gone, and that of the instrument-makers and apothecaries. For a time this objection holds in the minds of men, but eventually they see that if men no longer have to undo evil they are free to do good, just as when war is over men cease to ravage and destroy and become producers, sowers of seed and reapers of harvests.

The Egyptians thought of the soul as smaller than the body and concealed therein, but thence escaping winged after death. They discussed the problems of destiny and future conditions. Their priests endeavored to control men in the present life by theories regarding the dim beyond. It is not clear that the Jewish priests did so. They rather concerned themselves with questions of national integrity, temple worship, and present prosperity. The priests of heathen nations have been cold-blooded in describing the physical torments of the unsaved in their future state. The Buddhist hell as pictured by the priests is full of torture that only an insanely cruel imagination could suggest. Priestcraft is pretty much the same the world over, and mediæval priests, when they found how easily they could control mothers through fears regarding their children, would depict with ferocious exactitude the writhings of the unbaptized on the gridirons of hell.

When the Reformation came the times were ungentle and the contestants had such feelings for their opponents that if they had not believed in a very literal hell they would have had no place to which to consign each other. The pleasures of the supposititious heaven were to be enhanced by the joy of knowing the fixed doom and torment of their enemies in hell. It is a sign of these times that the page of history which had such lurid picturings of torment for those outside of certain creeds, has been turned over.

Some understanding of the kingdom of heaven within and not afar off, is being gained by man, and he is learning how to cast out the thoughts that make hell and welcome the government of the Prince of Peace in obeying "that same mind which was also in Christ Jesus." Nevertheless there remains over from the confusion and contention of the past a legacy of unrest, and men still in fear of future pains cry out after a way of salvation to the future heaven.

Where shall a remedy for this unrest be found? When a man seeks the repair of his sick body we have seen how empiricism offers him more methods than he can try. So when he seeks the saving of the soul supposed to be a prisoner within the body, he finds that the schools offer him a hundred plans, each of which excludes the others. Should he say, "What must I do to be saved?" expecting to work out his own salvation with care and earnestness, he can be told of a "scheme of salvation" in connection with which "nothing either great or small remains for him to do." Should he ask, "What must I believe in order to be saved?" he can have the choice of a hundred and fifty varying creeds, each one of which claims to be the one and only interpretation of a series of sacred Scriptures bound together as one and called The Book. He finds in this Bible that one character is central therein, and named the Son of God; that the earlier writings prophesy and the later writings explain his life and works. He also finds that this teacher, Christ Jesus, was the good physician in that with unvarying success he used means above physical for healing the sick and in that sense was a metaphysician; moreover that he was a true theologian, avoiding scholastic theories, and giving proof of the power of the God he revealed. Then he will rightly desire to know where such proof continues, for proof must be given wherever God is known, since God cannot change.

If our inquirer seeks among the sects he will be taken, as it were, to many sculptured rooms whose walls are inscribed with traditional records, once vital to the writers, and the hewers of the large places in the rock of unbelief. These rooms whose sculptured walls separate each one from the others seem endless in number. Seven score of them he can count, some magnificent in size, bright with color, and thrilling with music, where people crowd to see and hear. Others again narrow and dim where a few people are solemn as in a crypt. These separated worshipers think

they all call upon the same God, and they take the name of service to one Master, even Christ, and therefore infer that they are brethren; but they do not act as brothers, for the creed-engraved walls divide. Always among them have been a few rare souls whose love understood that unity of the faith must come; but how, they knew not. From one of these our inquirer might learn that whereas the increase of the sects had been some thirty, some sixty, and some an hundred fold, the increase now could be measured in some cases by varying tenths of one per cent. If he asked the reason for this sign of the times, he might be told that the people were weary of theory and dogma, weary of tradition inscribed on the cave walls, and crying out "They have taken away our Lord and our hearts long to know him." Then might he behold one and another stepping out from the dark passages into the sunlight. With awe and deep joy glorifying their faces, timidly they walk forth among the hillside lilies, beloved of their Lord, till they greet others whom they know for brethren by the sign of the joylit face and lustrous eye, and they find them busy like the early disciples of Christ healing the sick and breaking the bonds of sin. From the mountains of unbelief and from caves of belief on North, South, East, and West, have they come to the unity of the faith that is proven, not by writings and arguments, but by works. Should the inquirer seek for the uniting force, he will find it to be an understanding of Christian Science, which proves all that the Christ promised, *vs.* Christian Theories which set forth the traditions and unproved hypotheses of men.

All Christians theoretically believe in the brotherhood of man as necessarily following their belief in the Fatherhood of God. Each denomination knows that its platform is too narrow for all men to stand upon, and in some the steps are too high for children to reach. Neither palace nor hut could have held the multitude that flocked to hear Jesus, but from hovel and city dwelling and priests' palaces the people came, children and all, and, grouped upon the green sward, while over them soared the arching sky, they listened as one to his words of life. The multitudes flocking to Christian Science to-day are thus leaving their former homes of thought and coming into a wide place where there is room for all. Philosophers have seen that the brotherhood of man could only be realized when individual men stepped out from their cells and

walled courtyards of thought, and when men *en masse* escaped from the corrals and zarebas in which they circled, confused by doctrines and prejudices.

Men to-day are being rapidly liberated in thought. Once it was possible to speak of heaven as a petty court composed of some few, particular and renowned, with all others shut out. Such a court of the elect would bear relation to the world much like that of a German Principality compared to the peoples and nations of the whole earth; and the cosmopolitan sense of men has made such a petty and selfish heaven unthinkable. Then again, seekers after God have gone from one denomination to another, and from one teacher to another (within a denomination), and found the proverb true, "Many men, many minds." All these men agree exactly in the mathematical calculation which enables them to get the right change back when they deal with dollars; but in their ideas of dealing with souls and salvation they hopelessly differ. Indeed some adherents of a creed even consider other adherents of the same creed worthy of being attainted for heresy, so much variation of thought is found within the walls of a single fold. A man may betake himself to ten body-doctors, and get a differing diagnosis and prescription from each; so also it seems when he seeks to the soul-doctors he can get varying prescriptions of dogma and theory, and no certainty. Weary of the search he cries out after the living God at last, saying with Job, "Oh that I knew where I might find him," and also acknowledges that theologians may be "physicians of no value," since they cannot answer scientifically and demonstrably the question "What must I do to find the day of salvation now?"

It is a sign of the times that an answer to this question is attempted by Socialists who say, "The only service of God is to serve man, and men are saved by saving others." The answer is good in that it recognizes the folly of expecting a far-off heaven and salvation as reward for dogmatic belief which did not produce activity in good works; but it is too indefinite because here again we have among Socialists innumerable conflicting theories as to the way in which man is to be rightly served. No one has dared to declare in favor of the method of Jesus, who bade his disciples announce the kingdom of heaven, and told them how to prove their words, saying, "Heal the sick, raise the dead, cleanse the lepers, cast out demons."

This is the uniform, simple, practical, satisfying, and Christly method used by Christian Scientists in their reform work. When men universally accept it the kingdom of heaven shall have come on earth.

The mode of human thought denominated by the term Law has arisen in response to the question "How shall I act in relation with other men?" The simplest answer would be, "Learn love, which is the fulfilling of the law, and you will know how to do good and work no ill to your neighbor." But the human mind unacquainted with divine Love as motive force, must be guarded by negations, and the imperative "Thou shalt not" must be declared against certain courses of unkindly action.

Law does not supervise man medically. It does not decide whether he shall take as much as he can hold of black draught, or take instead a white pillule the size of a pin's head. It does not supervise man in regard to religion, nor decide what church he shall attend. A man's theological opinion may consign to future hell all the neighbors on his street, but law does not interfere so long as he takes no measures and makes no endeavors in the present to put them there. Man is lord over his own body so long as he hurt not his neighbor, and is free to imagine any religious theory so long as in practice he does not interfere with the rights of others. It is in order to prevent such hurt or interference that laws of restraint are made; and what are they all, though filling volumes by the thousand, but variations of "Thou shalt not" found in the Decalogue?

If Law could prevent crime, not simply punish it, its utility would be great. But law must look upon man from the physical side as a rule, and wait for the act; though after the commission of the act motives may be examined. Law looks upon a man as a body actuated by motives. Here is the point of failure; it acknowledges motive but cannot control it. Right here Christian Science proves itself what the legal servants of mankind long have sought; it establishes the unfailing, unfaltering, inexhaustible divine Love as the motive power for man's life and action, and illumines his understanding to accept this motive till he can "overcome evil with good."

The purpose of Law being the protection of man from men it is given power to carry out its decisions. But this power is too often a great, heartless machine grinding

out the blood of the petty thief who steals to ease his sick wife's hunger—not considering that were justice done such hunger and sickness would not exist as a motive force; and laying no hold upon the calculating thief who steals from thousands of the poor in order that the women of his family who minister to his pleasure may glisten with useless diamonds. Law is on trial to-day. Strikes are the sign of distrust in law. Socialism is a revolt in favor of better methods. The Dreyfus case revealed to the gazing world the way in which justice can be perverted with legal form; and similar cases are being recalled from past history. It is becoming clear that in Law, as in medicine and theology, there are such confusions, contradictions, perversions, and multifarious divisions of thought, that in order to get at what is right and true there must be a return to the One Mind and some learning of the things of God. The many judges who are just and true-hearted must often long for clearer discernment of the principle back of law. When they see it to be Love, and understand that Christian Scientists are endeavoring to live in accord with that Principle, their judgment will be even more kindly. Thus far no healer has been condemned, even though in some cases his good intent could not be carried out. In one city where seven hundred deaths were recorded, six hundred and ninety-seven were considered the act of Providence because medical skill failed, and three were described as manslaughter, because Christian Scientists were in attendance. But the one case brought into court was dismissed by the judge, as testimony was given to so many cases of healing accomplished through the Christian Scientist, and to so much kindness on her part in giving help, that it became evident the parents had sufficient reason for expecting good results from this treatment, and so could not be accused of neglect. In this case the law was administered with discernment of the real issue. It is such discernment of the substance of the question that makes Oriental stories of decisions given by wise men at the city gate so interesting. The effort of the special pleader is to confuse with words; and it is the part of the wise judge to find the drop of fact he has blown up into a bubble of iridescent emptiness.

It is interesting to note how Jesus brought out the substance of law when he answered the lawyer put forth by the Pharisees to entangle him. They had been unsucces-

ful in involving him in a dilemma by the question, "Is it lawful to give tribute to Cæsar, or not?" He had also confuted the stock argument of the Sadducees against the resurrection. This lawyer now proposed the question, "Which is the great commandment in the law?" On that point there was a chance for a lifetime of argument on the part of those who "say and do not." But Jesus avoided the snare, and setting forth the first and great commandment as love to God, added that the second was like unto it, "Thou shalt love thy neighbor as thyself." "And who is my neighbor?" was the question of a lawyer when he also had been referred to these two commands, and wished to "justify himself." Jesus gave in reply that beautiful story of the Good Samaritan, which enabled the lawyer to answer his own question, and taught mercy to the world.

The work of the lawyer should be to elucidate the law of righteousness, and to show men how they may be governed by good-will to others, even as Jesus was. The demonic thoughts which lead to crime should be cast out, and the sinner reformed. If that were done we should need no more our present immense machinery for punishment and restraint, jails and penitentiaries, police and detectives, criminal courts and the gallows-tree. Unfortunately some exponents of law do not appreciate the glory of their opportunity, and for gain will perplex the course of justice, and manipulate the words of the law like jugglers, so as to enable wrong-doers to succeed.

As in other fields where traditions are preserved, giving us countless medical theories and innumerable theological doctrines, we find in law "precedents" without number. It may be of these that Jesus spoke as burdens when he said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." The seeker after legal advice finds it almost impossible to learn about the thing itself, or the principle involved; he is told rather about previous usage and custom, and past decisions of similar cases, often in so guarded and indecisive a way that he is burdened with uncertainty when he should be delivered from doubt by learning truth. Decisions that have been gained at enormous expense of money and time are sometimes liable to be reversed; whereas if it be a mathematical question once solved by one who understands the

science of numbers, it is irreversible. Moral questions ought to be solved with greater certainty than numerical, and will be when judges know the Principle of life and righteousness, and are as obedient to it as the mathematician is to the principle of numbers. Such knowledge comes by sacrifice. Lowell says of Lincoln, whose obedience to his ideal of justice and mercy was remarkable, that he had "many scruples to overcome ere he could *overstep the limits of precedent* into the divine air of moral greatness." What is moral greatness but that "fulfilling of the law," which comes from an understanding of divine Love and obedience thereto.

When law works ideally it will accomplish reform, rather than prescribe punishments and administer restraints. Too much attention is now given to effects, not enough to the causes of crime. Just as too much effort is given to describing each branch and twig of the sickness-tree, so there is too much care given to analysis and classification of the products of the crime-tree. Moses laid the foundation of human law by his negations, and jurists are still busy with varying phases of "Thou shalt not." But they subdivide error instead of annulling it. "Thou shalt not kill," should be sufficient, as a pruning knife, to cut off from the evil-tree all that ripens into murder; but having to await the overt act, the administrators of law must go through a lengthy process of argument to decide upon the culpability of the homicide, so that punishment may be chosen to fit the crime. The punisher of crime may become so hardened by his own cruelty that he may seek with more zeal to slay the homicide, than he displayed in avenging himself. He may thus stir up and multiply murderous thoughts in the community. The method of the Christian Scientist, who is the true reformer, is different. He knows that he must begin with his own thought, and displace cruelty with love, and self-righteousness with humility, and that he must gain a sense of compassion for the wrong-doer. His effort is to inculcate new motives, to awaken dormant manhood, and by arousing aspiration after holiness to make good conduct attractive. The punisher of crime makes warfare upon criminals, but the true reformer wars against sin in himself and others so that crime may cease.

The ideal of Christianity is the renewed heavens and earth "wherein dwelleth righteousness." In preparing

the way of holiness Christian Science is now laying the axe at the root of every tree that bears evil fruit; whether it be the fear that blooms out in pain and bears the fruit of disease; or the false theory regarding God whose fruit is bigotry, arrogance, and cruelty; or the envy and lust that shows its fruit of theft, luxury, social evil, and murder. When the legitimate action of Christian Science is finished it will be found that it has "made the tree good and its fruit good." Medicine, Theology, and Law of human devising will be superseded by the understanding of God. Then Life, understood, will have for its outgrowth health; Truth, understood, will blossom into universal holiness; and Love, obeyed, will have for its fruit good-will among men, peace on earth, and consequent happiness.

THOUGHTS.

BY EMILY TUPPER-BENDIT.

Do you know that your thoughts rule your life,
Be they pure or impure in the strife?

As you think, so you are;
And you make, or you mar
Your success in the world,
By your thoughts.

Are your thoughts just and true every hour?
Then your life will attest with great power.

If it's Love fills your heart,
Then all hate must depart;
You will find all success,
In good thoughts.

Are you kind in your thoughts towards all?
Then but kindness to you must befall.

As you sow so you reap,
In a measure so deep,
Either pleasure or pain,
By your thoughts.

HE that liveth in sin, and looks for happiness hereafter,
is like him that soweth cockle, and thinks to fill his barn
with wheat or barley.—*Bunyan*.

GRATITUDE.

BY ANNIE M. KNOTT.

IN all history, sacred or secular, no story can be found so full of pathos,—touching the heights and depths of being,—as the story of a woman's gratitude which we find recorded by three of the Evangelists. (Matthew, 26 : 6-13; Mark, 14 : 3-9; John, 12 : 1-8.)

Well might it have inspired the genius of poet and painter; yet, strange to say, but little notice seems to have been taken of one of the most deeply significant events in Jesus' career.

It is the story of the anointing of Jesus' head and feet by Mary of Bethany a few days after her brother Lazarus had been raised from the grave.

Before going further it may be well to correct the erroneous impression so generally held in reference to this incident—the thought that Mary of Bethany was a woman of doubtful reputation, who was called from a life spent in sin by the compassion of the Lord.

A careful and comparative study of the four gospels shows that early in Jesus' career, and during his ministry in the province of Galilee, he was entertained by Simon the Pharisee.

During the meal a strange woman entered the room and called down upon herself the notice and condemnation of the host by approaching his guest, and pouring over his head and feet a costly ointment, and afterwards bathing his feet with her tears, and wiping them with her hair.

We learn from the seventh chapter of Luke that the discussion which followed was upon the forgiveness of sin.

It is easily seen that this story must have gone far and wide, wherever his wonderful healing was spoken of, and it must have made a deep and lasting impression upon many hearts.

It is well to remember that this was an Oriental courtesy bestowed upon honored guests—and Jesus mildly but pointedly rebuked Simon for its omission on this occasion. (Luke, 7 : 44-46.)

We need not therefore be surprised when we find another woman pouring out her love and gratitude, and at the same time an almost priceless perfumed ointment,

upon the head and feet of the Saviour who had rescued from the grave her beloved and only brother,—and it is easy to see why Matthew, Mark, and John have preserved and given to posterity the details of this event because Jesus required them so to do. (Mark, 14 : 9.)

It may be interesting to know that this other feast was given in the province of Judæa, in the town of Bethany, and in the house of another Simon,—which, by the way, was a very common name at that time.

This was Simon the leper, presumably one who had been healed by Jesus, as otherwise he would have been separated from his fellow-men according to the law.

In order to understand clearly the circumstances which led up to this remarkable occasion, we shall have to read the closing verses of the eleventh chapter of John's gospel, and we shall see that the great Healer and Teacher was a proscribed man, a price set upon his head,—and such being the case, we cannot but admire the loyalty and courage of the people of Bethany who gave a feast in his honor—and was ever such a banquet served since the beginning of time?

At the festal board sat the one who had lain four days in the grave, and beside him the mighty conqueror of the King of Terrors. Need we wonder that many had come there from the capital to see them, and to hear them speak?

There was a lesson awaiting them all, and one but poorly learned, even at this late hour, when the spiritual genius of woman rose to the occasion, and gave royally to the one who had given divinely.

Martina, who but a few days before had wept despairing tears at her brother's grave,—Martha, who objected to the rolling away of the stone, saying, "Lord, by this time he stinketh,"—Martha served at the feast. But it is with Mary that we have to deal. The devout, the meditative maiden who had always sought "the one thing needful."

She had read, doubtless, the words of that incomparable Shepherd psalm: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over," and she saw that all earthly things were insufficient to pay the debt of gratitude for Life revealed and demonstrated as supreme over all; but she gave the costliest that wealth could buy, and flung herself at his feet in loving and lowly adoration.

And was this all, when the Saviour accepted at the hand of woman a sacrament which symbolized a new and loftier faith than the world had ever known, based upon spirit, not matter?

The priests of the old regime had condemned him to death for giving light unto the world; this priestess ordained of God saw and followed the great High Priest of the new covenant,—and boldly proclaimed by her deed that the Christ had indeed come to her with the unsearchable riches of Truth.

And did the drama end here? Ah, no. The dark shadow of evil belief was at the board and whispered (suggested), "Why this waste?" Well might the blessed Lord say "The poor [poverty-thought] always ye have with you; but Me [Christ-Truth] ye have not always."

Judas thought that the world was poorer because of Mary's outpouring, but Christ knew and Mary knew with their clearer spiritual vision that it was richer, for the fountain of Life had been opened and its treasures were flowing out to bless the whole world.

Do we understand this to-day, in the clear light of the present hour?

Do we know what is the standard of value, is it Mind or matter?

If the former, would it be possible to give too much for Truth?

Even on the human plane, it is easy to see that intellect rules and outweighs these matters.

Do we not see that the successful author has within the grasp of his thought greater riches than the possessor of a gold-mine, and that the successful man of business owes his success to mind, not to matter.

But as we rise higher in the scale of being, are we not compelled to admit that the wealth revealed by Science is infinite. First of all we have health,—not merely physical health, but purity and harmony of thought with boundless hope revealing a broader, fairer landscape each day.

To be brief, we find the "new heavens and the new earth" of God's creating.

We have seen that "Christ hath rolled away the stone from the door of human hope and faith," through the glorious revelation of God and man given to us through Christian Science. (*Science and Health*, p. 350).

There are thousands of loving hearts whose daily

prayers are poured out upon the head of our beloved Mother, through whom we have been lifted out of a longer entombment than that of Lazarus.

She has given to the world anew the Science of the Christ. She has led us down into the depths of thought where we find "unsearchable riches." She has led us up to the Mount whence are heard evermore the beatitudes which tell us that the "Meek shall inherit the earth." Christian Science is unfolding in human consciousness many rare virtues, and one of the sweetest is gratitude, which, like mercy, "Blesseth him that gives, and him that takes;" and cheers the hearts of the toilers along the rough roads of the world.

Joseph of Arimathea brought costly spices to embalm the dead, as he supposed. Mary's keener perception gave all for the deathless Christ.

If one might paraphrase slightly some lines from an old poem they would read thus:—

Oh, gratitude! the man who thee forgets,
When lucre lures him or ambition stings,
Shall never know the source
Whence real grandeur springs.

FRIENDLY WORDS.

BY J. S. EASTAMAN.

GOD leads, and if we follow God, not halting to consider self, we must do well. Of this I am sure,—that I have a niche to fill that no one else can fill for me, and I am trying hard to fill it, not as I will, but as I feel directed by Wisdom.

My experience in the past several years has shown me the necessity for watching and praying. I well remember when I was going through the first class with our beloved Teacher, fifteen years ago this month, how watchful I had to be lest I should lose one word of her teaching, how I used to pray that I might catch and remember all she said.

I noticed that there were conditions to be fulfilled in order to expect to become a good demonstrator of the healing power of God, as she taught it. Old things had to pass away; old habits to be destroyed; character to be remodeled, and new ways, correct ways, to be learned; God to be understood, and new prayers to be learned; in

fact, the old man to be made new, and great struggles to be met in the passage from an old sea captain to a Christian Scientist. "Precept upon precept, line upon line," was the way she was leading us, and I was determined to get all the precepts and lines right, because, as I knew, there was a great deal at stake, even the life of her whom I loved—my wife. So if I did not clearly understand the Teacher's explanations I would ask again and again, until I was sure I had it right. Such strict teaching was the making of me, for it changed me, oh, so much. She taught me how to pray as many of the ancient worthies prayed, and she has taught us all how to pray, and so fitted us to heal the sick and sinful. She taught us what she knew was right. Note her life. Is it not a record of piety, faithfulness, trust, and prayer from her girlhood?

Note also the immense assembly of Christian Scientists from all over the world gathered in Boston last June to testify in the Annual Meeting of the Mother Church of the results of their prayers, which prayers were heard by God whose ears are opened only to the good. As to the loving address of our dear Leader, who heard it that did not get a blessing in proportion to their readiness to receive it? One of the truisms of Christian Science is that "what blesses one blesses all," and as Christian Scientists we should carry in our thought that truism, and act upon it in obedience, in unflinching faithfulness, in fearlessness, in doing all we are able to do, and thereby learn daily that none can do us, or Christian Science, any harm without our consent; and that if we truly and honestly live the life of a Christian Scientist, as "Science and Health with Key to the Scriptures" teaches, neither sin, sorrow, sickness, nor death can overcome us, though we may feel in belief the pangs of those evils, and often so hard as to make us suffer greatly. Did not our beloved Mother tell us in the Annual Meeting, "Where God is we can meet, and where God is we can never part?" Do not those words assure us of the ever-presence of good? And do not they form conditions each and all have to fulfil? Do they not speak loud enough to assure us that God is the omnipresent All? Where then is the evil that can enter the All-Good?

Some of us may fail to get the lesson those words teach. If the failure comes through ignorance we deserve the loss, because "ignorance is sin," and having the advantage of the teachings of Christian Science from class and Science

and Health, if we still fail to demonstrate right then we should be whipped, and shall be too, until we do better. Then when we shall have learned through suffering that beside the "blessing that there shall not be room enough to receive it," there are still the claims of error which war against the spiritual understanding so strongly as to make us believe the struggle too hard. Yet clinging firmly and prayerfully to our God, striving against sin, He will see us "anchored in omnipotence," so we shall see good in all and learn by it to be a law unto ourselves; to be a guide, help, and support to each other and to all, as Christian Scientists should be, and as our Leader so earnestly wishes us to be.

My dear friends, who is it that doubts the ability of man to overcome evil when he has been instructed in Christian Science, and is willing, ready, and able to live in obedience to such instructions? Yet we see that some so instructed do not always do right, but the Christian Scientist must come to see right, and so do right in all things. Thus he gets a foretaste of Heaven, and it is within man's possibilities. Yet to demonstrate those possibilities much self-denial, striving, and prayer are needed.

The other day, for some good cause, I was strongly drawn to the words in Psalm 29: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength," illustrating in all the Psalm the mightiness and allness of God. That started me to thinking, and on examining myself I find I have come far short in that line. And what is my duty now? Not to set before myself all sorts of accusations and condemnations, for that will profit me nothing, neither will it profit me to make many resolutions for my future, for the chances are they will all fade away like clouds before the wind. To pray to God to deliver me from such and all other error, and for a new heart that I may see my faults and do better, is good if I really mean to put the prayer into practice, but past experience has shown me that though my prayers were made in good faith for the time, yet prayers and resolutions have been forgotten before now, so that the prayers have become "vain repetitions," and the resolutions, like many promises made, too easily broken. Therefore what am I to do? Here Christian Science comes to my rescue, showing that my duty stands in the assurance of the allness of God. I saw that I must disown this false man that makes such

vain prayers and weak resolutions as one that God never made, and own myself to be the real child of God, who has dominion over all such frailties and can do all God has made man capable of doing, and who cannot do anything but that which is to the glory of God, and for the good of mankind. That thought, continued, in time does away with the false belief of man, so fulfilling the request of the Psalm, which is equal to acknowledging God as all in all, which acknowledgment opens man's understanding how to go up higher, and so learn how to pray right, as our beloved Teacher prays. She is "instant in prayer." So must we be, for let the Christian Scientist be ever so diligent in treating the sick and sinner, if he does not give himself time or times to pray often, he will find that his patients will not do well. Just note the wisdom of our beloved Mother in giving us lessons on prayer. There is no chance for vain repetitions in the Lord's Prayer with its spiritual interpretation; the prayer "Thy Kingdom come," with all the other sweet prayers she so graciously has given us from time to time, and the Church Rule (Article 21, Sec. 1, tenth edition of the Church Manual) is worth, to my sense, many hundreds of sermons. The Mother Church Tenets, when prayerfully learned and diligently followed, are models of prayers; in fact, to be a Christian Scientist and succeed in healing we have to follow the Bible and Science and Health, both books requiring us to pray. Right prayers teach us good manners, good behavior, make us good workers, obedient, loving; make us know ourselves and what God is to man; make Christian Scientists of us, and so teach us to "worship God in spirit and in truth."

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

STEPS HEAVENWARD.

BY V. M.

DO we forget sometimes in Christian Science to be grateful for all the blessings we have received through this wonderful Truth? Do we remember always to thank God for His great mercy and love with which He has loved us, and drawn us to Him?

If we neglect to do this, and are not feeling full of joy and gratitude for all He has done, then we are off the line, and are not fit to receive that blessing and help which we should otherwise have been getting.

It is never necessary or right to be weary or down-hearted in Christian Science, and we certainly ought never to be sad. The Shepherd of Hermas tells us very plainly that sadness is wrong, for, "it is the sister of doubting and of anger." We all know very well that we cannot make any demonstrations while we entertain doubts of any sort; that to overcome any kind of error, we must have a deep spiritual faith, one that recognizes God as always present with and able to save and help us.

We read in Science and Health that "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, page 408, line 24).

When we look at it in this way it becomes a very serious matter to us, if we allow ourselves to feel in the least depressed or down-hearted, whatever the circumstances may be.

When the occasion arises that would tempt us to feel so, then is just the moment in which we should have the most faith and confidence toward God, who indeed careth for us always. If it is only in the bright hours, when everything is going just as mortal mind would like, that we do not consider it necessary to worry, or that we feel we can trust God, of what use can that be? What confidence and what love is manifested by such a faltering faith?

The faith which we require, and which every true Christian Scientist has already acquired, is the abiding consciousness of ever-present Love that never wavers, but

on the contrary grows stronger in the hour of trial—when our faith is put to the test.

We must obey Jesus' command and watch and pray without ceasing. He knew how necessary it was we should do this, for error always creeps in exactly where it will be least noticed. Then before we know where we are, we find our lamps out, and we have no oil, and are therefore unable to see in the midnight hour. Then we become miserable and hopeless, and just stumble along till we are able again to see the Light. Thus we learn by experience, for next time we will take good care to have oil, and our lamps burning brightly; such a true consciousness of the Father's presence and power that will illumine our present existence with that peace and joy which the world can neither give nor take away.

What are the clouds that hang so heavily around at times, hiding the Divine Presence? What is it, but our own belief in a self apart from and unlike God's idea? Then in order to dispel the clouds, we must destroy this belief, and as we see them approaching, we must at once realize there is no separate consciousness from God, that He is all, and in all, and there is none beside Him. Then the mists disperse, and out of the darkness there shines a great Light, that lights our path, and the Christ presence will go before us, always illuminating the dark places, until we come to possess the abiding consciousness of the nothingness of material things, and the allness of God, Spirit, and there is no night there.

In Science and Health we read that "Trials teach mortals not to lean on an earthly staff,—a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter into the kingdom. Trials are proofs of God's care" (Science and Health, page 276, line 4).

Are we not proving this every day? Where should we be without God's rod to chasten us? He watches over each one of us, and meets our smallest need. As Christian Scientists, we have a great wish to work in the Master's vineyard, and to give to others what has been given to us. But let us not forget that before we can do this we must lay our all on the altar of Christian Science, and we must not rebel when tried in the furnace, for our motives, aims, and ambitions must all be purified before the Truth can

shine through us for the healing of those who have not yet come into the knowledge of the sons of God, where fetters fall and man is free.

The discipline has often to be severe to fit us for such an exalted purpose, but if instead of turning around and rebelling so often, we would recognize the necessity of meeting and overcoming such trials, we would then show not only our love for God and our great desire to be purified, but prove our faith by our works, and go on our way rejoicing; always getting nearer to the Divine source, the Divine remedy for every ill.

So then, these seemingly hard times which call forth a struggle and much striving before the temptation can be fairly overcome and demonstrated, really ought to be welcomed; for the very circumstance that perhaps cost much to our mortal sense, has become a stepping-stone to heaven.

So let us continue our way rejoicing always, showing all men that we can prove Jesus' words to be true to-day, "I am with you always, even unto the end of the world."

Who could feel sad or lonely with such a beautiful promise and realization ahead? We ought never to forget that when the temptation comes to us, and we allow fear or sadness to enter our hearts for a moment, we are practically doubting God's love for us, and we are not believing that "He is a very present help in trouble."

We must banish all fear, sadness, and sorrow forever, and know they have no place in God or His idea, who reflects Life, Truth, and Love. And as we take each step, the Divine Presence becomes nearer, and Love grows more real and clear to us, till some day we shall awake to know there is no opposite to God and His Infinite reflection, then shall find ourselves where we always have been, encircled in the everlasting arms of Love, safe in the Divine Consciousness.

NOTICES.

The Per Capita Tax from June 1, 1899, to May 31, 1900, is now due. STEPHEN A. CHASE, *Treas.*

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

NOTES FROM THE FIELD.

UNTIL I heard of Christian Science, fourteen years ago, I had never known what it was to be free from pain. My diseases were numerous and my suffering at times intense, so that I would be confined to my bed for months at a time. I had several physicians, but no encouragement was given that I would ever be well. That I was growing worse could plainly be seen. What was there to help me was the question. The last physician consulted said an operation was all that could help me, adding that my disease was of such a nature, that few lived through the operation.

This was the condition I was in when I first heard of Christian Science. Just through reading the "little book," Science and Health, I was healed; I had no other healer. Afterwards I went through a course of Christian Science instructions from a normal student of Mrs. Eddy.

Previous to my coming into Christian Science I was a member of the Episcopal Church. I had always loved the Bible, and it was my constant companion. For years I was seeking and praying for more light. My prayers were answered but not just as I expected. The realization of the one Mind, one Life, and one Power came to me as it never had before, and through this knowledge I have proved that God will destroy all the seeming ills of the flesh.

It seems to me the best way to show our thankfulness and gratitude to God for this blessed Truth which has come to us is to be so filled with Love that we cannot help expressing love destroying error and healing the sick.

One of my sisters had been an invalid for twenty-seven years or more. One of her diseases was spinal trouble according to the many physicians that she had had. Although she went through very severe treatment, she received no permanent help. As soon as she received Christian Science treatment she was not only helped, but was healed.

Another sister had a fibrous tumor. She did not think Christian Science could destroy a tumor, so she called in a surgeon. He named it, said there was no time to lose, and if not removed immediately it could not be done at all. To please our mother she decided to wait a while be-

fore having the operation and try Christian Science. With less than two weeks' treatment in Christian Science the tumor disappeared.

Another time an accident happened while using a sickle, the end of her thumb was cut off. The end of the thumb was picked up and put on with sticking-plaster. Not understanding Science she was very much alarmed for fear of lock-jaw. Truth destroyed the fear. Her thumb never became swollen or inflamed, neither did it ever pain her. In twenty-four hours after it happened she wore a kid glove as usual.

Another case was my brother. The trouble was paralysis of the face. After a few Christian Science treatments Truth prevailed.

I will mention one other demonstration. This was a case of typhoid fever in its worst form. After the fever was destroyed, every symptom of spinal meningitis was manifest with two severe spasms. The pain for a short time was fearful, but the one Life was realized and health and strength were expressed. Mortal mind then said, "Sight is almost entirely gone," but again Truth was realized, with the understanding that nothing could be lost. For have we not a God who is unchangeable? Is not the true man a thought or reflection of God? When the *belief* of blindness was destroyed, sight was restored.

Jeannette R. Scabury, Peoria, Ill.

ABOUT ten years ago Christian Science was recommended to me as a possible cure for an inward trouble which a Kansas City specialist had pronounced incurable without a surgical operation that I had not strength to bear.

What a gloomy outlook! Surely I must have been ready for Christian Science. I should have been glad of speedy relief, yet before trying it I thoughtfully considered this step, being determined that not even to save me from this suffering would I use any remedy that was contrary to the Bible.

To my glad surprise, in studying the Bible for authority for Divine healing, I seemed to find it on every page of that Book of Books. With this new understanding I was able to relieve myself of suffering a number of times. These first attempts were made before I had read Science and Health. I had been sent to a student of Mrs. Eddy, yet

other works were given to me to read—and only on one occasion, after a severe chemicalization, was I advised to read *Science and Health*. Then was it taken down from a high shelf and the paragraphs upon chemicalization given me to read. Then I did not dream of the divine import of that work, yet I was searching honestly for the Truth and it came to me in due time.

During those years of darkness in mental Science I was surely protected by the Truth, for the Bible became a new book to me, and well do I remember how often I turned with unsatisfied craving for Truth from those erroneous works, to the Bible. A few years passed in this way, when I was told that *Science and Health* was the only textbook of Christian Science. I answered that this might be true, and if it were I hoped to know it, for I desired to follow the true way. I bought a copy of *Science and Health*, and putting away all other works I began reading. I had not read many pages in this divinely inspired work until the Truth dawned upon me. That understanding has never left me from that hour till this. Through all the deception that it has since been my lot to pass, owing to false teaching and persecution, this one thing could not be taken from me, viz.: that Mrs. Eddy was sent of God to give birth to Christian Science, for the salvation of men from sin, sickness, and death. It was this understanding that performed the needful surgical operation, mentally, for which I am thankful every day I live, and hope my life may yet show more than mere words my gratitude to our dear Mother in Israel.

Seeming trials that have appeared since finding the true way—among them being dropped unceremoniously from a position I had held four years as a public school teacher, because I upheld fearlessly the teachings of Christian Science—all these things I deem as nothing compared with the benefits that Christian Science has brought to me. Jesus and many of his followers have had greater trials, so I would be ashamed to complain. I will close by stating that I have had the great blessing of class instruction with one of our Mother's faithful students, for which I am thankful, but must know more and more that no one can do my work for me. The way is laid down in *Science and Health*, the understanding of which will destroy all sin, sickness, and finally death.

Isabel R. Scott, Hopewell Cotton Works, Pa.

As I was only a babe in the understanding of Truth at the time the following demonstration was made, I would like to tell just a little of my experience in the case, as it may help some who are just starting in the good way and think they are not far enough advanced to help others.

Only a few months before this experience I had been healed of a complication of diseases. The doctors had said I would never be well again. After my own healing several came to me for help. I did not think I had sufficient understanding to help others, and wished to send them to the one who had done so much for me; but she told me the work was for me and I must do it, and when fear or doubt arose must turn to the Bible and our text-book for guidance. I did so, and have never thought of turning back, well knowing there was nothing to go back to.

Up to the time of which I write, those asking me for help were mostly chronic cases, and were able to come to me, and I felt confident I could help them, but when a gentleman told me his wife was in the last stages of consumption, given up by the doctors, I thought, What can I do in a case like this? and told him I did not think I could take the case. But he said some friends were with her from the southern part of the city and must leave at four o'clock, and they were anxious to know if something could not be done to alleviate her suffering, I promised to call before they left, my intention being to take my healer with me either to take the case or advise me, but other callers detained me until it was too late, so I was obliged to go alone.

All Scientists will understand something of my thoughts on the way out to their home—of the prayer that went out from the very depths of my heart to the Father for guidance.

When I entered her room and saw that pale little woman and pressed the hand extended to me as if reaching out for help, how my heart went out to her in a flood of love and yearning that she might know the Truth that makes free. I asked her friends who were standing around her bed to leave the room that I might talk with the patient alone. When we were alone such a sense of peace came to me as I had never known before. It seemed that divine Love not only permeated my very being but the room seemed aglow with a purifying light or presence which I cannot find words to express. I told her of God's love

for her, and assured her that it was not His will that she should either suffer or die. I could see hope kindling in her countenance, but when I told her she must give up all material remedies and must take off the plaster (which I believe extended all around the body), she was afraid, and said, "If I remove that I shall be obliged to send for the doctor or you before morning, as I could not endure the suffering." When told she must choose that day whom she would serve, it must be either God alone or medicine, she chose the better way. The plaster and all material remedies were removed from the room. After the first treatment the pain did not return.

After a few more treatments she acknowledged being entirely healed. Such is the power of Truth over error.

L. M. H., St. Louis, Mo.

BETWEEN seven and eight years ago I sought Christian Science for the help of one of my family who had tried all the so-called remedies of *materia medica* unavailingly, and whose case, far from being helped, was much aggravated by their well-meaning but mistaken methods. Desiring to understand more of its teachings I began to read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for the first time. Previously my ideas of Christian Science had been very confused; I had imagined it as many do at first to be the effect of one mortal mind over another, and did not think I wanted to inquire into it. But by the persuasions of persistent friends whom I knew to be reliable I was drawn to investigate it, and having found all material means worse than useless for the one for whom I sought relief, I at length consented to try it.

As soon as I began to read Science and Health I saw that this must be the Truth for which I had long been seeking, as I had gradually and almost insensibly been drifting away from old theological teachings, which no longer satisfied my yearning for a more practical Christianity, something to meet and solve the many problems which confront us daily. The Bible very soon became a different book to me. I had read it earnestly before, but without understanding; but under the light shed upon it by the Truth as revealed in Science and Health it unfolded and became the most wonderful and interesting book in the world. Not only was this the result, but a peace and calm came to me in the midst of great seeming trials, which

nothing but God's power would have brought. I was uplifted, strengthened, and supported in a way which I cannot describe, and many proofs of God's healing power confirming the truth of what I had read, came to encourage me.

In the spring of 1892 I had the privilege of class instruction, and began to demonstrate for myself and others. So many strong proofs came to me daily of the truth of Christian Science that I saw this to be indeed the Master's word, and felt that what I had long sought was indeed mine. The more I saw of it the more I saw it was not for me to keep for myself alone, but to live it daily, that I might carry help and courage to those weary and heavy laden. When later dark clouds of sorrow seemed around my path, I was enabled to see that the Light was ever with me, and that my seeming sense of trouble or perplexity arose from my own false belief of life and intelligence in matter which must be destroyed in time by the recognition of "the true Light, which lighteth every man that cometh into the world."

I cannot be too grateful to the dear loving Mother and Leader, who has suffered so much to make the Master's idea plain to us; and though this acknowledgment seems tardy, it is only the outward expression, and a poor one, of the love and loyalty I have always felt for her, and which grows as I learn more and more by experience of the path she has trodden before us.

Eliza A. Lovell, Elgin, Ill.

AFTER being under the care of the best physicians of our town for years, I was finally told they could do no more for me. At that time a lady friend called and told me of the wonderful healing that was being done through Christian Science, and asked me why I did not try it and be healed. I said I had never heard of Christian Science before, but I seemed to love the name Christian Science. I thought, can it be that after all these years of suffering and praying for a higher and a more spiritual life, that I am to have it? The Scientist called the next day, and gave me my first treatment; I shall never forget that day, it seemed that I was lifted into heaven. I was free from pain and all my old claims disappeared, I forgot I had a body, I felt so light and free. I felt as St. John wrote, that I had found a new heaven and a new earth.

My husband was also healed of paralysis of the right arm at the same time. I continued taking treatment for about two weeks.

My friends looked at me in astonishment to see me skip about as free as a child, for before I was healed I was not able to walk a block without assistance. After studying Science and Health and the Bible for about three months I was forced to prove its teachings. I went to church one evening and as the congregation arose to sing the first hymn I began to cough, and had quite a hemorrhage. My thought was so filled with the allness of God that I had no fear, and thought I would stay until services were over when my husband would come for me, but my handkerchief was soon saturated. I was given another and that was soon in the same condition, then my brother took me home and I took my Science and Health and read a while, and declared that God was my life, that nothing could destroy that life, for I live, move, and have my being in God, and by the time my husband came home I was better, by twelve o'clock I felt perfectly well, went to bed, and slept soundly the rest of the night. In about two days I had the second hemorrhage and again I took Science and Health and read page after page and I think I have never had a more perfect demonstration than that was; in two hours the cough and hemorrhage had all disappeared and I went about my housework, praising God for this Christ-Truth.

My sister and neighbors thought I was going crazy because I would not call a doctor. They said the third spell would take me off. But I was so surrounded by divine Love that their laws could not touch me, and I never had the third spell, and am more alive to the allness of God today than ever before. I have given this one demonstration out of many to show to the world what Science and Health will do for those who will inhibe the spirit of its teachings.

A short time after this my husband and I went through a class of instruction in Christian Science, and since then, now about ten years, have been striving to demonstrate this Truth.—*Mrs. Amma B. Lankton, Kansas City, Mo.*

It is thirteen years since I became interested in Christian Science. It found me laboring with congestive headaches, brought on by kidney disease which I had a few

years before. I had from childhood been a great sufferer from headache; I can scarcely remember the time when I was free from pain, but after this disease the suffering increased.

I was in this condition when a loyal student of Mrs. Eddy came to me. I had been suffering more than usual during the past two weeks, not being able to lie down or sit up without the greatest distress, and I was much prostrated by the pain and felt I must have relief from some source. After sending for different doctors in my immediate neighborhood without any success (it being vacation time, those who were not away for pleasure were unusually busy and could not come to me), this dear student came to my rescue. I shall never forget the calm trust and perfect rest and peace that fell upon me at her very presence, which at that time I was not able to understand. After explaining this beautiful Truth and giving me the usual silent treatment, I was greatly relieved. I got up, dressed, ate dinner with the family, sat up all the evening, went to bed, slept soundly and quietly all night, something I had not been able to do for many weeks. I immediately put myself under her care, after promising to be guided by her in Christian Science. As a result I was thoroughly healed of this and other claims in a few weeks; one particular one I would like to mention was great fear of thunder and lightning, which entirely disappeared after the second treatment.

At the time I was healed I had a daughter who the doctors said was in the last stages of consumption of the blood, and they could do no more for her. We could see her fade from our sight every day; now she is a healthy wife and mother.

Also blood poisoning, inflammation of the bowels, and rheumatic fever were all destroyed by Christian Science. I am deeply grateful to our dear healer for her loving-kindness and untiring patience while laboring to bring me into this Light. My gratitude for Science and Health and all the writings of our beloved Leader cannot be put into words.

My husband has been helped many times by Truth. While we have never had the privilege of class instruction, we have been earnest students of "Science and Health with Key to the Scriptures," and all our Leader's other works,

for thirteen years. The amount of love and strength it has given us words are inadequate to express.

G. K. Winslow, Dorchester, Mass.

FOR many years I was an invalid, at times a great sufferer. I was taken to California and the different hot springs, had many physicians, tried many treatments and cures, but grew worse, until I was obliged to remain in bed. For two years I lay in bed, suffering night and day. I wore out all opiates; had trained nurses, and six of the best specialists of this country. Three times I nearly passed away. At the end of two years I was beyond all medical help, and the physicians said the only way was to put me in a sanitarium, where my last days would be easier. I remember how I felt, praying God would take me, but I always said, "Thy will be done," and surely God was leading.

After being at the sanitarium two weeks I felt it was only experimenting again, and I begged my husband to find a quiet place where I could die in peace. A quiet place was found and my husband said I should not be worried any more.

In a few days Christian Science was brought to me. I at first said I could not have it, I had had all the science I wanted; but to please those I loved I let the Scientist come in. I shall never forget that first thought given to me, "God is Love. He does not make you suffer." I was too ill to be talked to, but my healer told me to know that God is Love.

In five days I was relieved; in a week I sat up, and in two weeks I rode out. It was like raising one from the grave. For two months my healer patiently worked to lift me out of one belief after another until I came home traveling all day. I sat up instead of lying on a bed, as I was taken away. I was well and happy and ate supper with my husband. Then came my own work with the precious book, *Science and Health*. With the kind help of Scientists where I live I have been able to go on growing stronger all the time. At times error would attack me, and I had to have help. It is two years since I have used any material remedy, yet never had such health. After all, the physical healing is the least. I wish I could only tell the whole world the joy of Christian Science, how it helps us to meet all trials and sorrows, that seemed mountains before.—*I. G. H., Baltimore, Md.*

I WANT to give a demonstration made over bone trouble. Six years ago I had a small sore come on the side of one of my feet which at first seemed nothing more than a blood blister, but day by day it spread and at last I was unable to wear a shoe or stand on my foot. A doctor was called, and upon examination said, when a child I had hurt my foot some way, and for several years this had been coming on. He treated me for many months, but instead of improving my foot continued to grow worse. A number of physicians were called, each having a different idea regarding it.

At last I went to the City Hospital, Boston. The doctors there pronounced it blood poison; said the bones of the ankle were all diseased. I went there daily for several months, and at last they told me one toe and part of the foot must be amputated. I had suffered so much and long, I was willing to have this done, but the family objected, and another doctor was called. He said there was no need of amputation, and he treated me, but failed to bring out a cure.

By that time it became evident to us that the physicians did not understand my case, and as I had received so little if any help from them, decided to doctor it myself, and tried everything I could hear of. After several months had passed the sore disappeared, but the bones of the ankle were very weak and I could not stand straight on my foot.

For two years I walked with the ankle turned, and it grew very much out of shape. The bones had so grown out of proportion that I walked more on the side than the bottom of my foot, and there was great weakness. The ankle would very often give out and I would fall.

Becoming alarmed again I had it put in a plaster cast, but as soon as the cast was removed the ankle again fell in. About that time I came to New York and decided to try Christian Science—the Truth. I had been treated successfully by Science before for some other claims, but until then did not understand it well enough to trust it for any trouble of the bones. In about five weeks the cure was effected, and my ankle to-day is as straight and strong as any one's—*Nena B. Graham, New York, N. Y.*

FOR twenty years I was subject to epilepsy, considered by *materia medica* to be an incurable disease. I have had

as many as twelve spasms in a day, sometimes remaining unconscious for fifteen minutes.

I took medical treatment from two specialists in epilepsy, one in New York, the other in Philadelphia. They both said my case was a hopeless one, that it had become chronic, and the older I got, the more frequent and severe the spells would be.

I had other troubles, such as dyspepsia, a weak heart, and catarrh of the head and throat, and had taken six months' treatment from a specialist in catarrh. I had an operation performed and a piece of bone removed from my nose. One month after I had stopped taking his treatment, the catarrh was as bad as ever.

I spoke to a healer about taking treatment from her for epilepsy and other troubles. She said she would be pleased to give me treatment; but she did not think I would need it. She said she believed if I would study the Bible, and "Science and Health with Key to the Scriptures," in the right spirit, and gain the understanding, I would be healed of all my ills.

I thought as I looked at her, "This is certainly a good case for an insane asylum. The idea of my being healed of an incurable disease of twenty years' standing simply by reading that book, is preposterous."

One year ago last March I began studying Science and Health. In a few weeks the spells became less frequent and less severe, and in six months they ceased altogether. It was one year ago last August since I have had any symptom whatever of epilepsy. I have never taken a treatment, but have been healed of all my diseases through studying Science and Health and the Bible. At the present time my health is perfect, showing that Christian Science has accomplished in a few months what *materia medica* did not accomplish in twenty years. I never can be thankful enough for what Christian Science has done for me, as it has made a better man of me morally, physically, and spiritually.—*Charles Somes, Pittsburg, Pa.*

I CAME to Christian Science through the healing of my only child, a boy of eleven, of cataracts. Out of one eye he never saw for ten years, until we came to Christian Science, and out of the other he could barely see by turning his head, and looking over the cataract. I had him carefully examined by fourteen leading oculists, eight of them

from St. Louis. His trouble came on when he was eight months old, caused by teething.

I felt that by going to so many oculists I was doing just the right thing. They all agreed as to what was the matter, and as to how he would have to be operated on. They could promise me nothing, but said if he saw at all, he would have to wear both near and far-sighted magnifying glasses.

But one oculist—who seemed a little kinder than the others—advised me to have him treated by slow absorption. I went to this oculist for eight years, never losing hope, until we saw the very strong medicine the child had been taking, had begun to settle in his limbs. His knees and elbows had grown to be six times their natural size, and he was stooped over. At this time the oculist said he could do nothing more but would have to operate.

A lady noticing my extreme distress in the hotel where we were boarding, asked me why I didn't have that little boy helped by Christian Science. Hearing her talk I grew so interested that I started in at once, and with his first treatment a headache he had had for years, through the condition of his eyes, was stopped, and in the course of three or four months his limbs began to straighten out and he began to be a bright, happy, loving little sunbeam, very different from his former condition. The sight seemed slower in coming, but we both grew to know that God was sight. So now after being in Science eighteen months, his sight is here, and mornings when he wakes up, he will say, "Mamma, if you only could know how bright and beautiful everything is to me."

Mrs. B. H. Hutchinson, St. Louis, Mo.

ABOUT a year and a half ago I visited the Mother Church for the first time in my life. I found what I had always looked for in vain in the church, viz.: Love. It was seen in the expression on the face, felt by the cordial grasp of the hand, and fell like music on the ear in the comforting and inspiring words of God's blessed truth. I have often thought I should write and acknowledge something of what Christian Science has done for me, but I have been waiting for some great demonstration and I have come to realize I have it now. It is this: Christian Science has given me an understanding of God for whom I had ceased to search. I can read and enjoy my Bible, because through

that blessed book, "Science and Health with Key to the Scriptures," I can understand what to me before was inexplicable, and because I could not understand it I had discarded it, and had not looked into it for more than twenty-five years. I now am a changed man; what I formerly enjoyed I now find no pleasure in. For over twenty-five years I was an inveterate user of tobacco, and also used liquor; now I have lost all desire for either of them, my Bible and Science and Health have more than filled their place in my affections; they are my constant companions and I am now happy when I was before unhappy, careworn, and full of anxiety and fear. I do not claim I have gained perfection, but I am striving for it, and that makes me happy. I should indeed be most ungrateful if I did not in my poor way express one word of gratitude from a heart which overflows with love to her who by ceaseless toil, suffering, and privation has made it possible to gain such blessings here and now; and if people would only investigate they would find, as I have found, just what they have so long been searching for and have not found, but is found in Christian Science, for it is the Christ-Truth, and best of all it is demonstrable.

Alfred Moore, Arlington Heights, Mass.

It was my great privilege, to be able, along with my husband and two children, to visit our dear Mother Church in Boston. We attended two services on October 15, also Wednesday night experience meeting on the 18th. While one young lady gave her experience of being in a dentist's chair, I could scarcely keep still, so anxious was I to tell of mine which I had just gone through. Before I came into Christian Science my teeth were in a terrible condition, but I had made up my mind that a Christian Science dentist should do my work for me, and when I got to Boston I inquired about one, but as I had such a limited time, mortal mind said, "You will not have time."

One of Mrs. Eddy's dear students who had been very kind to us all, said she would go with me, and we went Monday morning to see the dentist. I told him I would have to leave on Thursday. He extracted eleven roots and teeth in less than ten minutes, without pain. I always had a terrible terror of the dental chair, but as I sat in this one I wondered if this were really I. I attended the Wednesday night meeting with my new plate in my mouth.

I had one tooth capped and two filled, all being finished by Thursday morning, and have had no trouble whatever; I think it was indeed beautiful.

I will now take the opportunity to thank all the dear Scientists who were so kind and helpful to us while on our visit to Boston. We have had a season of refreshing, and came back feeling stronger to battle in our little field of labor. Our little church has been organized recently, the first chartered Christian Science Church in the state of South Carolina. The pioneer work has been commenced, all we have to do is to get more wisdom and understanding, to watch, to work, and to pray, that we may be fruitful workers in our dear Master's vineyard.

Mrs. Elizabeth J. Yates, Charleston, S. C.

TEN years ago *materia medica* counseled me to make myself a "comfortable invalid," as I could not expect to be well. That counsel of my family physician was the straw that broke the delusion of belief in drugs. A friend had told me of "something" that cured people without medicine, and kindly loaned me some Science literature. I read and studied everything she had, although it was several weeks before I had Science and Health. After some weeks of reading our dear Mother's works, I commenced to notice how well I felt and how much I could endure. Then I found that a claim of neuralgia in my head of over a year's constant pain was gone. Malaria, a burden of six years, was healed. A chronic claim of sciatica in my left foot of many years' suffering—so great at times that I have taken off my shoe in a street car or on the walk, and never could keep it on long in a warm room—that was all gone. And some inherited troubles were all gone; all from reading the books. One day I was obliged to walk several blocks in a very hard rainstorm. My few thoughts of Science, although very limited at that time, sustained me. For one instant the laws laid down by *materia medica* flashed through my mind as I hurried through the rain. When I saw a little bird running along in front of me through the puddles, I reasoned to myself that it did not hurt that little bird to get his feet wet, and neither would it hurt me; and it did not.

The increased understanding of Christian Science has enabled me the past season to heal through the power of Truth and Love a severe claim of hay fever of

twenty-two years, and asthma in the same patient of fifteen years' standing. I can never be thankful enough for "Science and Health with Key to the Scriptures;" and there is not enough money in the United States to buy my copy provided there were no more to be purchased.

Mrs. Abbie H. Kidd, Cincinnati, O.

I HAD suffered from catarrh and hay fever for about twelve years, and was steadily growing worse. The bronchial tubes were badly affected. For about two years I had had a disease the doctors called aphonia or loss of voice, also asthma. These latter troubles were very trying as I could not use my vocal organs in the usual way. I could not sing, read aloud, or converse freely. At times I was much worse than at others. I could not bear the least bit of dust without suffering from it. The doctor said I was going into consumption, and advised change of climate.

It was then we heard of Christian Science and decided to try it. We were given the address of a Scientist at Rockford, Ill., whom we went to see, and through her my troubles vanished and I came to know myself as God's child, and that these things did not have power over me as I had thought. I also laid aside my glasses, having had poor eyesight for ten years.

My husband had been troubled with his stomach and liver for about three years. He was constantly taking medicine of some kind, but received no benefit. When we decided to take Science treatment he was scarcely able to eat food of any kind without suffering from it. But since the first treatment he has eaten what he wanted, and has not experienced any ill effect. Since then Science has been our one and only remedy.

The interest in Christian Science is growing here. Many of our friends have been healed and are now studying Science and Health. We have the *Journal*, *Sentinel*, and *Quarterly*. These, with the Bible, Science and Health, and some of our Leader's other books, are our constant study, and we feel that we are rich.

Carrie Noble, Stillman Valley, Ill.

I NEVER had heard of Christian Science until February, 1899. I had been a sufferer for thirteen years from what *materia medica* called chronic lung trouble. The doctors

had told me that there was no cure for me—that they could only patch me up for a while. One said that the only cure for me was the resurrection-day, and that was not far off.

After this I gave up all hope of ever getting well; but, thank God, I lived to meet a lady who was a Christian Scientist. She told me of Christian Science and what it had done for her. I believed every word she told me, but I did not care much so far as I was concerned, as I thought I had been here about long enough anyway. I told her of my oldest son, who had suffered all his life with nasal catarrh. She replied that he could be cured.

I went home and told him what I had heard. He wished to know if I was crazy, or if I thought him a fool. He had taken about every kind of medicine, and he evidently thought that everything had been done to cure him that could be done. However, he took the treatment and is now well and stout.

Sometime after, I was taken with a pain in the lungs and shoulder. I could not move without screaming. My husband called a doctor. I did not want to see him as I had no hope, nor did he do me one bit of good. My son, who had been healed, came to my bed and asked permission to go and get the Christian Science healer. I told him he might go if he wished. The healer came and remained about twenty minutes. Before I quit talking to her I felt easy. I was healed in eight days. All the family have been healed, and some of them are helping others.

Emma Darnell, El Campo, Tex.

ABOUT two years ago, while attending school, I took a severe cold. I consulted a physician, who after making a thorough examination decided that it had settled on my heart, and caused enlargement of that organ to double its normal size. His treatment failing to relieve me, another physician was called who soon informed me that in addition to the enlargement, I was suffering from a most dangerous inflammation of the lining membrane of the heart, and ordered me immediately to bed with the encouraging remark that the least exertion or excitement might result fatally. Absolute quiet was enjoined on me, and for six months I remained in my bed, growing weaker and thinner every day under his treatment. Finally he proposed that I stop taking medicine. About this time my mother heard

of some successful cures effected through Christian Science by a healer in San Diego; and as I had faith that God could heal me, my parents begged him to come to see me. He did so, and, with a thankful heart, I can state that three weeks after his first call, I was actually healed, and in a short time I was able to take up my school work again, and to accomplish in the remainder of the school year nearly double the ordinary course of work, making up the lost time and passing my grade examination successfully with my class.

For more than a year I have been and am now enjoying perfect health, for which I am glad to give Christian Science the full credit. Thinking that my experiences and wonderful deliverance from the dreadful state of fear in which this blessed Truth found me might be an encouragement to some other poor sufferer, I have written this testimonial with a deeper sense of gratitude than I can find words to express.—*Adolph Mende, North San Diego, Cal.*

I WOULD like to tell of a demonstration of God's power that took place last Communion Sunday, in June. It was my privilege to attend the first service at the Mother Church. We reached the church soon after nine o'clock, and took our places, standing in the left aisle. About half past nine an old claim came up. In belief I had never been able to stand long without growing faint. I denied it and tried to realize that God was my strength, and that I lived, moved, and had my being in Him. For a while I was able to subdue the manifestation, but could not seem to destroy the fear of disturbing those around me. Just as the service began, error swept over me in such a wave that I was obliged to ask for help from a sister near by. This was at once given.

These words, with her realization gave me true strength, "Underneath are the everlasting arms."

The claim was destroyed almost at once, and with the exception of a few moments when I was seated, I was able to stand during the rest of the service.

It was a beautiful proof that God is an ever-present help, and if we turn to Him, He will deliver us from all the claims of evil. I feel very grateful to the dear sister who so gladly and lovingly realized the Truth for me.

As I became a member of the Mother Church that day, it was my great privilege to be present at the annual meet-

ing that followed on Tuesday, and to see our dear Mother for the first time. When, at her request, we sang her beloved hymn, it seemed to me we all made a sacred promise to God, to consecrate our lives to His work; and it is my earnest prayer to be faithful to the promise.

Cordie F. Hillman, Fairhaven, Mass.

CHRISTIAN SCIENCE was first brought to my notice in the winter of 1896. Previous to that time I was attacked with numbness of hands and feet, gradually creeping up my limbs, until my shoulders and back were numb. I became alarmed, and sought a doctor. He pronounced it creeping paralysis. I took his medicine, but to no purpose, and as a last resort he advised me to try an electric battery, which I did, but with no better result. All the time I kept getting worse, often fell and had to be helped up, and at times could not feed myself. I was in this condition when a brother-in-law told me he believed that Christian Science could help me. I told him I had exhausted all my means with no hope of recovery. The healer kindly consented to treat me. My brother-in-law went with me to drive the horse and help me in and out of the cutter. Her house was eight and a half miles away. The healer asked me if I were willing to give up all medicines. I replied that I was; then she said, "God is your life, and He gives you health and strength; God is Love, and perfect Love casteth out all fear. Let these thoughts occupy your mind." She also gave me Science and Health. After reaching home, I opened the book and read as I would any other book, but found that would not do; so I began to study and try to understand; and on the third day I felt better; and, thanks be to God, I got better right along. In a month's time, I was helping to pack ice. My friends and neighbors were surprised to see me well again; and one of them, a near neighbor, seeing how I had been helped, said, "Why will not this help me?" She tried it and was healed after twenty-five years of invalidism.

Edwin Flanders, Stockbridge, Wis.

TWELVE years I suffered with what one doctor called catarrh of the bowels and stomach, and another something else, and a third some other chronic claim. Seven physicians had my case together in consultations for nearly a year, and I think I heard them say they reported it regu-

larly in a medical journal. Because of my sickness I lost my business three times and myself and family became so financially reduced that for days we lived on almost nothing. To add to our burden our little sixteen-months old daughter passed away. The grief over this loss brought me to the verge of delirium and insanity. On the fifth day I rallied and had strength enough to visit my customers and met among them a Christian Science lady. I told her why I did not supply her with the goods; that I had just buried my dear child. The undertaker had taken the last cent, my business was gone, as during my absence my competitors had taken advantage of it. The landlord was ready to turn me out. I had no strength left to do my work and no money to hire help, and I told her that suicide was my only seeming way out of my trouble. Christian Science was lovingly offered and accepted. I received treatment, and gradually regained strength, business, and harmony. I feel like one new-born—new-born of Spirit and resurrected from seeming death and misery. I have since gone through a class of one of Mrs. Eddy's students, have been privileged to help some weary wanderers in the seeming desert, and am trying to grow more into that Christ-likeness that knows no sin, disease, or death.

Theo. C. Bartholomae, Chicago, Ill.

EARLY in the spring of 1897 a friend of mine came into my place of business, as he had always been accustomed to do, and after a short conversation with him, I made the remark that I had decided to leave Oberlin, O., for Colorado for my health, as all medicine had failed.

"Why don't you go up to see Mr. D." "How does Mr. D. heal?" I inquired. "With Christian Science," he replied.

The word Christian sounded very unpleasant to me. But I had known Mr. D. to be an honest man, so I decided to have a little talk with him about it. I had a little talk with him about my healing, but left him without faith.

A short time after, he came into my place of business, and after a little conversation with him, I decided to study over the matter and let him know in a few days.

A few days later, about six o'clock in the afternoon, he stepped into the store and asked me what conclusion I had come to. I answered, I will try.

He gave me a treatment at once. In all my life I never had such a sweet, gentle rest, as I had that night. I com-

menced to realize the Truth from that night. I began to regain my health and strength. I commenced reading Science and Health, and found therein facts which have proven a fortune to me.

Had it not been for that little book, I should without a doubt be lying in some cemetery now. I had been a heavy smoker for twenty years; the appetite has left me entirely.

Christian Science gives me an understanding of what God and life are, and I am convinced now that I am in the right way.—*Joel Oransky, Xenia, O.*

SOME four weeks ago I was asked to light the gas furnace, having done so last season. I first turned on the main, then lighted my paper; the door being ajar, there was an explosion, and I was in flames. I ran upstairs declaring that God was All. My grandson took off my little wool shawl and dressing sack—the shawl was burnt to a crisp. He also was declaring the Truth with me as I walked the floor. In about five minutes my daughter came in, and her first words were, "Mother, Mind cannot be consumed." I replied, "I know it; and am all right." My face was all black, also my right hand, arm, and neck. My ears were as large as my hand, but I had no fear. This was at ten minutes past seven in the morning. My daughter remained with me, meeting the error, and at ten o'clock all pain left me instantly; at eleven I washed my face. My eyes were all right although the eyebrows were gone. During the day I was constantly wiping the water from my face, which in the old thought would have been blisters. At six in the afternoon I dined with the family, and was at church on the following Sunday. To-day a new skin is formed and not a scar.

I omitted to say that the burners were all left open by a man sent to overhaul the furnace two days previous. Truly God is Good and ever-present. The evening before the accident I was much impressed by reading in Science and Health, p. 590, lines 1-8, and I know the reading of this paragraph enabled me to meet this error fearlessly. •

Elisabeth Waller, Chicago, Ill.

THAT those who are in pain may discover a source of relief, and that those who have found man to fail may come to *understand* that God cannot, I am, in a spirit of deep gratitude, constrained to give my testimony.

Eight years ago I became afflicted with a varicose ulcer

on the lower portion of my left leg. I was treated successively by four doctors who did for me all that lay in their power, but my case did not improve; on the contrary it continued to grow steadily worse until it reached the point where as a last resort I was urged to have the limb amputated below the knee.

It was then that I heard of Christian Science and determined to prove whether the things which are impossible with man are possible with God, and to find out for myself if in this time of great trouble I might not find a very present help.

I placed myself under the care of a young man who had recently gone through a class of instruction in Christian Science, taught by one of Mrs. Eddy's loyal students. The first treatment greatly allayed the intense suffering, and in seven days every trace of pain had vanished, and the ulcer had entirely healed, leaving the skin as smooth and clean as that of a babe.—*Mary Hodgson, Toronto, Ont.*

ALMOST a year ago, after having chewed tobacco fully fifty-five years, I came to the wise conclusion to try Christian Science treatment for this evil, having frequently essayed in my own strength to quit the habit but without success, and with what results the sequel will show. My conscience often accused me of wrong-doing, and when some one of my friends caught me chewing the weed I felt guilty. Having been a believer in Christian Science for several years, I gave others of this faith the impression that I was not *true* to my profession. I made bold, though not without some hesitation, to ask the advice of one of our practising Scientists, also to ask for treatment. The Scientist upon whom I called gave me all the encouragement possible, and advised me by all means to have treatment. She felt that it would result in good. She gave me but two treatments, some instructions, and much encouragement, and the work was completed. The lifetime enemy to decency and good morals was vanquished as if by magic. I have not had the least desire to return to the filthy practice; and how thankful I was, and ever expect to be, to know that I am once more a free man!

G. P. Nicolai, Pasadena, Cal.

I CAN truthfully say that before Christian Science was presented to us four and a half years ago we were in bond-

age to sickness and sin, the fear of change of climate, contagion, accidents, or some other dreadful calamity coming upon us. We were noted for having the greatest accumulation of drugs, plasters, and pills of any family, and the doctor was a constant attendant upon one or all of us, hardly ever missing two weeks at a time.

Since coming into Christian Science I have not taken one drop of medicine, neither has the doctor visited us except for a friendly talk. I have demonstrated over claims of the grip, headache, sprains, burns, bruises, and poison. I have been healed of heart trouble of years' standing, ring-worm, and malarial fever.

I had the great privilege of going through a class of one of Mrs. Eddy's loyal students some two years ago.

I cannot be grateful enough for Christian Science. If I could not get another copy of Science and Health no money could ever buy it from me. Christian Science has helped me in my business and in my home.

Harry B. L. White, Chicago, Ill.

I WAS sick four years with dropsy, and for three months I could not walk a step. I had been attended by a doctor all the time. He tapped me twice, causing me great suffering. He finally said he could do me no good, but gave me medicine to relieve me as much as possible. I did not seem to receive any benefit and was given up to die, when a colored Christian Science healer visited me, and began to give me treatment. In a few days I felt a change and in a few weeks I could walk with a crutch. Now in less than three months I am going everywhere and can work for hours. I feel better than I have for four years. I know that nothing but God through Christian Science healed me.—*Rosa Lewis (colored), Halifax, N. C.*

I HAVE just received a position as ticket agent for the Chicago and North-Western Railway Co. This has been a demonstration to me, for it came to me without asking. I have been studying Science for three years. I was an inmate of the Home for Aged and Disabled Railway Men, suffering with locomotor ataxia, but Christian Science has brought me from my back to be able to take this position.

Frank C. Prichard, Ravinia, Ill.

EDITOR'S TABLE.

WE desire to quote some letters and articles which will give a retrospect for a year, and inform our readers regarding the opportunities given the *Washington News Letter*.

In May, 1898, Captain Linscott of Washington, D. C., reported to Rev. Mary Baker Eddy that a patient of his had been filling the pages of a little sheet of which he was editor with articles relating to Christian Science, and as a consequence had so lost patronage that financial ruin threatened him. The response of Mrs. Eddy to this appeal was immediate.

In the *Christian Science Journal* for June, 1898, appeared a letter from our Leader, recommending "every Scientist on terra firma" to subscribe for the *News Letter* for one year. Can one imagine greater kindness to a struggling paper about to cease its existence, than this recommendation, which gave it entrance and welcome into thousands of homes of good people? Kind thoughts were given to the editor, many subscriptions were sent in to his enterprise, and contributions poured in for his columns, so that success was assured; but it should be clear that all this grace of love was solely the outcome of the recommendation referred to, which called it forth. Years and years of toil could not gain for any paper such a position. Does this warrant the charges now made by Mr. Sabin about exclusive "combines," "trusts," etc.?

The fact is that in their loving desire to help, some Christian Scientists passed the line of kindness, and poured in what was really flattery, which became so much of an intoxicant as to turn our brother's head, and make him believe that his success was due to his own greatness and cleverness.

At the expiration of the year, Scientists everywhere began to send inquiries both to Mrs. Eddy and to the Publishing Society as to whether they were expected to renew their subscriptions to the *Washington News Letter*. One year of weekly issues had surely furnished the paper with ample opportunity to prove its service to the Cause, and its usefulness to workers therein; therefore it seemed expedient to let the paper stand upon its own merits, so any

obligation to continue subscriptions because of the first recommendation was removed by the publication of the following letters:—

We quote first the letter from the Publishing Society which appeared in the August, 1899, *Journal*.

THE WASHINGTON NEWS LETTER.

The Publishing Society has felt and still entertains a friendly interest in the *Washington News Letter*, and through the loving counsel and admonition of our beloved Leader—not to “cast the first stone”—we trust that this attitude has been put upon the truly Christian and Scientific basis.

The editor of the *News Letter* in a recent editorial says of his paper, that it is “not a Christian Science organ, nor is it a Christian Science publication.” We understand that he thereby defines his position in relation to our cause.

The matter which appears in the Christian Science organs is under the careful inspection of the Christian Science Publishing Society, and is understood to be officially representative of our movement. The *News Letter* does not come under this care and inspection. Nevertheless, the friendly interest of the Publishing Society will continue so long as its editor boldly defends the Truth, and is obedient to the Principle and rules of Christian Science; but the Publishing Society cannot in any way be responsible for what appears in the *News Letter*.

Christian Science Publishing Society,

JOSEPH ARMSTRONG, Business Manager.

SEPTIMUS J. HANNA, Editor.

We quote next the following letter from the Rev. Mary Baker Eddy, which appeared in the same *Journal*.

Dear Editor:—Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D. C., in or about May, 1898, informing me that Colonel Sabin of that city, editor of the *Washington News Letter*, had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper,—I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: “Are Christian Scientists under obligation to continue their subscriptions for the *Washington News Letter*?”—they are under no further obligations to me.

July 10, 1899.

MARY BAKER EDDY.

The editor of the *News Letter* admits that his paper had been saved by the generous help of Christian Scientists, in the following comment upon a letter regarding the obligation of Scientists to continue as subscribers to his paper, published in his issue of August 9, p. 560. He says:—

When the editor of the *News Letter* first commenced to write Christian Science the patronage of the paper left it, and, as appears

from her (Mrs. Eddy's) letter, Captain Linscott, First Reader of the Church in Washington, wrote to her, stating the facts. She, of her own volition, asked Christian Scientists throughout the world to subscribe for the *News Letter* for one year, and her request was generously responded to.

This enlarged subscription list placed the *News Letter* where it was not obligatory upon any person to subscribe for it for the purpose of sustaining its life, or, in other words, the object of the Mother's original recommendation had been accomplished. The paper had been saved and become an instrument of usefulness, notwithstanding the abandonment of its mortal-mind patronage.

The Mother's note does not signify in the slightest degree that she is not yet the friend of the *News Letter*.

The *News Letter* and its editor is the devoted friend of Christian Science and the Mother, as its Founder and Discoverer, and whatever we can do for the advancement of this great Truth it is our ambition to do. We take her advice in all things, and our desire is to follow her leading.

To show the kindly feeling which was then expressed, we quote also the following from an article in the *News Letter* entitled "Christian Science Publishing Society" from the same issue, page 561:—

In view of the fact that the Christian Science Publishing Society and its managers, with the editors and all connected with it, are now being subjected to persecution by the powers of evil, it becomes the duty of all loyal Christian Scientists, and those who desire to see the advancement of the kingdom of God on earth, to rally to the support of Christian Science and to those who are the appointed leaders of such propagation. In this behalf I desire to call attention to the publication known as "Christian Science History," and also the "Legal Aspects of Christian Science," published by the Society in Boston. The pamphlet "Christian Science History," is sent free of charge, and should be very widely circulated throughout all parts of the country and the world. The "Legal Aspects of Christian Science" is charged for, and the price will be given on application to the Publishing Society.

The present time seems to be fraught with antagonism against the Truth to a remarkable degree, and the clouds seem thicker and thicker as we advance into the future, but we know that God reigns, that God is absolute, that God is All, and that God is Good; therefore, no worker of evil can affect His cause or injure those who are faithfully working in His vineyard.

The *News Letter*, like each of its subscribers, is but one in the field that is endeavoring to carry on this great work, and we are all working in the one great cause, and should do all we can to advance the work and uphold our Mother and her appointed agencies.

In the *News Letter* of August 16, the editor, in his article on "Law of Interpretation," undertakes to interpret his own language, from which article we extract the following, page 592:—

THE EDITOR INTERPRETS.

I have given this general rule and explanation in order that I may claim the right all others are entitled to, to explain the meaning of

my own writings in my own way. I refer especially to the article written in the *News Letter* of July 5, in which I made use of the following words: "The *News Letter* is not a Christian Science organ, nor is it a Christian Science publication." I have received innumerable letters asking the meaning of these words, and even so good a lawyer and good a friend as Judge Hanna, the editor of the *Christian Science Journal*, put an interpretation upon that writing which I never dreamed of. One may ask, Can't I read? I answer, yes. Can't I understand? I answer, no. You cannot understand unless you are guided by the one infinite Mind. There has never yet lived the human being guided by mortal mind who was able to understand another's writings. This I am justified in saying by the innumerable cases which fill the law books and fill all history with such controversies, showing that human reason cannot fathom infallibly the meaning of others. I wrote to my good friend, Judge Hanna, stating that he had mistaken my meaning, and he replied that he had given it the only interpretation which seemed possible, but adds "that we shall be glad to hear any explanation which you have to make in reference to what you intended to be the import of your editorial."

My intentions when writing that article were in perfect harmony with my former enunciations as to what the *News Letter's* policy was to be. I meant to say, as I say now and repeat, that the *News Letter* is not a Christian Science organ, nor is it a Christian Science publication. My idea of a Christian Science organ and a Christian Science publication is, that such paper or magazine, or whatever it may be is such as is published only by the Christian Science Publication Society, and not by anybody else. The *Journal* and the *Sentinel* are Christian Science organs and Christian Science publications. They write Christian Science. The *News Letter*, on the other hand, writes of Christian Science and about it. It is a John the Baptist—"one crying in the wilderness;" it is he who goes through the wild forests and blazes the trees, that those following after him may know that the hand of civilization has been before. The *Journal* and the *Sentinel* are my organs, the same as they are the organs of every other member of the Christian Science Church, and what they say and do are binding upon us as loyal Christian Scientists; but if the *News Letter* should make a mistake and enunciate some principle which in fact should be wrong as to what Christian Science is, there is no one on earth who can hold the Christian Science Church organization responsible justly for what the *News Letter* may say, because it is not a Christian Science organ, nor is it a Christian Science publication.

My object in writing this editorial is to inform my friends throughout the world my exact position. There is no unfriendliness, no tension, or anything but brotherly love existing between the *News Letter* and the Christian Science Publishing Society or the Mother Church, or Judge Hanna or the Mother herself. They all love the *News Letter* and it is devoted to them, but some have misunderstood the meaning I intended should be given to my article of what the *News Letter* is, and as I have stated, I alone of all the world have the right to interpret and say what is the meaning of my own writings. I know of only one living person who can infallibly interpret the writings of others, and she is not guided by mortal mind.

OLIVER C. SABIN.

In his issue of September 6 the editor says of the article from the *Journal* that it "purposely and maliciously puts a

construction on an editorial I had written trying to show that I had said exactly what I did not say." As there was no attempt at interpretation in the *Journal* article other than to suggest that the editor had thereby defined his position in relation to our Cause, it is difficult to see how the editor can justify his charge of malicious misconstruction.

The editor's attitude toward the Cause and its Leader on August 30th was indicated in the following extract from his issue of that date, page 656:—

A FRIENDLY ATTITUDE.

God is blessing us all in this work, for, even though surrounded by enemies who are black with the envy and hate of mortal mind, who snap and snarl at Christian Science, our blessed Mother, and all who are working in this vineyard of the Lord, they can neither hurt, injure, nor retard any of us, and as for the *News Letter*, it, under the guidance of Truth, has become a great paper, and doing the work of the Lord manfully and without fear or favor.

COMPLETE CHANGE OF BASE.

Within one week we are astonished at learning that the editor has undergone a marvelous transmutation. He no longer recognizes the leadership of the Discoverer and Founder of Christian Science, but, publishing his own photograph as a frontispiece in his paper, declares editorially: "The editor of the *News Letter* is as competent to teach Christian Science as anybody in the world, and it is simple and plain to all and easily taught" (Page 691).

In his issue of August 9, before quoted from, in comment upon the letter from the Rev. Mary Baker Eddy, he calls himself her "devoted friend," but in the issue of September 6 he spoke of it as part of a "combine" made to destroy his paper.

BROTHERLY EFFORTS.

When rumors and inquiries began to come to headquarters, the following letter (which he terms "unfriendly") was sent to him by the Christian Science Publishing Society, and published in his issue of September 6, page 691:—

Boston, June 27, 1899.

Col. Oliver C. Sablin,

512 Tenth Street, Washington, D. C.

Dear Brother: In view of the many stories that have been circulated about you in connection with your work in Christian Science, we think you should come to Boston at once.

We are constantly receiving inquiries from the field relative to the reliability of the *News Letter* as a Christian Science publication.

You will readily see the desirability, as well as the absolute ne-

cessity, of having a satisfactory explanation from you before we can give an intelligent reply to these questions.

Kindly let me hear from you upon receipt of this,

Yours in Truth,

J. ARMSTRONG.

In the reply to this letter published in the same issue, the editor said, among other things, "I recognize no power but God and His duly appointed messengers on earth to control my conduct and my actions, and so far as I am now advised, you have nothing whatever to do with me or my business, further than Christian friendship and brotherly love."

We fail to see wherein the letter quoted was unfriendly, or written in other than a Christian spirit, or any cause for so defiant a reply, or where the basis for a charge of conspiracy was found therein.

To show more clearly how the "Christian friendship and brotherly love" asked for, continued to be shown, we give the text of a letter sent to the editor from the First Members after some knowledge had been gained that he was making the plans recently disclosed by him. It is as follows:—

July 22, 1899.

Col. Oliver C. Sabin,

Dear Friend: The kindly attitude of our beloved Leader towards you as editor of the *Washington News Letter*, has found its expression in loving counsel and admonition to the First Members of the Mother Church in response to which they hereby express to you their cordial appreciation of all the good which results from the work of the *Washington News Letter* in behalf of our Cause.

We have noted that the editor of the *News Letter* has candidly admitted that said paper is "not a Christian Science organ, nor is it a Christian Science Publication."

This defines its position in relation to our Cause, and though the matter for this paper is not under the careful inspection and sifting of the Christian Science Publishing Society, yet our friendly interest toward it will continue so long as it remains a bold defender of Truth, and is obedient to the methods of Christian Science.

Sincerely yours,

THE FIRST MEMBERS.

P.S. I should have stated that this letter is not for publication in the *Washington News Letter*.

WILLIAM B. JOHNSON, Clerk.

P.S.S. There was in preparation a statement from the Publishing Society which would have seemed severe in regard to the *News Letter*, but by reason of our Leader's disapproval thereof only her kindly communication was published.

W. R. J.

THE REAL CONSPIRACY.

Many readers of our publications may not be aware of the plans that the editor of the *News Letter* has been incu-

bating for months while professing his loyalty, and which he now has declared. So we may summarize them:—

The organization of a central church in Washington with contributing branches elsewhere; the authorization of preachers, lecturers, and teachers; the writing of a book; the raising of money upon "certificates of indebtedness" redeemable in subscription to paper, books, etc., and other schemes for establishing a "trust."

IN CONCLUSION.

In conclusion we republish from the *News Letter* of September 6, page 694, the editor's own confession that it was not any act or attitude on the part of Mrs. Eddy or Christian Scientists that urged him to separate from the movement and attack it.

ONLY DUTY COMPELS.

That all the world may know forever that I make this move from a sense of duty and in obedience to God, and that forever all liars' mouths shall be closed from saying that I was forced to this move by Mrs. Eddy or the Mother Church of the Christian Science denomination, I publish first the following letter:—

PLEASANT VIEW, CONCORD, N. H.

July 19, 1899.

My Dear Colonel Sabin: About one year ago I asked my Church to help you financially; they did it. Now I have asked them to continue to patrolize your newspaper and to help you spiritually. I did then, and do now, what I do, for your sake, to be able to know that I keep the Golden Rule inviolate, and love others as myself. . . .

(Signed) With Love, Mother, M. B. EDDY.

The second document I will give is a copy of a resolution, sent me by Mrs. Eddy in her letter above referred to, as follows.

(Copy.)

Resolution passed by the First Church of Christ, Scientist, Boston, Mass., July 17, 1899:—

Resolved, That the First Members express their kindly interest in the welfare of the *Washington News Letter*, so long as it keeps free from matter injurious to the cause of Christian Science, and stands out, as it now does, in defense of Truth.

These documents show that Mrs. Eddy and the Mother Church were the friends of the *News Letter* and its editor.

The only reason for my new move is because of the direct leading of our blessed Father. The command to me is "UNCHAIN THE TRUTH; IT SHALL BE FREE."
OLIVER C. SABIN.

These documents and the editor's own words show that Mrs. Eddy and the Mother Church were friends indeed of the *News Letter* and himself, even whilst he was maturing his plans to attack them and establish his church.

Mrs. Eddy has been the best friend he has ever known,

and his own course illustrates what was said by him in an editorial in his issue of July 5, from which we quote:

"If we look at the history of the Mother and see how often she has been betrayed, denounced, and abused, and for no other cause than doing good (many of these betrayals and outrages having been committed by those who were under the *greatest obligations of immediate help*), then one can catch a slight glimpse of the frailty of mortal man and mortal mind." (Italics are ours.)

A CHRISTMAS GIFT.

God's gift to the world of Christ Jesus, His only begotten Son, was truly a bounteous gift.

This Son was given for what? That the world through him might be saved. Saved from what? If the answer is, From sin, we reply, Yes; but what is it to be saved from sin? The Christian Scientist will answer, Salvation from sin is the rescuing of mankind from all error; and all error includes every phase and every result of sin. Among the results of sin are sickness and death. Christ Jesus, therefore, was given of God to save from sin, sickness, and death.

Clearly did Isaiah foretell this great Christmas gift (42):—

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Is not this a confirmation of the claim that Christ Jesus was given to save from sin, sickness, and death? It is but one of many, many, similar assurances.

Then, too, how clearly Isaiah foresaw and foretold the glad heralding of Jesus' birth (52):—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

How literally was this glorious prophecy re-echoed in the "Glory to God in the highest, and on earth peace, goodwill toward men" of Luke's gospel.

Who, in the light of such direct fulfilment of ancient

prophecy, can doubt that God's precious Christmas gift was ordained "from the beginning"? And who can doubt that Jesus knew whereof he prophesied when he said to his disciples, after his resurrection and just before "he was received up into heaven," "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover"?

Surely, was God's great Christmas gift to mankind a mighty outpouring of the Holy Spirit—Divine Love.

OPPONENTS of divine Truth can never destroy it by assailing personality, or attempting to cast reproach upon its adherents and demonstrators. That Truth which is founded on eternal Principle—God—is beyond the reach of earthly foes. It will stand forever; and the true worshippers at its shrine are under its perpetual protection.

A CHRISTIANITY without a Principle would be like unto a ship without a rudder. It would float on the waters of doubt and uncertainty, and never land its cargo in the haven of rest and peace.

SIN, sickness, and death must give place to sinlessness, health, and Life, else God's promises are vain, and the divine scheme of salvation is a failure.

At the semi-annual meeting of The First Church of Christ, Scientist, in Boston, Mass., the Mother Church, held Tuesday, November 7, about 1240 new members were admitted, which makes the present membership of the Mother Church about 16,000.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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JANUARY, 1900.

No. 10.

CHRISTIAN SCIENCE.

LECTURE DELIVERED MONDAY, SEPTEMBER 18, 1899,
AT KENOSHA, WIS.

BY JUDGE JOSEPH R. CLARKSON.

EX-JUDGE CLARKSON of Omaha, spoke at the Rhode Opera House, Monday evening, September 18, 1899, on the subject of Christian Science. The house was well filled with a representative audience, and the speaker had the undivided attention of his hearers throughout the address. He was introduced by James Cavanagh, Esq., attorney-at-law, and spoke as follows:—

There is an all pervading inquietude among mortals. They seem linked with disease, misery, restlessness, dissatisfaction, inconstancy, a feverish agitation over trivialities, a despairing uncertainty of action, a vague, indefinite purpose to do some indefinable thing, the execution of which they know not how to undertake.

They are inharmony incarnate.

They cry for something better,—for peace, for rest, for content, for health, for happiness.

They grope blindly for the desirable.

They clutch only the unsatisfying.

What can they do? What can they do?

If one is in the shade and wants the sunlight, he must step out into it.

If one is in the heat of the sun and wants the cool and shade of the house, he must betake himself inside.

If one wants the seclusion and quiet of the woods, he must go to the woods.

If one wants the ocean breeze, he will find it at or near the ocean.

If a mariner wants the benefit of the trade-wind, he must put his vessel in the path of the wind, not lie off a hundred or two miles, and expect the wind to come to him.

If one wants peace, rest, content, health, and happiness, he must seek their source.

If one wants something different from his usual experience, and is shown the way to something different, he must not demur because in his quest for the different he encounters a fundamental difference between what he has had and what he seeks; what he had, and what he gains. Jesus said, "Ye cannot serve God and mammon."

For thousands of years men have striven to be well, whole, have unavailingly sought happiness. Hither and thither they have wandered in search of what they have not found. Every conceivable material fount has been tapped in the vain hope that its waters would prove a panacea for fleshly ills.

Scarce a material product of the earth but that has been brought into requisition to furnish its supposed furtherance of the desired end—the health and happiness of mortals. With what effect? Have material means made mortals well? Have material expedients resulted in the production of happiness? Have material methods banished disease, sin, misery, death?

Are not mortals born through suffering; do they not soon learn to sin and to love sin; are they not diseased, unhappy, tormented, racked, worried, fretted, and annoyed; do they not die—all pretty much as they did thousands of years ago, and that, too, despite never-ending struggles to bring about a different order of existence? Has not the time come for a trial, at least, of different remedies, spiritual remedies, remedies which God has always prescribed, and which, past all doubt, in the waning years of this century, He once more has brought conspicuously to the notice of the human race?

Christian Scientists say and prove that God, the King-

dom of Heaven, the Holy Comforter, is not a remote possibility, a locality, a corporeality, a something to be sought in doubt and despondency ever keeping tantalizingly just beyond reach, never affording a satisfying assurance that the "Kingdom of God is within you." God is here, now, to be had, to be enjoyed, to be obeyed, to be worshiped, to be loved with all one's heart and soul and strength. So long as men refuse to obey specific instructions as to how they may find God; so long as men persist in disbelieving the positive, clear, oft-repeated promises of God's helpful presence to those who do His will; so long as men remain stubborn in the belief that they, better than God, know what is good for them; just so long men must not expect to know God, must not expect His helping hand. If Jesus was God's son,—and Christianity is based upon the fact that he was,—if Christ is, always has been, and always will be, God's son,—and Christianity is based on Christ's eternal sonship,—if credence is to be given to the Bible,—and if the Bible is not God's word Christendom has not yet found that word; then Christ Jesus was on this earth of ours for a purpose. What was that purpose? Was it not, as the Bible teaches, to save, to destroy, and to fulfil? Save whom? Mankind. Destroy what? Sickness, sin, suffering, and death. Fulfil what? The law,—God's commands. Save a few thousand mortals, who, through Jesus' or his disciples' personal presence could be reached and moved? No! Mankind, all mortals, the world, in all places, at all times, under all conditions. Save from what? From themselves,—from bondage to the flesh, from sickness, sin, suffering, and death. Save, how? By destroying self,—freeing from the flesh, annihilating sickness, sin, suffering, and death,—casting out devils, evils.

What the means by which such destruction could be wrought? God's word, God's law, its acceptance and observance. Jesus was not here to waste time or words. To teach and practise, mainly practise, God's word was his mission. How tirelessly, lovingly, practically, and effectively he worked! The sick were healed. The sinning cleansed, reformed. The dying stayed. The dead raised. At his word human misery ceased. How did he explain his power? Not as his, but as the Father's who sent him. He claimed to utter no word, to do no deed save as he was moved and empowered by the Father. To him who did as God decreed, the Saviour promised God's

abiding love and presence. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," was the Master's assurance. To all the burdened he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He warned against prayers which were mere word-mongering. He condemned such righteousness as that of the Pharisees, who reveled in all ritual, and loved in their devotions to be heard and seen of men. He taught that God was Love, Spirit, Truth, and should be worshiped as such. Should be prayed to in secret. Should be obeyed. Should be loved. Should be placed before all other gods. Should be preferred to the world. He summarized God's commandments in two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Then added, "On these two commandments hang all the law and the prophets." Jesus was no deceiver. He did not, for the sake of gaining favor with men, make promises which could not be fulfilled. He was not a timeserver. He sought not his own glory, his own preferment. He taught, toiled, endured, and suffered, to the sole end that men might be turned to God, might seek and find His way; might learn that Spirit was, and is, and ever will be, supreme. He knew God. He knew mankind. He was the mediator, the intercessor, between God and mortals. He knew that sickness, sin, and death, as the works of the devil—evil—must be destroyed. How? Through God and God alone. Mankind must turn to God for help before God's help would be given. "Thou shalt have no other gods before me," Jesus knew as the Father's imperative command. How could men be made to understand this? Their knowledge was founded upon their physical senses. Through physical sense appeal must be made to human understanding. An unaccountable, transcendent, present power must be made manifest to them. They must recognize it as unlike and superior to any other power they had hitherto known. Then they would be told that it was God; that God could and would save them from themselves, from their conception of existence, show them Himself—Life

eternal,—and that man was with Him in peace and joy. They would believe what Jesus said because he had shown them what God could do. They, then, might for themselves seek God; might heed and practise what Jesus taught. Mere talking, he felt, would be of little avail. Making the blind to see, the deaf to hear, the lame to walk, cleansing the lepers, healing the sick, would be the incontestable physical proof that God is ever at work for good. This proof given, seen, and felt, men would want to know more of God. Persistence in seeking God meant finding. Finding meant salvation from every human ill,—the consummation prayed. Christianity without healing the sick is not the Christianity Jesus preached, practised, and, with most tender, most loving benediction, left to mankind. His standard for the genuine Christian was the ability to do wonders, not alone to talk. Preceding, following, and accompanying his preaching to the multitudes were signs and wonders, mostly by way of healing the sick, which proved the truth of his words and made converts to Christianity. Before the Sermon on the Mount, he healed the sick. After the Sermon on the Mount he healed the sick. By his healing he attracted his auditors. After they had listened with profoundest interest to that concise, incisive condensation of all that can be said on the subject-matter of a righteous life, he, with them, descended from the mountain, and healed their sick who came to him, thus demonstrating that his sermon was founded on practical, though spiritual, Truth,—that the man of righteous life, the man who walked with God, who accredited God with all perfection, was empowered to destroy evil as it existed among men, because evil was contrary to an ever-present God,—the universal Good.

Nor did he maintain that he alone could demonstrate God's power and presence, nor did he or his disciples so teach. When he sent forth the twelve, this was his command: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." When he sent out the seventy, after other instruction, he gave them this, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

After the resurrection, in his last talks with the disciples, these were his statements and injunctions: "All power is given unto me in heaven and in earth. Go ye

therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Again, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; . . . and these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

At another time when addressing the disciples he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." As he once prayed for them he included in his prayer all that should believe in him through their word. This was his language: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me." It is stated by St. John, referring to those who accepted and understood Jesus' teachings, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The disciples certainly understood that their preaching must be emphasized by demonstration of God's power and presence; that they must confirm the word with signs and wonders following.

Because signs and wonders attended them, after them, as after Jesus, the people flocked. They were persecuted, as he had been, because of miracles performed. Following upon the healing of the man lame from his mother's womb, when exception to Peter's and John's healing and preaching had been taken by the chief priests and elders, and the announcement made that, though a notable miracle had been done, nevertheless such work should proceed no further, this prayer was offered by the Christians: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." In the building up of the early Christian Church, the main inciting cause, which fairly impelled to an adoption of the faith, was the performance of miracles, marvels, signs, and wonders, by those who professed to be exponents of the

new religion. Granted, you say, that Jesus and his immediate disciples could heal the sick, raise the dead, they were specially endowed; such dispensation of power ended with them. It is not so. According to Acts, besides the disciples, "Stephen, full of faith and power, did great wonders and miracles among the people." Barnabas and Paul healed the sick, and performed miracles, and Paul raised the dead. A few hours' examination of history relating to the growth and salient features of the Christian faith will reveal the fact that for more than two hundred years after Jesus the Christians continued healing the sick, raising the dead, and performing other miracles, and that those manifestations of the living, attending grace and power of the Spirit only ceased when Christians ceased to be such Christians as were worthy in the sight of God to be His representatives, when they ceased to be such Christians as put their trust in God instead of men and men's modes of healing, saving, and worship. Nowhere in any of Jesus' utterances can there be found a limitation to a favored few of the power to show that Spirit lives and reigns and is supreme over all evil. Wherever it is promised that God will reveal Himself through men, all those who do His will, who have and keep His commandments, are to be His reflectors.

At the time I began to investigate Christian Science, for twenty-five years I had done no reading in the Bible, and, if I ever had noticed it, had forgotten that any special significance was, in the gospel narratives, attached to the healing of the sick. I thus approached the study of the Bible untrammelled by the customary, traditional interpretation placed upon it, virtually free from prejudice against the position taken by the Christian Scientists. I was for the first time entering upon a careful study of what the great book contained. I had, for something like a month, been reading in "Science and Health with Key to the Scriptures," the text-book of Christian Scientists, by Mary Baker G. Eddy, who is the Discoverer and Founder of Christian Science, and had gathered from that wondrous book a clue to the Bible's meaning.

Fortified with her strength, illumined with her light, trustful with her trust, obedient with her obedience, inspired with her inspiration, I read and pondered the Bible's word. With what result? This. It became my settled conviction that, if the Bible were intended for the instruc-

tion and guidance of men, and if, as Jesus stated, his words were not to pass away, the Bible meant what Mrs. Eddy declared it to mean; namely, that men to-day, to-morrow, for all time, have and will have, to help and guide them in all the affairs of life; to relieve them from all sin, disease, and woe, a living, present, all-powerful, all-wise God, whose sole sentiment towards His children is infinite Divine love: to know whom aright is, as Jesus said, life eternal, and to know whom aright is the only problem the solution of which is worth mankind's unceasing effort. This conclusion reached, and healing in many ways having come, I became a Christian Scientist, who is no more, no less, than one who from his heart of hearts, by his thought, his acts, and his life, endeavors to do as Jesus taught, and as the Scriptures, illumined by the light Science and Health throws upon them, teach us this day. Mrs. Eddy is our leader. We look upon her great book as a key to a deep, spiritual meaning in the Bible. We claim that a careful study of the Bible and her book and a strict following of the instructions they contain enable us to do wonders towards freeing ourselves and others from sickness, sin, fear, or death, and all other human woe, and bring us into closer communion with God.

Proofs that this claim is made good abound on every hand, and are to be found in the actual personal experiences of men, women, and children, some of whom you and I know, with whom one may talk, and from whom one may learn of what Christian Science has done for them.

Christian Science makes stronger, healthier, more unselfish, more honest, more contented, holier, purer, happier people. Through Christian Science there have been, as well as can be estimated, more than a million cases of healing from sickness. In the majority of these cases relief by other means had failed. In a vast number of the cases, perhaps the majority, physicians had abandoned or classed the sufferers as incurables. In thousands upon thousands of cases, bad habits, depraved tastes, sins of thought and deed have been eradicated; worry and anxiety have been banished, and poverty has been overcome. In instances where death has visited those who had begun to realize its nothingness and powerlessness, for both the dying and bereaved, it has been largely, sometimes almost entirely, shorn of its terrors and sorrow; and to a large number of the great army who march after the Christian Science

banners there has been born a keener consciousness of the joys of spiritual existence, a positive certainty of "God with us" and to stay with us, and the resultant peace "which passeth all understanding."

In the opinion of those best qualified to judge, there is no disease in the long, horrific, and most elastic list of human ailments, no disease which adds to the pages of the mortuary calendar, not a known disease, which Christian Science cannot meet, arrest, and destroy.

Instantaneous healing of acute complaints is frequently brought to pass. Practically instantaneous healing of chronic diseases, which for years have defied a cure through material means, is no rare occurrence. Persons who, time after time, have been under the surgeon's knife, with nothing towards an actual cure effected, with the necessity of another operation filling them with dread, have, as a finality, in utter desperation, despondingly turned to Christian Science, and been effectually and permanently healed.

Speaking from personal experience, especially where one has been but a brief time in the field work, that experience must necessarily limit the actual knowledge of what Christian Science can do. Were I to be asked for an opinion based upon all that I have learned of Science,—from reading and listening to the testimonies of those who have been healed, from talking with practitioners touching their experiences, from noting the radical changes in appearance and deportment of people who have been under treatment, from the knowledge I have been able to acquire of the Principle, which is the Scriptural power in Science, from confidence in such, and other kinds of evidence which are ordinarily relied upon in forming opinions, from evidence above and beyond any that can be furnished by men, I should say that there is no disease, suffering, or sin, which Christian Science cannot, at this day, heal. By that, I do not mean that in every individual case resort to Christian Science for relief is followed by healing. Some Scientists, more than others, are advanced in the understanding of the Principle—the God—that heals. Some patients, more than others, are ready to receive the word, the spiritual idea, the Christ. Given a clear understanding on the part of the healer, supplemented by a consistent Christian life; a willingness to receive and a faithful fulfillment of what is required of him, on the part of the

patient, and healing must result. If a musician's pupil, in the first few days, does not equal in proficiency his master; if the equality come not in years, would music be to blame? Would it any the less be the perfect principle of perfect harmony, though not attainable and demonstrable at once by all? If the pupil were slow in comprehension, unskilful in execution, lax in practice, vague in understanding, you would not visit upon music and the master's head the pupil's failure to progress. Are not problems in algebra, geometry, trigonometry, and the higher mathematics progressive tests of one's understanding of the mathematical principle, and does each failure in the wee child thought to properly add, subtract, multiply, or divide, detract from the exactness of mathematics as a principle?

A principle's best, not poorest exponent, illustrates what that principle is and does. The Master in Christian spiritual healing was Jesus. You will remember that the disciples closest to him sometimes failed. They were human, but they improved.

An indifferent, listless, combative, disobedient attitude towards the means of instruction or enlightenment is not calculated to speed the would-be learner on his way.

Christian Scientists claim that in destroying sickness, sin, suffering, and death Jesus made it clear that they did not originate in God, because, as God's representative on earth, to do His will and to show men how to do His will, he would have made no attempt to remove or destroy creations of God. He would have known that what God had made was perfect and good, and that if God had made sin, sickness, suffering, and death, they were good, eternal, and not to be effaced from human consciousness. As he was here to enlighten concerning the Father in Heaven, he would have known and so instructed men, that any puny human efforts to escape from or mitigate inflictions visited by God upon mankind would be not only futile, but in rebellion to God's wish and, therefore, from any point of view, to be renounced.

He would have taught calm submission to inevitable evil and shown how, by such submission, God could be won, but he would not have told them that God was Life, if God was the author of death; that they were to be perfect as their Father in heaven was perfect, if, in the same breath, he had to tell them that that Father rained upon them all imperfections; he would not have given them to

understand that to achieve God's love would be peace and rest for men, if he also had to tell them that that Love dealt in every horror, every cruelty, every torture, every agony for which flesh seemed the natural target.

Christian Scientists contend that God must be perfect, must be absolute Good; that He is, as the Scriptures state, Life, Truth, Spirit, Love, the All, the Nothing Besides. That whatever is unlike God cannot have its source in God, cannot be sustained or fostered by Him, and must owe its seeming existence and actuality to some mortal misconception, which misconception must be righted through an understanding that God is the only Life, the only Intelligence, the only Soul, the only Power, the only Presence, is unmixed Good, is not the creator of evil in any form, and does not sanction evil; that men in striving to overcome evil are striving to do what God wants them to do, what He has taught and is teaching them to do, and what He gives all of us the power to do, if we will make Him, — Spirit, the all-Powerful, the all-Present, the all-Loving, the all-Wise,—our means of saving grace, instead of ascribing to drugs, medicines, material means,—human methods,—any power to heal and save. "Thou shalt have no other gods before me" is His commandment. "I am all." "Beside me there is no God." "Beside me there is no Saviour," are His assertions. All Christendom professes a belief in the premises on which Christian Scientists stand. All Christendom, aside from Christian Scientists, does not recognize the conclusions which must inevitably follow from those premises, does not make action according to those conclusions the rule for human conduct, and does not obey Jesus' injunctions to those who are to be his followers. Where will you find the avowed Christian who does not say that God is all-powerful, all-wise, all-present, that He is Spirit, Life, Truth, and Love; that "in Him we live, and move, and have our being;" that God is Good, essential Good; that there is but one God and He is the Supreme Intelligence; that He is all-in-all; that He is our Father which is in heaven; that, "All things were made by Him; and without Him was not anything made that was made;" that He "saw everything that He had made, and, behold, it was very good"? From those premises what are the unavoidable conclusions? Are they not these? If God is all-present, then He fills all space, and there is nothing outside of God. He is

infinitely expansive and infinitely inclusive. If evil exists as a reality, then it must be in God, in Good, which is an impossibility. If there is but one God, and He is Spirit, Intelligence, and Love, and is All, then there is actually nothing but Love, Spirit, Mind. If God is all-present and all-powerful, and is All, then nowhere is there any real power but the power of God. If God is Life, and is All, then All is Life. If God is Spirit and is All, then All is Spirit. If God is Mind and is All, then All is Mind. If God is Love and is All, then All is Love. If God made all things and made them good, then He did not make sickness, sin, evil of any kind, or death. Life cannot make death. Good cannot make evil. Spirit cannot make matter. Love cannot make hate, malice, envy, jealousy, and selfishness.

If God did not make sickness, sin, suffering, evil, and death, then they do not actually exist, because He made all things that were made. What then are they? Christian Scientists say, false creations of a false, mortal, material intelligence which arrogates to itself a power that God does not possess,—mortal conceptions of life and intelligence in matter,—falsities not countenanced by God, because, as before said, Jesus' mission was to destroy them as works of the devil,—evil,—and to show men how to destroy them.

Christian Scientists ask, If God is the author and the maintainer of sin, sickness, misery, and death, how can men ever hope to be rid of them, how can men by their frantic, though feeble struggles, their shallow human ingenuity, thwart the design of the eternal Almighty that these evils shall be?

If God created such evils would He point the way to extinguish them, and should we read, "He sent his word, and healed them, and delivered them from their destructions;" and, "I will take sickness away from the midst of thee"? To repeat, Scientists say that God, Love, never made evil; that men have woven about themselves a network of evil, and that with God's help, but only with God's help, they can free themselves from its envelopment. Our claim is that the full unfoldment of Christian Science means entire freedom from sin, sickness, suffering of all kinds, and death; because such ultimate means the salvation of men after the mode indicated by Jesus when he said, "I am the way, the truth, and the life: no man com-

eth unto the Father, but by me." We think it is no more audacious for Scientists to state that in their Leader they recognize an instrument of God, than it is in other denominations to state that in their ministers they recognize God's servants. We think it is no more unreasonable that in the nineteenth century God should have His instruments upon this earth, among men, than that, at other times, before and after the time of Jesus, He had such instruments. We maintain that mankind, when Jesus left the earth, did not cease to have the comfort and aid of God's presence; and on earth, among men, God works through men. We think it is no more audacious for Christian Scientists to claim that Mrs. Eddy's interpretation of Biblical texts sheds light upon their meaning, than it is for orthodox ministers and their congregations to claim that orthodox sermons serve the same purpose. Christian Scientists believe, have a right to believe, have every reason to believe, and call upon outsiders carefully to examine into the grounds of such belief, that one marked difference between Mrs. Eddy's written and verbal expositions of the Bible, and the written and verbal expositions of other expounders, is to be found in results.

Christian Science church congregations are made up almost entirely of those who through Christian Science have been healed of some sickness and sin, or so greatly benefited as to expect a full relief in time. You can no more convince such people that they have not found the way to God, than you can convince the mother that she knows no love for "the babe smiling in her face." You can no more keep the earnest Scientist from the study of the Bible and Mrs. Eddy's works, from attendance at his church and from worshiping his God at all times, in all places, under all circumstances, than you can dam Niagara's torrent with a match. What does it mean? It would seem to denote that Christian Scientists are deriving more actual benefit from the Bible and Mrs. Eddy's sermons than the various sects appear to derive from the Bible and their sermons. It would seem as if the lives which Christian Scientists through God, the Bible, Mrs. Eddy's teachings and example, and their own efforts, are enabled to lead, have in them more of heaven and harmony than have the lives of other seekers after God, who have adopted other systems. The fact is, Christian Scientists have acquaintance with hints of the Life, which is

God, and what is more, know that they have. Such hints are so unspeakably sweet, so indescribably beautiful, so inexpressibly satisfying, peace-bringing, and restful, so healing in their divine influence, that the Scientist to whom one such hint has come, is willing and glad to study, toil, endure, deny, give up all for God, for months at a time, in hope and expectation that the heavenly experience will re-occur, in the mean while, strong in the certainty that God is working with him, because daily, almost hourly, he sees and feels the unmistakable expression of God's dear presence, sees with his physical eyes the changes wrought in himself and other human beings, and feels with his spiritual sense the kingdom of God within him.

Then, too, the hints betoken what the full realization will be—eternal, limitless, supernal harmony—man in unity with his God.

Christian Science is a knowledge of God and man, of real existence, of real Being. It is a graduation from blind belief, conjecture, and even pure, transporting faith, into an understanding, however feeble, a realization, however faint, of the Supreme Being—Spirit—and His spiritual creations. It is a renewal of the Christianity taught and practised by Jesus; taught and practised by his disciples; taught and practised by their followers until Church and State became united, and dogma, creed, and doctrine largely took the place of simple, saintly, consecrated lives and obedience to God's, not men's, commands. In its ultimate it means for us what the Apostle Paul writes in the fourth chapter of the epistle to the Ephesians, that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This knowledge of God and man is to be had, to a limited degree, almost at once, and any one to whom even such limited knowledge has come, can to some extent, at least, heal the sick, alleviate suffering, and help the sinner. As such knowledge increases and there attend upon its possessor a proportionate self-abnegation, an earnest striving after holy things, a sincere, constant yearning to know and do God's will, and a firm observance of that will when known, there comes more and more the ability to perform what seem wonders in healing the sick and sinful, restoring the dying, and transforming the human character.

How is such knowledge to be acquired? Deal with Christian Science as you would with any subject to which you were desirous of according fair treatment and from which you believed benefit was to be obtained. Search for it as strenuously as men strive for gold, for position, for fame, for anything they deem worthy of possession. If you do this, the probability is that in a time incredibly short you will be getting such returns for your devotion as will make of you another champion of the Christian Science cause, and, as a champion, a convert-winner.

In the search for Science one has to aid him by way of literature, Mrs. Eddy's works, especially "Science and Health with Key to the Scriptures;" Lesson-Sermons prepared from the Bible and her book; a monthly journal and a weekly paper, and pamphlets, all published at Boston. Besides the literature, there is the opportunity to hear lectures, to attend Sunday services and Wednesday evening meetings, to frequent reading rooms conducted in connection with the associations and churches, and to talk with those who are known to be Scientists.

At this day no valid excuse can be given for not knowing what Christian Science is, hence no valid excuse can be given for abusing it for what it is not. Christian Science practice, in its perfection, is a never-ending prayer to God that the human nature may be supplanted by the Divine, that evil may give place to Good—God. It is an application to men's daily needs of the saving, sustaining, healing, regenerating, and spiritualizing Principle,—the Father in Heaven, the Life, the Spirit, the Truth,—of whom Jesus discoursed and whose power, presence, and love he manifested.

We love Mrs. Eddy, and know of no reason why we should not. She is an unselfish, a loving and lovable, a sweet, good, pure, and gentle woman, who, as we believe, has been called to God's work, and has done, and is doing, more actual good to humanity than has done, or is doing, any other woman, or any man now with us. We defend her and her God-like work from unjust attack, from envious belittlement, from outrageous falsehood, and know of no reason why we should not.

We do not worship Mrs. Eddy. We do worship the God—the divine Principle, the Soul, the Immortal Mind, the Omnipresent Love, the Eternal Spirit, the Christ-Truth,—that she so wondrously re-presents. We know,

assert, and are prepared with proofs to maintain, that such marvelously good results have followed and now attend the movement inaugurated and continued by her as have never before been equaled except in the time of Jesus, the apostles, and the early Christians, and we believe, yes, more than believe, we feel in every fiber of our being that what she has done, and what she does, seal her as one who dwells "in the secret place of the Most High" and abides "under the shadow of the Almighty."

For years after her discovery, in 1866, she could scarcely be said to have a following, so few were they who understood with her. After the publication of *Science and Health*, which was in 1875, and when people began to study its pages, realizing therefrom such benefits as marked it no ordinary book, converts to the new movement multiplied. In 1891, the book's editions of a thousand copies each, numbered sixty-one. Since 1891 more than one hundred additional editions have been exhausted. As there has been a constantly increasing and accelerating demand for the book, so has there been a constant, accelerating accretion to the Christian Science ranks. Conservative estimates place the number of active church and association members at upwards of three hundred thousand; the number of those vitally interested in and identified with the movement at about a million. The authentic cases of healing under Christian Science practice number far over a million, nearer to two million, and not a day passes but that to thousands of applicants for relief by Christian Science methods there comes a healing so sweet, so strange, so awesome, that it is felt to be the action of God, and many of the healed prepare, at once, to swell the Christian Science throng. There are more than five hundred of our churches and associations in this country and Europe.

There are Christian Science healers in all parts of the United States, in Great Britain, France, Germany, China, and the Sandwich and Bahama Islands. The mighty aggregate, Christianized thought represented by the Scientists of to-day, is the result of one lone woman's work, that work prosecuted in spite of the world's hatred; in spite of the world's inflexible opposition and relentless, merciless persecution; in spite of the world's ridicule and defamation; in face of all kinds of barriers by the world thrown in the way. Does it not look as if to her applied the

Psalmist's words: "His truth shall be thy shield and buckler"?

Christian Scientists are in some respects a peculiar people; they believe more in what is done than in what is promised. They deal in no mystery. They ask that there be given to their methods the closest scrutiny, the most searching investigation. They ask no belief until opportunity to test their maintenance has been afforded. If, after a fair trial, their claims are not made good, then, they say, it is early enough to denounce their system.

They are not working for themselves alone. They know what they have and enjoy to the full what they have, but they want their neighbors to have and enjoy with them. To those who are well satisfied with the health, happiness, peace, and joy, that thus far in this earthly existence have been theirs, Christian Science has, at this stage, little, perhaps, to offer.

It is to the sufferers it tenders comfort and peace,—to the sin-sick, the weary of earth's turmoil, the diseased, the hopelessly heavy laden, the hungry and thirsty, whose hunger and thirst are not appeased by earthly food and drink. To the seekers after righteousness, wholeness, soundness, the searchers for that kingdom of heaven which Jesus said was at hand, Christian Science gives the absolute assurance that the heavenly kingdom is here, at the present moment, not will be to-morrow, or next month, or next year, but now, and its doors will open to those who knock after the manner of God's ordering.

When Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," he knew what he was saying and meant what he said, and he was talking to men on this earth. No better way to ask, no better way to seek, no better way to knock, can be found, than as Mrs. Eddy advises in her "Miscellaneous Writings," "Remember God in all thy ways and thou shalt find the Truth that breaks the dream of sense, letting the harmony of Science that declares *Him* come in with healing, and peace, and perfect love."

PILGRIMS should watch, and remember what they have already received, under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud.—*Bunyan*.

CHRISTIAN SCIENCE AND SOME OF ITS ALLIES.

BY J. B. WILLIS.

AT a time when criticism and condemnation are rampant, it is well to remember that in so far as they are unauthorized and unjust, they are powerless to resist "the stately march of Truth;" and that antagonism to good and wholesome things is, for the most part, due to well-meaning ignorance. We may also remember that ultra-conservatism has always greeted the innovator with the old cry of Crucify him! and a different reception would reflect little credit upon the significance and value of any new thought which antagonized preconceived opinions.

Christian Science merits the good-will no less than the thoughtful consideration of all broad-minded men in view of the high spiritual ideal it presents; the unselfish and humanitarian end it seeks; the intelligence and unimpeachable character of a very large proportion of its representatives; the "good works" it has accomplished, and the splendid courage and daring it has shown in maintaining a point of view which could but array against it not only the vast mentality of conventional sin, but that of conventional piety as well. The vigor with which it has been bombarded and besieged must awaken the interest of every unprejudiced observer, no less than the ideas for which it stands.

Religious thought has ever been strangely and perversely slow to accept the results of philosophical inquiry and scientific deduction, if in any appreciable degree they have denied the value and authority of traditional belief, and the discovery of any marked affiliation of these whilom opponents seems therefore rather surprising and prophetic. Such affiliation, however, is clearly revealed in the fact that Christian Science appeals no less strongly to the thoughtful in its metaphysics than to the suffering in its demonstrations.

One of its most fundamental declarations, viz., that "there is no life, truth, intelligence, or substance in matter; all is infinite Mind and its infinite manifestation" (Science and Health with Key to the Scriptures, p. 464), begets.

the impression with many that the exponents of such a proposition are either "gone daft" or else are indulging in a mental vagary which must be classified as a huge but harmless joke. Nevertheless, those familiar with the facts will realize that this metaphysical statement but reiterates the declarations of both philosophy and physical science, and that the endorsement which Christian Science receives from these allies in so far, will explain in no small degree its large following from among the cultivated and the intelligent.

Philosophy has never been content to accept what is given in experience, as given, but proceeds to follow it up to an ultimate ground of explanation. It was in doubt from the first about the reality of matter, as such, and the deception of sensational experience was always maintained with varying vigor.

The general purpose of Pre-Socratic philosophy was to find a principle for the explanation of Nature; and while the guesses in which some of the ancient worthies indulged are no less ludicrous than pathetic, here and there are evident surmisings, glints of apprehension in the direction of a mental explanation of the Universe.

Anaxagoras (500 B.C.) gave expression to the ideal Principle of Being, when he declared that mind, "a spontaneously operative intelligence is the ultimate causality." Plato also conceived of "thoughts as the true being and alone real;" that "the good is something existent in and for itself;" and he thus grounded in principle the ethical teaching of his great antecedent.

The light of these earlier seers, however, no less than that of Bethlehem's star, was hidden in that well-nigh interminable night, when the gross dogmatic materialism of a world-church ruled among the nations, until the challenge and impulse of the Reformation quickened men again to a nobler thought of Nature and of God.

In later philosophy this early metaphysical concept is represented in Theistic Idealism, a point of view which is rapidly shaping and dominating Christian thought. This is not the Idealism which asserts that "all sensations are produced by a law of the soul;" or, as Berkeley taught, that sensation must be attributed to the direct action of the infinite; but a nobler Idealism which declares that "the world of things is a continuous existence, independent of finite thought," and that "this world of things is to be

viewed as existing only for and in consciousness." "That an all-embracing intelligence is the necessary condition of cosmic being. The world exists only as a form of the divine activity."

Speaking of this "Higher Idealism," one of America's most distinguished philosophic writers has said, "It insists that an analysis of things, as known, demonstrates that they have neither existence nor meaning except with reference to intelligence. . . . The existence of the object being defined and constituted by rational relations, is unintelligible and impossible, except with reference to a cosmic intelligence by which those relations are constituted, and in and for which alone they exist." All of which is entirely contradictory of the common materialistic sense-contention that "things exist by themselves as lumpish material outside of and apart from mind, and in antithesis to mind and consciousness." The utter unreliability of sense-testimony respecting the external world is also specially emphasized by the same author, when he says, "When the mind comes to work over its experiences so as to harmonize them with itself and with one another, it finds it impossible to do so without distinguishing between things as they appear, and things as they are. This result does not depend upon a distrust of our faculties but upon a trust in them."

"The subjectivity of sense qualities has become an abiding part of both physical and psychological theory, . . . the truly real is beyond the reach of sense altogether." "Nothing can be more barren and superficial than an appeal against speculative [metaphysical] conclusions, because they depart from the unreasoned assumptions of sense-experience."

"Not only the world of sense qualities,—sounds, colors, odors, and temperatures,—but also the world of form and extension, the world of apparent things, is to be viewed as existing only for and in consciousness." "The apparent must be taken as a datum from which to find the real . . . and the attempt to solve the question by the customary appeals to Common Sense, the unsophisticated consciousness . . . indicates inability to understand the problem, to say nothing of solving it."

"Crude [materialistic] realism represents reality by the conception of space full, and unreality by space empty. It views things as existing in a real space as true, on-

tological realities. Idealism views both them and "the space in which they are supposed to be, as existing only in and for cosmic intelligence, apart from which they are absurd and contradictory." As another has expressed it, God is related to the universe as a thinker to his thoughts, and "The world is essentially a going forth of divine Causality . . . in accordance with a rational plan."

The very large and rapidly increasing body of thinking men who accept this philosophical conception of the universe need but to acquaint themselves with the metaphysical grounds of Christian Science to discover that in so far, at least, they can fully endorse and commend it.

In discussing the religious import of Idealism, an English writer has said, "If by religion we mean a life lived, consciously or unconsciously, in the light of the divine, then Idealism is of the profoundest religious significance. It presents the religious ideal, the union of man with God, not as a far-off goal, but as an ever-present fact, . . . and if its principles ever filter down to the masses of the people, who can calculate their influence for good?"

Christian Science is certainly answering this and many another query, to-day, in the far-reaching beneficence of its results.

In asserting the unreality of evil, and emphasizing the value of this realization in the struggle to overcome it and annul its effects, Christian Science has thrown down the gauntlet and precipitated a great struggle. It must be seen, however, that the idealist who believes in the absolute truth and good of the Source of all Being, cannot take issue with this proposition, since for him, as Mr. Tyndall has said, it can but seem "as if a veracity were at the heart of things; as if after ages of latent working it had finally unfolded itself in the heart of man; as if it were still destined to unfold itself, growing in girth . . . and tending more and more by its overshadowing presence to starve the weeds of error" out of the world's mental soil.

Turning from philosophy to physical science, it is equally apparent that the crucible and chemical re-action have long since rendered the materialistic conception of the universe untenable. The ultimate fact of the material world, the "infinitesimal speck called an atom, compared with which the test objects of the microscope are literally immense," and which no one has ever seen or known save as the figment of an hypothesis,—this atom is found to be quite

indistinguishable from force, and force, as will be readily conceded by all who believe in spiritual reality, needs no hard unspiritual lump to lean upon. This atom is an elusive but serviceable hypothesis which reduces to a simple point where absolutely inscrutable forces are manifest. These act with a wisdom, a mathematical exactness and authority which manifestly reckons with the entire universe, and the scientific statement of the simplest phenomenon declares, therefore, the omnipresence of Infinite Mind, and that alone. Whatever footing crude materialism may still retain in passing systems of thought, or in the credulity of mankind, it no longer finds admission to the physical laboratory as the final explanation of natural phenomena. Physicists may still express their inability to determine what the basic fact of the universe is, but the most eminent no longer hesitate to declare what it is not, and that the world, as it appears to the senses, is an illusion, is no less definitely asserted by modern physical science than by Christian Science.

If physical science and Christian Science thus represent a common ground respecting the facts which are behind appearances in the external world, they no less strikingly harmonize in their methods of procedure.

To institute a comparison between the progress and achievements of physical science and religious science, since the time when physical science escaped from the thrall of church dogma and dictum, is to discover one of the most startling contrasts of history. With John Wesley, as with Luther, there dawned a new concept of religious faith and freedom, and the personal demonstration of its truth accounts for the remarkable growth and influence of Methodism. Apart from this movement, however, one looks in vain for any distinct epoch-making advance in religious science, from the Reformation to our own times.

The great body of the Christian men of this century have gone along haltingly, very much as they did in the preceding. In their knowledge of spiritual law, their command of spiritual force, their exhibition of spiritual freedom and dominion, they do not seem to have an appreciable advantage over the Christian men of two or three hundred years ago. Indeed, we look almost everywhere, save right about us, for striking illustrations of spiritual achievement.

Now compare all this with the progress of physical

science, during the same period. How wonderful its discoveries! How multiplied its practical gains! How enlarged the individual freedom, the command over the so-called physical forces! The history of these things is a chapter from Wonderland. The miracle of yesterday has become the commonplace of to-day, while prophecy hesitates even a venture upon to-morrow's possibilities.

This contrast is further emphasized when we remember that physical science was handicapped in the race. Not only had there been no demonstration of its problems, but it was entirely ignorant of the factors and principles involved; while religious Science was fully instructed both as to principles and the method of demonstration, through the life and teachings of the Son of Man. The difference in results must, therefore, be largely explained by the difference of method. Physical science made as little advance as has religious, so long as it was tethered by dogma and preconceived opinion. Emancipated from these, it immediately began to seek the truth for its own sake. Dogma has given place to demonstration as a test of truth. Theories have been thought of and valued as a working basis simply, and any position respecting the unproven has been held tentatively. The freest inquiry and discussion has been encouraged. Every new demonstration or discovery by one scientist has stimulated unnumbered others to an effort to repeat or verify it. The most elaborate and expensive products of research have been discarded the moment the theory on which they were based has been proven inadequate by experimental tests. Text-books and formulas have been cast aside as debris, as soon as they failed to reflect the latest methods, or to yield the most satisfactory results. Above all, the recognition of the possibility of reaching a larger and deeper truth has been a constant stimulus, and has kept the mind open to that truth's approach.

With respect to all these things the attitude of the great majority of the leaders of religious thought has certainly been very different. With many and distinguished exceptions, the exponents of Christian faith have stood for the maintenance of a predetermined point of view, a church-imposed creed. For one of the largest bodies of believers the doors have been shut and sealed by infallible authority, so that change of opinion, the necessary forerunner of progress, has been hermetically excluded. Restraint has

been less rigid among Protestants. Nevertheless, dogmatic assertion, grounded in a stereotyped interpretation of the Scriptures, has been characteristic of its leadership rather than a manifest determination to find the truth, and a hearty willingness to submit its faith and doctrine to the test of present demonstration and practical results. Theological libraries are in evidence not only of the most diverse and contradictory opinions, but of insistent and heroic effort to buttress and support those opinions, rather than to find and demonstrate the fundamental truth which would dissipate or unify them all.

That a re-action from this dogmatism has set in is apparent, and at this juncture Christian Science has come re-asserting and declaring the demonstration of the wisdom and practical value of the Scientific method. It stands for the validity of our Lord's position when he referred John's inquiring disciples to his works of healing as the sufficient evidence of the truth and authority of his teaching. It dares affirm that a faith which is undemonstrable is superficial and inadequate, if not untrue.

It brings to present day religious thought not only a new view of things, but a new order of procedure, an order closely identified with that which has yielded such astonishing, such splendid results in other fields. Recognizing that the miracle must be in harmony with spiritual law, it asserts its naturalness and addresses itself to a practical and immediate test. This is certainly Christian because it is the way Christ did, and it may legitimately be called scientific since, in an important sense and degree, it repeats the method of natural science.

A further interesting parallelism should be noted. Few physical scientists have ever troubled themselves about the ultimate fact of the universe, and many have declared it unknowable. Their interest has always been centered in the discovery of the laws of manifestation and the end has been largely utilitarian. Light and electricity are utter mysteries, in themselves, but this has not delayed that inquiry into, and consequent command of the laws of their phenomena, which has already secured us such amazing, such practical results. So Christian Science, while committing many problems to the determination of that more exalted spiritual consciousness to which humanity must here or hereafter attain, emphasizes and proceeds to demonstrate the possibility of that larger personal free-

dom, that richer present inheritance embraced by an understanding of the truth as taught by Jesus Christ.

Over against the scholasticism of the past, it directs special and immediate attention to the practical questions of Truth's phenomena and laws of manifestation, and would awaken those beginnings of spiritual apprehension which are the secret of efficient faith, and which alone can solve humanity's more immediate, and therefore more important, problems.

Christian Science is a prime factor in the world's religious thought to-day, because it is doing so much to break up the fallow ground of professionalism and indifference, to make men dissatisfied with an inadequate faith, and to compel them to face the supreme personal problem, namely: how may I realize the ideal life revealed in Jesus Christ?

That Science and Health, the text-book of Christian Science, is proving a Key to the Scriptures, and helping a great multitude of people toward the practical solution of this problem, is attested by an accumulation of personal testimony and an aggregation of substantial results, the convincing significance of which no thoughtful, unprejudiced, and well-informed person can question or ignore. More than this, the thought of this book is certainly quickening men, and begetting in them that quality and degree of courage which leads them to undertake the personal and specific demonstration of the truth of Jesus' words, the fulfilment of his commands to heal the sick. It is pointing them to a new-old way of effecting this result, and in all this Mrs. Eddy, its author, has rendered humanity a service which merits, and which will ultimately receive, grateful and world-wide recognition. That this way—the order of procedure in acquiring a command of spiritual force—should prove to be parallel with that scientific method which has won a place of such honor before men, and that it should yield correspondingly startling and beneficent results, is not only interesting but of the greatest moment.

If thou wilt withdraw thyself from speaking vainly, and from gadding idly, as also from harkening after novelties and rumors, thou shalt find leisure enough and suitable for meditation on good things.—*Thomas a Kempis*.

ANOTHER JUDICIAL DECISION.

WE herewith publish another valuable judicial decision relating to the status of Christian Scientists before the law. We deem the able argument of counsel in this case of sufficient interest to warrant publication of the synopsis furnished us.

The case is so fully stated in the report sent us that no introductory explanation seems necessary.

Thus have we additional evidence of the fair, impartial, and wise attitude of the courts toward our cause, and the Scriptural method of healing.

State of Minnesota, County of Hennepin.

District Court, Fourth Judicial District.

State of Minnesota, Plaintiff, *vs.* Mary Brookins, Defendant.

DEMURRER TO INDICTMENT.

This matter came on to be heard before the Honorable Charles B. Elliott, one of the judges of the above entitled Court, on the 9th day of November, A.D., 1899; Frank M. Nye appearing for the defendant in support of the demurrer, and Louis A. Reed, County Attorney of Hennepin County, Minnesota, appearing for the state.

The argument of Mr. Nye is not given in full, but the following is a fair synopsis. After reading the indictment, the demurrer thereto and the statute under which the indictment was framed, Mr. Nye said in substance:—

This indictment charges the defendant with practising medicine without first having obtained a license therefor, by prescribing and recommending a certain treatment known as Christian Science. What Christian Science is, is not stated in the indictment. We contend that the Court cannot say from the reading of this indictment that the act which the defendant is charged with (recommending and prescribing Christian Science) is a violation of the statute in question. The essential portion of the statute is as follows:—

“Section 7896. Any person practising medicine or surgery within this state without first having obtained the license herein provided for, or contrary to the provisions of this act, shall be deemed guilty of a misdemeanor and

upon conviction shall be fined not less than fifty nor more than one hundred dollars, or by imprisonment in the county jail not less than ten days nor more than ninety days, or both fine and imprisonment. Any person shall be regarded as practising within the meaning of this act who shall append the letters 'M.D.' or 'M.B.' to his or her name, or for a fee prescribe, direct, or recommend for the use of any person, any drug or medicine or other agency for the treatment, care, or relief of any wound, fracture or bodily injury, infirmity or disease."

The indictment should state facts from which the Court can say that prescribing a treatment known as Christian Science is a violation of the statute. Criminal statutes are to be construed strictly and in favor of the defendant. Such statutes are to reach no further in effect than their words. No person is to be made subject to them by implication, and all doubts concerning the interpretation are to preponderate in favor of the accused. Only those transactions are covered by them that are within both their spirit and letter. (See Bishop Stat. Crimes, section 194.)

If in a criminal case requiring a strict construction of a statute, the court entertains a reasonable doubt of its meaning, this doubt will prevail in favor of the accused. (Same, section 218.)

In slightly different language, though a case of this sort is fully within the mischief to be remedied and is even within the same class and within the same reason as other cases enumerated in the statute, construction will not be permitted to bring it within the statute unless it is also within the statutory words. (Same, section 220.)

The statute provides that "any person shall be regarded as practising within the meaning of this act, who shall append the letters 'M.D.' or 'M.B.' to his or her name, or for a fee, prescribe, direct, or recommend for the use of any person, any drug or medicine or other agency for the treatment, care or relief of any wound, fracture or bodily injury, infirmity or disease." To prescribe Christian Science would certainly not come within this statute unless the term "or other agency" should be held to include it. We claim that the term "other agency" refers to any agency of like kind to those specifically referred to in the statute, to wit., drugs or medicine.

Where specific and general terms in a statute are mingled, the meaning of the whole is in various circumstances

less broad than if the general were employed alone. Or in other words, the general and well-established rule is that where particular words in a statute are followed by general, the general words are restricted in meaning to objects of the like kind to those specified. The authorities abound in illustrations of the application of this rule. All courts recognize the rule, although its application has been varied somewhat according to the particular circumstances of each case. Mr. Nye cited numerous authorities upon this rule, and contended that the statute in question should be construed as if it read "any drug or medicine or other *like* agency for the treatment of disease, etc." He further contended that, giving the statute the broadest construction against the defendant, the agency must be something that can be prescribed, directed, or recommended for the use of a person for the treatment, care, or relief of disease, etc., which agency must of necessity be something of a material kind.

It is an elementary rule of criminal pleading that the allegation must so describe the offense that the averment makes it certain that the act charged is an act forbidden by the statute. (See Rapalje's Criminal Procedure, 89.)

The facts should be stated so that the nature of the offense charged may be easily understood by the jury. (Wharton, 9th edition, section 155, 158; Bishop's New Criminal Law, section 785a.)

What is Christian Science? It is a religion. I contend that its ministrations to the sick are effected by the instrumentality of prayer in its highest spiritual sense. The school of Christian Science teaches the true disciple of to-day that relief is brought to the suffering by means of the light of divine Truth; in other words, the Scriptural teaching is that Christ's command to his disciples to go forth into all the world and heal the sick, was a perpetual command as much in force to-day as when he walked, and taught his disciples nineteen hundred years ago. He taught that he and the Father were one, and if his commands were followed, the work he did, his disciples should do also, "If ye continue in my word, then are ye my disciples indeed," "and ye shall know the truth, and the truth shall make you free." Christian Science healing is done by the power of Truth as the Master proved of old.

The cardinal principles upon which Christian Science is based, are now so well understood that it may be true

as a matter of law that the courts should take judicial notice of the term "Christian Science" as used in the indictment. If this is true then it would seem that to prescribe or recommend Christian Science would not be the practice of medicine as the term is ordinarily and popularly understood.

If judicial notice is to be taken of the term Christian Science, then it would follow that it is a religion, and that the practice of such religion would be an act of worship. We contend that if the statute in question should be held to prohibit the practice of Christian Science, it would be a violation of the constitutional provision both in the state and federal constitution, which guarantees religious freedom and the right to worship God according to the dictates of one's own conscience. This would be true unless the practice of Christian Science is either immoral or injurious to the public, which I do not think the prosecution or any one will claim.

If judicial notice is not to be taken of the meaning of the term, then the reason for sustaining this demurrer rests upon the failure of the indictment to show what Christian Science is, and to show that the practice of it is a violation of the statute.

Counsel then referred to the case of *Evans vs. The State*, Court of Common Pleas, Hamilton County, Ohio, 6th Ohio N. P., 129. He contended that although the authority is not from a higher court, that the opinion of Judge Hollister was an able one, and that the authority was directly in point, as the statute of Ohio is identical in language with that of the Minnesota statute. In this case, counsel said, "It is directly held that there is nothing in the information to show that the system of Christian Science is either drug, medicine, or other agency of the kind described, and that the act of the legislature does not make the practice of Christian Science any offense." It was held in that case that the demurrer should have been sustained.

Mr. Nye also read the opinion on the case of *State vs. Mylod*, (R. I.) 40 St. Rep. 753, and numerous other authorities to sustain this position. He also took up and analyzed the case of *State vs. Buswell*, 40 Neb. 158, which counsel for the state relied upon to sustain this indictment. He contended that the authority was wrong in principle and violated the constitutional rights of the citizen; but

even if right in principle, it is not an authority in this state because the statute under which the decision was rendered is totally different from the Minnesota statute. The Nebraska statute is, "Section 17. Any person shall be regarded as practising medicine within the meaning of this act, who shall operate or profess to heal or prescribe for or otherwise treat any physical or mental ailment of another." The Supreme Court of that state says, "The statute does not merely give a new definition to language having already a fixed and definite meaning. It rather creates a new class of offenses in clear and unambiguous language, which should be interpreted and enforced according to its terms." In that case it was practically held that the practice of Christian Science was not the practice of medicine as the term is ordinarily understood, but that the purpose of the statute was to create a new offense and to include within its scope persons who in any manner treated disease. The authority is therefore of no force in the interpretation of our own statute.

Where can the court draw the line if the term "other agency," as the County Attorney claims, includes Christian Science treatment? Would the parent praying at the bedside of his child for the recovery of one near and dear to him be held to be an agency prohibited by the statute? Or would one who should go into the house of his neighbor and pray for his neighbor's child, be violating this statute? It is well known that Christian Science is purely mental; that the practitioner does not even lay hands upon the patient; that he ignores all remedies of a material nature, and simply invokes that divine power which was manifested through Christ, and which is the working and demonstration of that which is without beginning and without end, in force now as much as ever.

The treatment of the Christian Scientist is not physical but metaphysical, not material, but mental. Christ did not come to destroy but to fulfil the law, that is, to demonstrate by healing sickness and destroying sin, the operation of the enduring and eternal law of God.

The statute of Minnesota did not contemplate the practice of Christian Science. On the contrary it is a well-known fact that an attempt was made at the last session of the legislature to pass a bill which should prohibit the practice of Christian Science, but the legislature declined to enact such a law.

A few days after the argument Judge Elliott filed an order sustaining the demurrer. To the order was attached a memorandum. The order and memorandum are as follows:—

State of Minnesota, County of Hennepin.

In District Court, Fourth Judicial District.

State of Minnesota, Plaintiff, *vs.* Mary Brookins, indicted
as Brookings, Defendant.

ORDER.

The above entitled action came before the Court on a demurrer to the indictment, interposed by the defendant herein, on the ground that the said indictment does not state facts sufficient to constitute a public offense.

Frank M. Nye appeared for the defendant in support of the said demurrer, and L. A. Reed, County Attorney, as attorney for the state in opposition thereto.

Now, after hearing the argument and duly considering the same together with the indictment, IT IS ORDERED that the said demurrer be, and the same hereby is, allowed and sustained.

Dated November 20, 1899.

By the Court,

C. B. ELLIOTT, *Judge.*

MEMORANDUM.

After giving this matter careful consideration, I have come to the conclusion that the charge cannot be sustained under the present statute. It is very apparent that the legislature when it enacted this statute did not contemplate that it should cover acts of this character. It is aimed at what is commonly known as "practising medicine." If acts of the character described in the indictment are criminal, they must be made so by statute. This is for the legislature. I do not believe in straining and stretching criminal statutes for the purpose of covering new conditions.

ELLIOTT, *J.*

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

BY-LAWS.

BY MARY BAKER G. EDDY.

PREPARED July, 1899, and adopted by the Mother Church, The First Church of Christ, Scientist, Boston, Mass., December 22, 1899, and will in due time appear in the Church Manual.

We enjoin upon every member of the Mother Church a careful and prayerful perusal of *each* of these By-laws, that we may become so thoroughly imbued with their letter and spirit as to be able to carry them out in our daily lives.

In accordance with our text-books—the Bible and “Science and Health with Key to the Scriptures,”—and all Mrs. Eddy’s other teachings, members of this Church shall, neither orally nor by writing, signify their belief in more than one Christ, even that Christ whereof the Scripture beareth testimony.

They shall entertain no ill-will towards men, towards members of other Churches, M.D.’s, or doctors of any sort.

They shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the Courts, or the laws of our land,—on penalty of being removed from the Editorial corps, and the Board of Lectureship.

The Churches of the Christian Science denomination shall have one reading room for *each* Church.

The following verse shall be sung in Doxology at the close of the Communion Service:—

Be Thou, O God, exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

Section 1, Article XXXV., is amended so as to read:—

If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is legally authorized to perform this ceremony. According to our present laws, a Christian Scientist alone cannot unite individuals in wedlock.

If a member of this Church publishes quotations from Mary Baker G. Eddy’s copyrighted writings, without giving the name of the author, he shall be liable to public

exposure thereof in our periodicals; and to have his name dropped from this Church.

This remonstrance has become unavoidable, not only to call more serious attention to the commandment of the Decalogue, but to prevent Christian Science from being *adulterated*. This By-law shall neither be amended, nor annulled, except by the unanimous vote of all the First Members of this Church.

THE MASSACHUSETTS METAPHYSICAL COLLEGE.

As announced in the paster attached to the *Sentinel*, the annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on Wednesday following the second Tuesday of June, 1900.

The applications now on file will be retained, but others will not be received until further notice.

If it should be determined to require new applications from all, that fact will be duly published in our periodicals.

RESOLUTIONS OF THE BRANCHES.

We ask that the churches of Christ, Scientist, shall not withhold their "Resolutions" and touching expressions of gratitude so spontaneously begun, but will forward them to the editor as heretofore requested. These resolutions from the churches pertain to the present hour, and express their true attitude and feeling. Let these continue to come from all over this land, and from other lands, until all our churches are heard from, and our bond of unity is seen to be unbroken.

FRIENDSHIP.

BY CAROL NORTON.

SWEET friendship, joy of hearts made white,
Pure prelude of the Life divine,
Thy sacred hallways we would tread,
And in Thy Tabernacle of Love
Would dwell in that security
Which trust and faith alone can give,
And giving, make the life we live
At once divine, and sanctified.

OUR REDEEMER.

BY GRACE H. WILMOT.

ACCORDING to the first chapter of Genesis, all things came into being through the divine word of God; and man, because in the highest order of being, was given dominion over all the earth. Thus we find the heritage of man is dominion not subjection.

Looking about on the world to-day, we have evidence that this heritage has been lost, and man seems to be in bondage to a tyrant that is merciless and pitiless in the exercise of his power, and this tyrant is the knowledge of evil, expressed in sin, sickness, and death. In Genesis we find in the garden of Eden two trees: the tree of Life, which was "good for food," also the tree of knowledge, of good and evil, which if partaken of would result in death. The command is imperative, "Thou shalt not eat of the tree of good and evil," and its self-inflicted punishment was death. The violation of this Word of God brings to-day, as then, the woes and miseries occasioned by sin, sickness, and death. If mortal estimate of Life had not fallen so far short of the truth, and if man had not violated this first "Thou shalt not," in Genesis, 11 : 17, this condition of servitude would never have existed.

If the knowledge of evil had never entered the calculus of man, manhood would have been perfect and expressed in Truth and Love. So long as Life is regarded from the double basis of good and evil, mind and matter, immortal and mortal, ignorance and superstition abounds. We can never discern true manhood while partaking of this duality. The Scripture is positive in its demands to keep thine eye single and thy whole body shall be full of light.

Because of this doubleness of vision and violation of this "Thou shalt not," and the self-inflicted punishment and darkness resulting from this disobedience, humanity has and is reaching out for some method of deliverance. Its great need is for a Redeemer.

Moses, the God-inspired leader of the children of Israel, understood that the human race had, through disobedience to this law of God, become so darkened and deaf to all spiritual perception that a code of laws embodying the highest principle of justice was needed to redeem mankind

from corruption. The result of his conscious communion with the great Principle of all Love was made manifest in the Word of God which is embodied in the Decalogue. This Word of Love that was to Israel their "Redeemer," abounded in "Thou shalt not." Imperative and harsh they seemed to the rebellious children of Israel, and many uprisings were the result, but through this voice of God their Leader enabled them to see the Promised Land.

The Mosaic Decalogue has been and is the basis of all civil and moral law. The Word of God inculcated in this principle of justice and mercy has subdued error and preserved the Golden Rule through its inexorable demands. As moral law it is interwoven in man's consciousness through education, and some familiarity with its principles and precepts is everywhere manifest. It has ever been an active principle.

The history of the children of Israel was sufficient to show the fulness of love and mercy embodied in the Decalogue, but it could not cease there. This Word of Love must be spoken through a higher concept.

The apostle John refers to the creation as follows:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John, 1:1-3). Thus the God active in creation revealed himself and exerted his power through the Word, and through this mediation also his eternal Love came into activity on the field of man and the world.

John has given the most important light on the usage of the Word or Logos in his gospel. Logos from the Greek word *lego*, I speak, signifies the Word or outward form by which the inward thought is expressed, and this apostle distinctly refers to Jesus as this Word made manifest in the flesh, and contemplates in the Logos, or the word personally expressed, the "Redeemer of man."

Jesus, our great exemplar, gave us a higher understanding of this Word of God, and he has embodied the great principle of all equity and justice in the imperative "Thou shalt love." The old dispensation may still have its "Thou shalt not," but the new abounds in "Thou shalt love." His clearer concept of the demands of Love revealed the fact that the activity of this Word could never be silenced and the teaching of his brief ministry had for

its foundation "Love." The Jewish law he summed up in Matthew, 22 : 37-39, as follows:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

The time of Jesus' ministry marked a crisis in the great conflict between light and darkness, understanding and ignorance, wisdom and superstition.

The powers of evil insubordinate to the "Thou shalt not" met their master in this embodied understanding of this "Word." It was the great love which Jesus bore, that outlined manhood in perfection and enabled him to heal. He silenced and cast out the foul spirit with this word Love. The one possessed and tortured by the demon was at last calm and free in the presence of this Law of Love.

The great enemy that had deceived the nations for ages and filled the earth with sin and misery is smitten and dismayed by a single word from his lips. Mankind has found its Redeemer in this Word, Love.

Contention, discord, and hate are partners of this knowledge of good and evil, mind and matter, and self is the partner of matter. When we see man as matter and mind, our eye cannot be single; hence we are full of darkness and cannot discern true manhood.

Sin, sickness, and death are the fruits of the tree of knowledge of good and evil. This double vision which outlines everything as mind and matter and subjects man to confusion and darkness, of this tree we must not eat. But the fruit of the tree of Life in the midst of the garden we shall find good for food and we may eat freely. Love is the fruit of it. Eating freely of this will restore man's lost inheritance. Singleness of the eye will enable us to find our own individuality and reveal our neighbors.

The writer can well remember one summer feeling obliged to wear smoke-colored glasses, believing that darkening the vision would allay inflammation of the eyes. All nature was reversed. Whatever she gazed upon took upon itself the hue of the glasses. So in the consciousness of man, whatever predominates there, the objects of his view partake of the same nature. To wear Love's glasses is the command. Love thy neighbor as thyself is Jesus' word. There is not a human being living that has not some conception of Love, although it may be of the lowest type.

Embryotic it may seem, but it waits patiently, abiding its time like the seed that is germinating, until mortals' very weariness of sin give it the opportunity to push itself forth. It cannot be choked by cultivated pleasure in sin, envy, malice, delusive pleasure; appetites and passions flee before it. Hate disappears before the Spirit of Love and thought takes on higher motives and loftier purposes that can work no ill to his neighbor.

It not only restrains crime but destroys criminal intent.

In the universal establishment of this Word of Love, courts, judges, and juries would, like the Jewish sacrificial laws, become part of the old dispensation, all mankind, because of the singleness of the eye, would see only perfect manhood expressed.

The true Logos or Word of Love becomes man's Redeemer. To use St. John's expression, "All things are made by Him," the divine Word. This is the tree of Life. St. John differed from all the other apostles in his discourse on the character and life of our Lord. They relate chiefly the demonstrations of Jesus, while John has endeavored to convey to the Christian world, the real nature, character, and mission as well as the office of the Great Teacher that was to redeem mankind. He was more diligent in recording these discourses for the purpose of showing the real nature and ministry of the Christ. The writer has been greatly impressed with the similarity of the teachings of Science and Health to this gospel.

As a labor of Love its endeavor is to show and reveal this true Christ or Redeemer to us all. Its pages are redolent with Love. The character of its mission is the high and holy purpose to enthrone Love in human consciousness. Familiarity with the Gospel of St. John and the pages of Science and Health cannot fail to reveal this unity of purpose. Its teachings are indeed the fruits of the "Tree of Life" whereof we may eat freely, for it is good for food.

This Love is the only real Court of equity and justice, for it worketh no ill to its neighbor, therefore Love is the fulfilling of the Law. This Love demonstrated in the thoughts and actions of man becomes the world's great Redeemer.

THE best answer to all criticism, the best test of all work, is—result.

NOTES FROM THE FIELD.

I FIRST heard of Christian Science about three years ago, through the marvelous—as it appeared to me—healing of a claim of rheumatism in the mother of a friend of mine. Being the mother of four children, girls nine and six years old, and a pair of twins—boy and girl—three years old, I was naturally interested on their account, especially as our family had had some experience with illnesses and accidents, and with physicians and drugs. I had attended perhaps two or three of the services at the Christian Science Church, when the first opportunity presented itself to test Christian Science methods.

My daughter, six years old, while out playing in a neighbor's garden had eaten a large quantity of castor-oil beans, which so severely poisoned her that she was thrown into convulsions. I was so badly frightened and as yet so wedded to the old way, that we sent for a physician. He gave her some medicine and called four times in twenty-four hours, but she seemed to be steadily getting worse; the medicine did not stay on her stomach, and her frantic appeals for water to drink were, by the doctor's orders, only yielded to once an hour in small doses. To mortal sense my dear one was passing away, and in this hour of sorest need I thought again of Christian Science, and I sent for the First Reader of the little Christian Science Church. Awaiting her coming, I sat beside the bed of the little sufferer, who was in convulsions and screaming with pain, my heart with anguish torn, when of a sudden she ceased her violence and I heard the sweetest, softest humming, and as I looked at her I saw that the expression of her face had completely changed; her cry of pain had changed to a soft, bird-like utterance. I hardly knew how to interpret this transformation. I did not then understand the portent of this change, but when the healer arrived I then knew that the demonstration had been made before she reached the house, and that my child was saved. I shall never forget the difference in the methods of treatment as it then appealed to me. The Christian Science healer began to talk to the child. My daughter said the pain was all gone, and when she again asked for water, the healer said, to give her all the water she wanted. She was up and about the next day.

In about two weeks after the above event, the dreaded disease, croup, made its appearance. Strange as it now seems to us, it is a fact, that we actually looked for it in our family. The children had had it several times and we expected it as we expected our breakfast. Well, we were not disappointed. My little twin daughter was down with it this time. The symptoms were unmistakable, we knew only too well the old familiar dog-like bark. With a childlike trust in the love of our Father for His children, I essayed to meet this claim myself, and in ten or fifteen minutes she sweetly slept. It went away so marvelously that I could hardly understand that my simple faith in God had wrought the change. The next day I sought my teacher to get an explanation, and I well remember the tears that welled up to her eyes when she said that God did it in answer to my childlike, trustful understanding of His power and love.

My twins were playing outdoors, the boy drawing the girl in a cart. Accidentally the cart was upset, the girl was tipped over, and her lip badly cut. When she came to me with her lip terribly swollen and bleeding, fear took possession of me for a moment, as I thought she would be disfigured for life. She said, between her sobs, "Mamma, I would not have cried, as it does not pain me, but Hazel cried," and so she had to cry too. I quickly asked aid of a fellow-student with most wonderful results, as the child was completely and quickly healed in a few days, leaving no disfiguration.

The thought of obedience has been particularly impressed upon my children. I gave them to understand that every departure from God's laws was followed by penalties. I impressed the commandment "Honor thy father and thy mother," and taught them that they must be obedient in order to prosper. One day my little girl had climbed up on a chair to reach for something on a shelf that had been forbidden. She fell, and striking her chin on an iron sink bit her tongue so that it was laid open and bled profusely; when I came to her she said, the blood flowing from her mouth, "I know, mamma, I have been disobedient, and I have been punished." This uncovering of error and the swift repentance had the desired effect, the bleeding stopped almost instantly, and complete healing followed shortly after.

I have made it a practice to supplement and make prac-

tical the things my children learned in their Sunday School. I say to them whenever anything happens, "Where is the error?" and let them work out the problem. I could go on in this strain, to show the exceeding great and precious blessings bestowed upon our family, the mental growth and spiritual progress in our home-life, the greater harmony between husband and wife, the many overcomings of mortal thoughts and deeds, but I think I have already encroached too much on your space, and will only say that with the prophet Jeremiah, we can lift up "the voice of joy, and the voice of gladness . . . the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever."

Mrs. W. L. Bonesteel, Troy, N. Y.

My attention was first drawn to Christian Science in May, 1898, by a friend loaning me the *April Journal*, which I took home and read, saying nothing about it to any one, but thinking it was like all patent medicine, promising to cure nearly every disease. Nevertheless, I resolved to give it a trial, if the doctors did not help my mother, who had been under their care for months.

Mother's health had been failing for several years, but it was some time before we could get her to call on a physician as she always said if she began doctoring she *would* be sick, but finally she could keep up no longer, and I persuaded her to call on a doctor. She was scarcely able to walk the five blocks to his office, and was not able to get out of bed the next morning, nor for a long time after.

He pronounced her in a very critical condition, having a complication of diseases, among them, enlargement of the liver, heart trouble, and threatened with pneumonia, which she had in a few days.

She was under his care four months or more, gradually growing worse, until he told us he thought the only help for her was in a change of climate. We employed another doctor, and for a short time she seemed to gain rapidly, but finally his medicine failed to give any relief. Then it was I decided to try Christian Science if she would consent. I said nothing to her about it but went to see the healer in Sioux Falls, S. D., where we were then living, with the result that she accompanied me home, and after talking with mother a short time, asked her if she wished treatment. Mother's reply was, "It can do no harm to try."

After the first treatment there was such an improvement in her condition we threw out all medicine, and after only five treatments she was up, and inside of two weeks was doing most of the housework for a family of five.

I at once became very much interested in the Science, and after mother's first treatment quit using the medicines I had thought it impossible to get along without for several years, and have had no need of them since. I immediately had the healer send for Science and Health for me, but could not wait until it came, and borrowed one, which I read almost day and night. Over a year ago we moved out here, and I missed the help of the church and Scientists very much, as there were none near us, but I have been able through my little understanding of the Science to demonstrate over all claims.

Perhaps the one seeming the most wonderful was the birth of our little girl. About eleven o'clock Saturday evening I told my husband he had better get up and light the lamp, and at one o'clock the child was born—in just two hours. Before the eleven-thirty mail I had written four letters, at two thirty I was dressed, and had three callers during the afternoon. One lady could not believe it until she came and saw the babe, as she had been to see me the evening before and I had gone a short distance home with her, between eight and nine o'clock. I did not lie down until retiring for the night, at dark, and arose the next morning at seven. One of my friends coming in on an errand was surprised to see me out in the kitchen making griddle cakes for breakfast. Monday and Tuesday, I was out of doors several times, lying down when I felt like it, but Wednesday, never thought, until getting ready to retire, that I had not lain down at all during the day. I took all care of the babe from the first, and helped some with the housework, as my husband and I had decided to get along without any outside help.

Many of my really kind neighbors, not in the Science, *knew* I could not get along without a doctor, especially at my age, thirty-four years, having been married more than thirteen years, and this is our first child. The babe is now two months and a half old, and is a very strong, healthy, bright child for her age, never having had a taste of anything but milk and water. I have nearly all of Mrs. Eddy's writings, also take the *Quarterly, Journal*, and *Sentinel*, and would not like to get along without them.

Basha Smith, Spokane, Custer Co., So. Dak.

I TAKE pleasure in giving this testimony and in telling how I was first led to Christian Science.

In the year 1885 I was residing in a city some forty miles from Boston. Having been called to pass through deep waters, I was left in great doubt and darkness, even ignoring a God who could be so cruel as to cause me such suffering, and was reaching out for light. In this condition of mind Christian Science came to me as the comforter which led me to the Truth.

Directly opposite from where I boarded I was accustomed to see daily for months a lady sitting by the window, very pale, propped up with pillows, and to appearance a great invalid. Some time after I missed her, and concluded she was unable to sit up.

One day, my physician—who was also her physician—called to see me, and before he left, he said to me, "Why don't you try Christian Science?" I told him I had never heard of it, and asked him what it was. He replied that he could not tell me, but that the lady referred to, had gone to Boston for treatment and was really getting well. Afterward he told me she had been completely healed, and had gone to housekeeping in Boston. I thought if it could do such work as that it was something that I wanted, and I took every opportunity that offered itself. to learn about it.

Shortly afterward, in March, I went to Boston for a visit, and while there I read in one of the daily papers that Mrs. Eddy was to be allowed ten minutes upon the platform of Tremont Temple to reply to a public letter, written by Rev. Joseph Cook, condemning Christian Science. I did not know who Mrs. Eddy was, or what relation she bore to Christian Science, but as it was a subject upon which I wished to have light, I resolved, if possible, to be present.

For several days I had been suffering much pain. The ride in the street car seemed to aggravate the trouble, but I kept on my way, and entered the hall, taking a seat in the balcony near the door.

The suffering became so intense I concluded I must return home at once, and looked around for some lady whom I could ask to assist me from the hall, and I raised my hand to beckon to one, when suddenly, I heard a voice, apparently from above, say very distinctly, "God will take care of you."

I looked up; then I glanced at those near me, to see if they noticed it; but, as they did not appear to do so, and as my suffering ceased at once, I knew it was for me, and I was overcome with joy and gratitude that I had found a God who was a present help in time of need. It took me some moments to recover myself, but when I had done so sufficiently, I began to think what I had come there for, and turned my attention to the platform, and I knew the ten minutes allotted had expired and I had heard nothing but the voice that spoke to me. I was completely healed of that claim, and from that time to this have never had a return of it.

I did not understand then what healed me, but after coming into the understanding of Truth I knew it was her pure and exalted thought that touched me in my great need.

Words would fail to express what Christian Science has been to me, in all these years since that time, or how it has banished darkness and doubt, and brightened my pathway. I feel that I owe to our dear Mother and Leader a debt of gratitude for giving the "little book" "Science and Health with Key to the Scriptures," to the world.

Mrs. S. E. Merrifield, Dorchester, Mass.

"CHRISTIAN SCIENCE is the very thing for nervous people who imagine ills, but who have nothing real." So say certain of my family and friends, who point to me as an illustration of the remark, and for proof quote my former physician and the fact that I have used no medicines.

Mental despondency, so great that life was burdensome, was followed by spiritual darkness; the blind faith with which I had clung to the promises seemed to fail and God seemed not to answer prayer. In March, 1897, after praying, or rather petitioning, God for health and happiness, exerting, meanwhile, all my will-power, I found myself in bed with fever, nervous exhaustion, and lesser ills, which mortal mind declares accompany such claims. My physician, after carefully diagnosing the case, said, "Your temperature and pulse are normal, we cannot help you, for your trouble is mental" (I would that all physicians were equally honest!); but added, "For the paralysis of the rectum, which is responsible for many of your physical troubles, we have a remedy; it may do the work and it may not, but in your condition you had best try it." I

had heard of Christian Science, but knew nothing of it. I called upon a loyal student of Mrs. Eddy in the hope that the Science and the treatment might be Christian, and that I should find help. To the practitioner I presented only my spiritual and mental needs. During the treatment the eyeglasses, worn every moment of my waking hours for astigmatism, became so annoying that they were laid aside for all time. On the morning of the twelfth day of the treatment I awoke "a new creature: old things had passed away." "The peace of God, which passeth all understanding," which I had long and earnestly desired, was mine. Isaiah wrote, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." As my experience proved the truth of these words all doubts as to Christian Science being aught but what the words express were dispelled. (See *Science and Health*, p. 539, l. 4.) There was but one honest course for me, and that was to study the Bible with *Science and Health*. I attended the testimonial meetings and found them helpful; the happy faces which mirrored happy hearts were living sermons of the religion their possessors professed. Realizing the Fatherhood of God as never before, I saw that His children are privileged so to live as to be free from the bondage of error, and if a privilege, then a duty, and if a duty, then a sin if demonstration over error be not made. (See James, 4:17).

Taking up my physical beliefs one by one, I put into practice my little understanding by stoutly denying them and declaring God's allness. Bilious headaches, to which I had been subject from childhood, were conquered after three battles, all within ten days; in three months the rectal paralysis, of several years' standing, belonged to the past. A hereditary belief in diseased nerves of the feet, which caused suffering similar to cramp, is an exploded notion; and to several other illusions which were "at home in my house" I have "bid farewell." But of far more value than the mental and physical healing is the spiritual uplifting which is an abiding presence. My former rector told me I "had exchanged a religion for a poetical, impracticable theory." I know I have found the Truth which makes free, and the future is bright with possibilities.

Celia F. Paull, Providence, R. I.

EVER since a child I had suffered from stomach troubles, no doctor ever being able to tell the cause of my suffering. As I became older my stomach became more delicate and my suffering greater. I also suffered for about fifteen years from a complication of female complaints. I had heart disease for about the same length of time. To what extent my heart was affected, my physicians would never tell me. In May, 1898, I had a very severe attack of whooping-cough; then my liver became inflamed; afterwards I was taken with pleurisy of the left side. During all this time I was constantly kept under the influence of morphine. At one time my physician told my husband that my case would prove fatal within three days. My husband constantly encouraged me, by telling me I was looking and getting better. I did get better, but it was several weeks before I was able to be lifted out of my bed and propped up with pillows, in a rocker. It was a long time before I attempted to stand on my feet; at my first attempt, I found that I had lost the use of my back, and both my limbs. Oh! the mental agony I suffered, when I thought I should never walk again. Every day my husband and daughter would hold me up so I could place my feet upon the floor. After continued attempts I was enabled to walk by the use of a crutch on one side, and the help of some one on the other side. My left limb was somewhat drawn up, and I had partially lost the use of my left arm, in fact, of my whole left side. Some of my physicians told me an operation would have to be performed before I could ever get any relief, but I knew full well what that would do for me, in my weakened condition, so I would never submit to it. I slowly but constantly grew worse. All hopes of ever getting any better were gone. I was patiently waiting for death to take me out of my misery. While in this awful condition, my daughter begged me to try Christian Science (she having been healed of weak eyes of about nine years' standing, through attending Science Sunday School).

I had no faith in Christian Science, and said, "They can't help me; I am too near gone." But those dear people seemed to be deeply interested in me. They sent me some literature, which I read, and my daughter persuaded me to read the ninety-first Psalm every day. I began reading on the 26th of August, 1899. I also had one absent treatment on the same date. After receiving treatment

I grew worse; on the night of the 30th of August I was very ill; on the morning of the 31st of August I was so sick that I thought I could live but a few hours at the most; I thought that death was coming to my relief. While in that condition God instantly lifted me out of all my misery, every ache and pain, and placed me in the glorious sunlight of His love, in perfect health. With my healing also came a spiritual uplifting which seems more glorious than the healing of the body. I had never seen my healer but once before my healing, and I did not know she was going to give me treatment. At the time of my healing she was hundreds of miles away in California.

Dear reader, if you are suffering, do not think your case is too bad to be healed. The same God who healed me, and is able to keep me, is able to heal you, and give you the perfect health I am enjoying at present. Will you not, for health and happiness, lay down your prejudice and let Him heal you?

Mrs. E. D. Gatchett, Port Angeles, Wash.

IN Albany, N. Y., lives a little girl who is now in her eighth year. From birth she had bladder trouble. She had no retention, and the urinary organs were in bad condition. She was under constant medical care, the celebrated Dr. Vandever being the specialist in the case. Something over a year ago, the child was in so much pain that an operation for removal of stone in the bladder was decided upon. The mother was exceedingly distressed, fearing the operation would be fatal; her sister, living in Albany, sent a telegram to their mother, the child's grandmother, in Utica, N. Y., who has been a Scientist for some ten years, asking her for help. The help was given, and the child felt so much better, that the operation was indefinitely postponed.

The father of the child, one of the prominent business men in Albany, had always been very much opposed to Christian Science. Unfortunately for him (or possibly fortunately), he has for twenty years, without intermission, been a victim of hay-fever, the trouble last year continuing into February of this year. He has been compelled to travel a great deal and he always carried with him eight kinds of medicine and five special prescriptions in his pocket (his physician informed me that his was one of the worst cases of hay-fever he ever knew). In June,

1899, the grandmother was in Albany. The child's father had then been struggling with his annual hay-fever attack for a week, and was feeling miserable. In a sort of desperation he said to his mother-in-law, "Well, if you will cure my hay-fever, I'll believe in Christian Science." Her first permission. She commenced treatment with joy, and hay-fever marched out; from that day to this he has not had a suggestion of it save in the early part of the treatment on four different days, when for a little time he sneezed; all suggestion of it is gone now and also all tenderness and irritation in the throat. His help had been so wonderful that in July he consented to have his little girl take regular treatment through her grandmother. The treatment commenced the last week in July; by the middle of August the little girl had for the first time in her life no more trouble about retention (bear this in mind, for the large stone was still in her bladder). The last week in September the little girl with her mother was visiting the grandmother in Utica. One evening she came in from her play a little later than usual, the grandmother had already retired; as the little girl was preparing for the night she suddenly said, "Oh, mamma, something is trying to come away from me." The mother called to the grandmother, who commenced treating. After about fifteen minutes the little girl shouted that she had got it, and brought out a large calculi stone. It measures in length one and one-eighth inches, in breadth three-quarters of an inch, in thickness one-half an inch, and has rough edges. There is no such record in medical books; the size of a bean being about the limit of those that pass. The stone came away without the slightest sense of pain; the little girl was asleep within a quarter of an hour, and the next day was as well and happy as could be. Retention has continued, and when I saw her in Albany, the first of November, she looked the healthiest she ever had. The family are Christian Science believers now. The address of parents will be given any inquirers.

Dwight S. Mason, 206 Broadway, N. Y.

ABOUT two years ago I first heard of Christian Science. I was maid for a lady who was very much in need of help. All the doctors had failed to help her. Some one told her of Christian Science, and as soon as I heard the words spoken, I felt drawn to this new method. I felt at once

that it was the work of God, and I urged the lady to take treatment. Not knowing anything of Christian Science she was lead into mental science, but only for a short time. I soon saw that something was needed. The lady was shown true Christian Science; and oh, what a decided change in the teaching and treatment. It manifested so much love and unfolded the true religion so beautifully.

As soon as she was treated by the true Christian Science, I asked her if I, too, might be treated? She said she had no objections, if it was all right with the healer; but said she would ask the healer when she came again. As I was colored, she did not know whether she would treat me or not. But I am glad to say when the question was asked the answer was yes, and my treatment began that same day. In her explanation of Christian Science I knew I had at last found what I had been looking for. In one week from the day I began treatment I was healed of three beliefs. First of near-sightedness, and I have not worn glasses since nor have I needed to wear them. I was also healed of a snuff-dipping habit of thirty years' standing, that everything else had failed to heal, and I have never had any desire for it since. I was also healed of female weakness that had baffled the doctors of Halifax, North Carolina, and also Philadelphia, for fifteen years. I had been told by the doctors there was no cure for me. But when my eyes were healed and the snuff habit was destroyed, I was every whit whole. I weighed one hundred and nine pounds at the time of my healing, now I weigh one hundred and thirty-eight pounds.

Christian Science found me in the depths of sorrow, it gave me joy, and harmony, and plenty. It has taught me to love God with my whole heart and my neighbor as myself. I thank God every day for this blessed Truth that is being given to the world of suffering humanity by our beloved Mother and Leader, the Rev. Mary Baker Eddy. I am striving each day to live the life that will entitle me to the name of Christian Scientist. I was a faithful member of the Methodist Church twenty-seven years, and I thought at one time I was very happy in that religion. But I find no comparison between the two. I have given up all creeds and isms, and feel happy in doing so. I thank God that I am a member of the Mother Church, also First Church of Christ, Scientist, New York. I have many reasons to be grateful to the dear ones of that

Church who have shown me so much love; that have made me know of a truth that God has no respect of persons. That is why I am in my old home to-day. I am trying to break the bread of Truth through the Christ-healing among my own people who are in darkness as to Christian Science healing. I am very thankful to divine Love for the many demonstrations made in the three months I have been with them. Mortal mind has been, and is making a big fight, but Truth is always the victor. I have not been through class, but I hope to in the near future. Science and Health has been my only teacher.

Mrs. Cora E. Davis, Halifax, N. C.

I WAS in the care of a physician who made a specialty of such diseases as mine. Was cauterized with acids and treated by an electric battery attached to zinc pads and medicated sponges applied at the back of the neck, etc. Yes, I was told, "You should overcome it; you have youth and strength on your side." I received months of this treatment.

Mine became an interesting case. Some fellow-practitioners met with us by request. We held a consultation. They decided mine was a very rabid manifestation and required heroic treatment. Under the existing treatment of electricity and mercurial medicines and blood purifiers and baths of nearly scalding water, I had become much emaciated and nearly hopeless. My limbs also became stiff. I either carried my right arm straight out or folded across my body—not being able without great pain to lift an article of a pound or so weight. I became even worse, and concluded to change doctors. I visited another and explained my condition. He made an examination and asked if I had ever been troubled with asthma. I replied in the negative. He answered in that case that it would necessitate the amputation of my tonsils, as they were past saving. I would not consent to this and we compromised by my using nitrate of silver to burn the ulcers off and taking some protiodide of mercury and some tinctures, and some black powders for the stiffness, and eat certain kinds of food and take medicated baths, and we would see how I should do. Well! I did worse. Lost part of my hair; became deaf in my left ear and had a heavy cold continually. Friends now advised my going to Hot Springs, Ark., offering to arrange for all expenses. About this time some

acquaintances who had Mrs. Eddy's works left some Christian Science literature (Journals and "Miscellaneous Writings") at our home, and I became somewhat interested in the healing testimonials given in the *Journal*. I concluded to buy a copy of "Science and Health with Key to the Scriptures;" bought one; commenced its study; decided to take Science treatment; called at the healer's office out of office hours; introduced myself to him three days afterward; received a treatment, and in three weeks was absolutely healed without mark or blemish or manifestation remaining. I owe my life to Christian Science, my admiration and love to Mrs. Eddy its Discoverer and Founder, and my heartfelt thankfulness to its laborers in the cause of Truth.—*W. A. D., Joplin, Mo.*

IN reading the President's Proclamation, calling upon all to give thanks upon a certain day to Almighty God, for benefits received, I began to take "an inventory of stock," by asking myself the question, "For what blessings should you give thanks?" This is a part of the result: Grateful for robust health, for freedom from beliefs considered incurable by doctors on account of the so-called "law of heredity." Grateful for the perfect health of my children and for the fact that their lives must naturally be free from much that darkened and embittered the lives of their parents. Grateful for harmony in the family circle, which was never complete until I learned, partially at least, my own faults and corrected them and also learned to feel charity for the failings of others. Grateful for relief from constant anxious thought for the future—a relief greater than I can tell—through the realization of the All-supply of our heavenly Father. Grateful for the resultant prosperity, proving the truth of Jesus' promise to those who should seek *first* the "kingdom of Heaven." Grateful to my healer and teacher who so patiently and conscientiously taught me the *Truth*.

Thankful for our publications—the *Journal* and *Sentinel*—which bring me my meat and wine (inspiration) in due season, and to their editors and publishers. Grateful to the Lesson Committee for our health-abounding and Truth-inspiring sermons. Grateful for the Manual which points out so plainly the path for the obedient.

Grateful for the few trials I have encountered, which, though seemingly hard, have taught me a broader charity, a

purer Love, and have always lifted me a degree toward perfection. And when I realize that all these and countless other blessings, have come to me and to the world, through the understanding gleaned from that precious book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is it a wonder that language fails me in giving thanks to Almighty God for his crowning blessing to this age and the ages to come—our Mother in Israel? My lips grow mute, but from my own and a million other glad hearts "A louder song, sweeter than ever before has reached high Heaven, now rises clearer and nearer to the great heart of Christ, for the accuser is not there, and Love sends forth her primal and everlasting strain" (Science and Health by Mary Baker G. Eddy, p. 560),—so every day becomes a day of thanksgiving, and every thought a Song of Praise.

Mrs. Ella T. Georgeson, Eureka, Cal.

A LITTLE boy five years old, who has been told to ask Love's help at once when things seem to go wrong, not long ago gave a very beautiful testimony to the power of Love as taught us by Christian Science, which it is his mother's privilege and happiness to relate.

He had been driving some large-headed nails in an old barn-floor in company with some other children, and pausing in his occupation to mount a step-ladder, had nearly climbed up into the hay-loft, when two of the children who followed him, began to pull at him to come down. His entreaties to them to let go were of no avail, and they succeeded in either pulling or pushing him off the ladder, when he fell upon the nails standing upright in the barn floor beneath him, and struck the corner of his eye as close as possible to the eyeball. I being absent from home at the time, he sought his cousin, running into the house with a quivering and deeply flushed face, but without tears, and saying, "I want to play in the house." She was startled by his appearance, but, respecting my wishes, very kindly refrained from asking him any questions whatsoever, and the child was also quiet on the subject, turning to the toys on the floor and playing with them.

No explanation was given me when I returned and tried to realize the falsity of what was, apparently, so grievous a plight. An hour later, I bathed his face preparatory to putting him to bed, and noticed that there was not the

slightest claim of soreness. The following morning, the eye was two-thirds shut and much swollen, and presented an ugly look. While giving him his bath, he suddenly looked up in my face and smiling very sweetly said, "A little bruise, mamma. I climbed up the step-ladder, and B. and L. [calling the children by their names] pulled me off, and I fell on a nail, but I gave it right to Love, mamma, and it didn't hurt a bit, and I thought it was a good joke."

Some five days elapsed before discoloration began to fade away. There is not the slightest trace of the bruise now remaining.

Was this not indeed a demonstration of the truth of the words, "The Spirit of the Lord is upon me . . . to set at liberty them that are bruised"?

T. H. G., Lexington, Mass.

THREE years ago last October, I was sent to Mercy Hospital of Pittsburg, Pa., and remained thirty-nine days. Then was transferred to the U. S. Marine Hospital of Cincinnati, O., and was there for one hundred and seventy-seven days. The card at the foot of my bed stated my diseases as chronic bronchitis and complication of diseases, with asthma of thirty-five years' standing, catarrh of head and stomach, and polypus of the nose, having had twenty-five of these last removed by a specialist. I was examined by two physicians on the eleventh of November, and they said my right lung was badly decayed and my left one was affected. I was so short of breath that I could not lie down in bed, and had to sit up all winter with my clothes on. During the month of January I was so low I asked the second surgeon of the hospital if he could give me some relief so that I could get my breath. He ordered the night nurse to give me hypodermic injections of morphine. After giving me five, the head surgeon stopped them, saying the morphine was worse than the disease.

I suffered until May 5, when I received my discharge, stating "Not cured but very much improved," and was advised to go to Texas or Arizona, but not to go back to Pittsburg, as I would not live three months. But not having the means I came up home and suffered a year longer under mortal mind when a friend sent me a *Christian Science Journal*. After reading it I attended services on the first Sunday in July, 1898. I received eleven absent treatments, commencing in September, 1898. I was ad-

dicted to the use of tobacco for thirty-six years. After attending three meetings I threw my tobacco in the river, and have had no desire for tobacco since.

Christian Science has healed me of all these claims, and I cannot find words to express my gratitude for this wonderful Truth and Love that has made me free.

Albert M. Cashdollar, Pittsburg, Pa.

I FIRST heard of Christian Science through a brother-in-law who was almost instantly healed of a claim of inflammatory rheumatism. I had run the gamut of Orthodox religion, Spiritualism, Socialism, and almost all other isms in the category of material man; a complete slave to *materia medica* (without God and without hope), existing because I could find no reason for doing otherwise. Having lost my little girl, about eight years old, under *materia medica*, I was led to investigate Christian Science. My wife was healed of a claim of ulcerated sore throat by simply hearing the Truth voiced by a healer, still I was sceptical and thought it was merely a coincidence. Soon she was healed of a claim of headache by taking one treatment. Then for the first time I stopped and began to think. Soon our other little girl, about three years old, was taken with the same disease that our first one passed on with, the claim of diphtheria. When I saw the symptoms that I knew so well (as I had studied medicine for about three years), I said to my wife, "Which do you want, Christian Science or *materia medica*?" she said, "Christian Science." I answered, "So do I; but mind, if we start with Christian Science we will end with Christian Science. As we have given one to *materia medica*, we can do no worse; and it will be but fair to give one to Christian Science." So we called our healer, and it is almost needless to say that we have still got our child. The same night I was healed of a claim of astigmatism of the eyes. This was about three years ago. Since that time, which marked the ushering in to us of the new morn, Christian Science has been our only remedy, and we have found it our "Strong rock and sure defence." But I must close, as this is the first time I have attempted to write anything for the *Journal* or *Sentinel*, and I find it is just as much of a task to stop as it was to begin, so many thoughts come to mind.—*E. J. Harrah, Fresno, Cal.*

I WOULD like to tell of a few demonstrations that I have had.

One evening when papa came home I had just gotten a new base-ball glove. He commenced to throw me some swift balls. I was not a very good catcher and one hit me in the eye. At first I thought I was hurt, but I commenced to demonstrate and papa helped me, and in an hour I was all right, and there was not even a black and blue spot.

Another time we were playing in the front yard throwing at each other; the boy on the other side hit me on the hand with a half brick, and to sense knocked off the skin of some of the fingers. I was taking music lessons at the time and I thought I could not practise, but mother and I soon put out that thought, and that afternoon I practised a little, but the next morning I practised my full hour and the next day I took my music lesson.

Just about a week ago I was playing shinny with a tin can and stick; we had not been playing more than ten minutes when the boy I was playing with hit the tin can and the tin can hit me a little above the eye and on the nose. I went up to mother and she washed off the dirt and put some court-plaster on, and in about half an hour the pain was gone and in a week the marks had almost disappeared, but there may be a scar on my nose on account of a claim of picking it.

I have had many other claims that I have demonstrated over and been the master of all of them, because God is the only Life, Truth, and Love.

Lewis Tebbetts, St. Louis, Mo.

THREE years ago, when I first heard of Christian Science, I was a slave to tobacco and drink. I was in constant dread of getting sick. Things seemed dark to me. Through the study of Science and Health the desire for tobacco and intoxicants has entirely left me. I am very grateful that I can now clearly see the nothingness of such habits. I have no dread of sickness. It is most gratifying to me that during the past three years I have not lost a day at my work through sickness, where before I was frequently compelled to stop work on account of some ailment. In business it has been a wonderful help to me. In fact, before I came into Science my prospects were dark. Now I am in business for myself and doing well

and everything looks bright. Spiritually I am a new man. The Bible has become a different book to me. Its study is a pleasure. All this and more than I can tell I have received through that little book, *Science and Health*, which cost me five dollars. I treasure it more and more every day. I cannot think of its value being compared with money.—*H. P. Hughes, Chicago, Ill.*

It is a privilege and pleasure to testify in a few words to the harmony Christian Science has brought into my life.

Since childhood I had prayed to God for help and always believed in His help and love; but as I grew up and saw more of the sin, sickness, and suffering in the world it was hard and impossible to unite them with a God who is Love. Educated in the beliefs of both Presbyterian and Episcopal churches, the theology of neither church helped me, and the doctrines of vicarious suffering, atonement, predestination, eternal punishment, etc., I could not accept. I tried to find happiness and to help others but failed to do so until the light of Christian Science taught me that "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (*Science and Health* by Mary Baker G. Eddy, p. 267, l. 18-20).

Christian Science is meeting all my needs and is showing me how to help others through the revelation of God as All-in-all, and the logical deductions therefrom as given in our text-book, *Science and Health*; the spiritual interpretation of Truth which is indeed the Comforter, teaching us the way out of sin, sickness, and death into the glorious liberty of the children of God.

Elizabeth Eckford, London, Eng.

It is now three months since the "little book" came into our home, bringing health and happiness with it. Since I was a baby I have suffered from chronic asthma and bronchitis, but since Christian Science came to me this error has disappeared through the understanding of omnipotent Love. Jesus said, "If ye love me, keep my commandments," and by striving to do this we are proving our freedom from physical disease and fear. But our deepest gratitude and thankfulness is for the true joy and spiritual uplifting which comes daily from the study of the Bible and "*Science and Health with Key to the*

Scriptures" by Mary Baker G. Eddy. My sister has also been healed by Christian Science. She had suffered for years from Bright's disease and dropsy; she is now able to go out to work. It makes us so happy, for with our understanding of divine Love we are able to help others and prove to the world that Jesus' words are true: "These signs shall follow them that believe."

Lily Cross, Hull, Eng.

TO-DAY, November 14, I received a letter from the mother of the small boy of whom I wrote before. In it she says of him, "His school closed some three weeks ago. The last week of his school he went down to a church where they were building a new chimney, and falling on the door-rock cut his head just above the left eyebrow, a gash some over an inch in length, and laying open so you could place a finger right in on to the bone. He said it did not ache much and he should not have cried at all if they had not told him how badly he was hurt. The teacher sent him home and a boy with him, and a cloth tied over the cut. I pressed the edges together and held them with court-plaster, and I don't think there will be any scar. There is only a red line there now. It was not sore any, it did not run, and seemed to heal quickly. After I had put the court-plaster on I went and got the Bible and read the ninety-first Psalm, and tried to realize the tenth and eleventh verses."

Lura M. Knight, Waltham, Mass.

For four years I was a great sufferer from a tumor and another serious complaint, which made life a burden. Many physicians were consulted but to no purpose. But now, owing to the help I received from a Christian Scientist and reading of "Science and Health with Key to the Scriptures," I am able to do my work, and do not look like the same woman. I feel like a different person. I began to take treatment last fall, and now any one who desires to do so may come and see what wonders have been wrought through Christian Science. The doctors could do nothing for me, unless a surgical operation were performed, and that I would not consent to.

Mrs. Mary M. Hawley, Stockbridge, Wis.

EDITOR'S TABLE.

RETROSPECT AND PROPHECY.

WE stand on the threshold of the twentieth century, a century which is universally expected to fulfil the longings and prayers of the ages. It is a significant fact, that while there is the widest possible difference of opinion as to what is needed to redeem the race from sin, sickness, misery, and discontent, there is a widespread hope of a redemption therefrom, possibly during the next hundred years.

The history of the last century is a record of the gradual shifting of human thought from a material to a spiritual basis. The greater part of the race still rests on the old material basis of belief, millions are in various transitional stages, and a few have reached the Rock of Ages, Spirit.

Seth Low says, "I should say that the trend of the century has been to a great increase of knowledge, which has been found to be, as of old, the knowledge of good and evil." This comment is true as regards the greater part of the century's accumulation of knowledge, for in almost every department of research, the threads of inquiry have led back to the Adam dream of intelligence in matter. Above all the confusion of error, however, Truth raised her voice, and Christian Science,—the knowledge of Good and the denial of evil,—was made known toward the end of the century.

A hundred years ago matter was far more real in the general estimation of men, than Mind. The almost universal religious ideal was to be rigidly pious in accordance with dead forms, in the hope of thereby gaining admission, after death, to a material heaven, equipped with material comforts suitable for the gratification of material beings. The political ideal was security for the bodily life of material man and his material possessions. The educational ideal was to gain knowledge for the sake of its utility as an aid to the getting of wealth or for the sake of the superficial polish it enabled one to gain. The scientific ideal was to master the secrets of matter and to classify all its forms. Here and there were to be found a few sages wedded to a lofty idealism, but they were rare exceptions. The general thought was unleavened.

To measure the material, intellectual, and spiritual advancement made during the century just closed, let us in imagination go back one hundred years. America is just becoming recognized as a land of promise. The newly organized Republic of the United States is a country of comparatively small area, being bounded on the north by the great lakes, on the west by the Mississippi River, and on the south by Florida. It has a population of 5,308,483 people including slaves. Outside of the United States and a few scattered British, French, and Spanish colonies, the vast continent of North America is almost a trackless wilderness. If we wish to go from Boston to Cincinnati we must ride in wagons, stage-coaches, or on horseback, over bad roads and forest trails. There are no steam or electric railways, bicycles, or horseless carriages. To go to Europe takes almost as much time as a trip around the world a century later, for steamships are at this period unknown. If we send a message to a friend, it will be weeks, and maybe months, before he receives it, for there are no fast mails, telegraph lines, submarine cables, or telephones. Picking up a newspaper we read news of events in Europe which occurred some months ago. Happenings in China or South Africa, will reach us by sailing vessels, in from three to six months hence. If we want a portrait, we must have it painted, for the useful art of photography, which was to become such an important factor in astronomy and all the arts, is unknown in 1800. When we go into the streets at night we must take a lantern, for there are no gas or electric lights. To start the fire on the hearth we must use flint and tinder or run out and borrow a hot coal of a neighbor. Matches have not been invented. An English philosopher says that in the beginning of the last century, "there were few savages in any part of the world but could obtain fire as easily as the most civilized of mankind."

A mere catalogue of the modern discoveries and inventions of which every one was ignorant a hundred years ago, would fill a large book. Just a few more will be mentioned. There were no type-writers, no type-setting, threshing, sewing, or harvesting machines, and no means of producing artificial ice. Electricity as a motive power was unknown. At that time astronomy was but slightly developed and there was no knowledge of strictly scientific metaphysics.

In the early nineteenth century, little time was given to abstract thinking. Thought was almost wholly directed toward the gain of material riches and toward the solution of political problems. There were many saintly men and women, no doubt, whose hearts ever turned to God, but the prevailing thought of the time, was self-centered. This was the essential result of the universal belief in the materiality of man, and in his dependence for life, happiness, and health, upon material things, the supply of which seemed limited. Holding to the belief that material things, and not God, sustained him, man would naturally strive for that which he deemed most essential to his life and health.

That man is in part a spiritual being, was held as a formal article of faith among religious people, but practically he was regarded as more animal than spiritual. The material universe was considered solid and substantial, for only the philosophical dreamers ever thought of tracing matter to a mental origin, and such a thing as healing the sick by spiritual means, was seldom thought of and rarely attempted. In England, Germany, America, and one or two other advanced countries, there existed a very vigorous religious feeling, and the several sects contended stoutly with one another over points of doctrine, but there was little rational thinking along religious lines diffused among the people. The people who might have been intellectually qualified to think for themselves, did not do so, except in rare instances, because they were divided up among four or five leading sects, each having its inflexible creed in which was embraced all that its followers considered necessary to believe about God and man's relation to Him.

Materialistic modes of thought and action had become crystallized, and the previous ages of feudalism and political oppression had smothered out almost all vital and original thinking. The breaking up of encrusted social conditions which followed the revolutions in France and America drew many of the oppressed of other nations to this country, and made the American republic a theatre of unfettered thought. Here were opportunities for all, and incentive to every one to use his mind. The mental awakening in the latter part of the eighteenth century began to bear fruit early in the nineteenth century.

The direction first taken by the liberated thought of

men was toward the improvement of material modes of action. Labor-saving devices were invented and applied to industry. As invention increased the production of manufactured goods, the necessity of disposing of the surplus gave immense impulse to commerce, and the banking business began to assume importance.

Keeping pace with material progress the American Republic increased in population from 5,308,483 in 1800 to about seventy-five million in 1900, not including the population of recently acquired territory, and greatly extended her borders. In 1803, Louisiana, then a vast empire extending from the Mississippi River and the Gulf of Mexico north-westward to New Mexico, California, and Oregon, was purchased from France; in 1819, Florida was ceded by Spain to the United States; in 1845, Texas was annexed; in 1846, England relinquished all her claims to Oregon; in 1848, California and New Mexico were ceded to the United States by Mexico; in 1867, Alaska was purchased from Russia, and within the last year or so, Hawaii, Porto Rico, and the Philippine archipelago have been acquired.

All the while that commerce and invention were bringing the remotest lands in touch with the centers of modern civilization, the universal thought in regard to all subjects was changing. Class distinctions were being obliterated and the essential unity of the interests of all mankind was more and more clearly recognized. Nothing could have seemed more Quixotic than the efforts of Garrison, Phillips, and others, to overthrow African slavery. On the surface there seemed to be an overwhelming pro-slavery sentiment in the North as well as in the South. Yet the public thought was sufficiently prepared by years of imperceptible change to cause the liberation of all the millions of Southern slaves in 1863. A modification of thought was also shown in the serious efforts of great nations to agree upon plans intended to prevent war or mitigate its horrors. Another indication of changing thought is also seen in the widespread agitation of social and economic questions.

The trend of thought toward the recognition of universal unity of interests in secular matters, was also shown in religion. Unitarianism and Universalism were the outgrowth of this tendency in America. The Unitarians discarded the theory of an anthropomorphic triune God,

taught that God is one and indivisible, and accorded Him the attribute of love in greater measure than its orthodox predecessors. The Universalists cut loose from the doctrine of predestination, because they considered it to be inconsistent with the teaching of the Bible that God is Love. They preached universal salvation after death. The reform of Alexander Campbell and other lesser movements did much to overthrow previous conceptions of God, and even within the churches which continued to hold to the old dogmas, the harshness of their God was gladly forgotten. None of these changes in religious thought were fundamental, however. They modified, but did not essentially change, religious opinion.

During the latter part of the century the investigations in physics, chemistry, astronomy, etc., resulted in the enunciation of some very startling theories—theories which seemed to disturb the very foundations of theology. The geologists announced that the earth is millions of years old instead of a few thousand years, as theology had decided. The evolutionists declared that man has evolved from the lowest type of animal life, and could not therefore have been formed out of dust on a given day. The physicists announced the theory of molecular action, which holds that all matter, whether in the form of solids, liquids or gases, is composed of minute particles in ceaseless motion, and that there is space between one molecule and another, which reduces man to something like mist. The astronomers developed the method of spectrum analysis, by which the motion is measured, and composition determined, of stars which appear only as faint points of light viewed through the strongest telescopes. By means of astronomical calculations, the immensity of stellar space was disclosed and the disclosure seriously unsettled the popular conception of a heaven in the skies. A bewildering succession of published accounts of the discovery of mighty forces and astonishing facts in the scientific world gave theologians no chance to reconcile their teachings with advancing knowledge, and for years they were in open hostility to all ideas that were new. Gradually they have adjusted themselves to modern conditions, and many clergymen of all denominations are on friendly terms with evolution and other hypotheses based on the assumption that matter has life and is intelligent.

In the absence of a sound science of religion which could

be proved humanity was at the mercy of all sorts of pseudo-scientific theories. By means of newspapers, free libraries, cheap books, and free schools, the masses of the people became familiar with all the material wonders of the age. They read articles in magazines and books, which seemed to leave no doubt that biologists had traced the origin of life to invisible, material cells, which come into existence in some unexplained manner, after which they are supposed to go on creating other cells, and each of these invisible cells is believed to contain the seed which is in time to develop into man, who loves and thinks and prays. On the other hand, they read that the astronomers, in their search into space, had found stars whose light takes years upon years to reach the earth, traveling at the rate of 186,000 miles per second. In a universe of such extremes, the traditional conception of God, to many thoughtful persons, seemed inadequate. Intellectual people drifted into the belief that nature's laws were supreme, and that if there were a God, He must be unknowable, and in any event could not be expected specially to concern himself about such an atom as man. Having no satisfactory theology to guide them in a limitless and seemingly godless universe; and having a knowledge about almost everything from microbes to stars, which was believed to be exact, except the all-important knowledge of how to live so as to be superior to error in its varied forms, many people were without hope, and notwithstanding the opening up of vast new productive areas to cultivation, and the multiplication of labor-saving machines, poverty seems not to have been lessened. Lacking adequate proof of the existence of a God, faith in Providence was changed, in a large measure, to faith in material agencies. Finally the confident predictions of learned men of science that matter in the last analysis would be found to be intangible force, left them afloat.

Millions clung tenaciously to the old statements of faith, but they were all more or less dissatisfied. The need was for a religion that should restore faith in God and bring order out of the chaos of human theories. A system of faith that could stand the tests of modern inquiry, must be provable.

In this hour of supreme need, the SCIENCE of Christianity was discovered by Mary Baker G. Eddy, at Lynn, Mass., in the year 1866, and she named it CHRISTIAN

SCIENCE. As religion, it restored primitive Christianity in all its purity and with all its simplicity of doctrine, and once more raised up in human consciousness the God of Abraham, and of Isaac, and of Jacob,—the God who in all ages has watched over His children, rescued them in danger, healed them in sickness, and comforted them in sorrow. As Science, it unfolded the divine Principle of all things, and furnished comprehensible rules for demonstrating this Principle in healing the sick, casting out sin, and in solving the innumerable problems of life. After devoting years to proving all the propositions of Christian Science, its Discoverer gave to the world a textbook of this Science, "Science and Health with Key to the Scriptures," which has from the first proved itself by healing many of those who read it. The most convincing additional proof has been given to the world in the work of her students and the students of her book, who have healed more than a million cases of disease. This wonderful book is now in its 178th edition.

The materialistic discoveries and achievements of the nineteenth century, have not done the Lord's work of healing the sick, binding up the broken-hearted, and destroying the work of evil, as has Christian Science. Men had sought out many inventions, but were they getting nearer to God? Christian Science, at first a faint star shining in a night of error, has waxed brighter and brighter, until its resplendent rays illumine the new century, bringing near to hand the fulfilment of the prophecy of Isaiah, which says, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As the Discoverer and Founder of a scientific system of religion, which has in such a short time relieved so much suffering and won so large a following, what place has the Rev. Mary Baker Eddy in history?

Was it merely a chance that she established such a movement? She had given years of solitary study to the Scriptures and communion with the Father. Ten years elapsed from the date of the discovery of Christian Science before

"Science and Health with Key to the Scriptures" was published. During all that time no other revelation of Christian Science was heard of. Even at this present time, when there are thousands of Christian Scientists who, as a class, have come to be recognized as people of marked intelligence, there is not one to be found anywhere, who does not acknowledge that he is even more richly rewarded by his study of Science and Health now than he ever was. So with all the opportunities of years of continuous study, even her oldest students are daily learning from her teaching, for it is a continuous unfolding of spiritual Truth.

It was not chance that led Mrs. Eddy to the discovery of Christian Science. God led her, and she received His blessing because she was ready to be blessed. Her previous life of service to God in the highest ways she knew, her goodness, her purity of heart, and her earnest search for Truth, prepared her to receive the revelation; and one who is thus honored of God, all should be glad to honor. The highest tribute any one can pay Mrs. Eddy is to follow her example, and no one can follow her example without loving pure, noble womanhood.

The value of Christian Science to humanity cannot be fully measured by the fruits gathered during the past thirty years, but it will increase until it is known that it is the evangelical religion of Christ Jesus for the redemption and salvation of mankind from sin, sickness, and death.

A NEW PAMPHLET.

OUR readers will all remember the able article entitled "Scriptural References sustaining the Doctrines of Christian Science" by Mr. John Gillespie of Chicago, published in the December, 1898, *Journal*.

This article proved to be so interesting and helpful to Christian Scientists, as well as to inquirers and investigators, that it was deemed best to publish it in pamphlet form. It has been carefully revised and enlarged by Mr. Gillespie, and makes a neat pamphlet of forty-seven pages.

In this convenient form for distribution it is undoubtedly destined to do a great work.

It so clearly shows that Christian Science, in its every phase, is based absolutely upon Scripture, that it will prove an invaluable aid to all earnest investigators. For price see Pamphlets, etc., on page lx, Publisher's Department.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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SATISFIED.

BY MARY BAKER G. EDDY.

[Written January, 1900.]

It matters not,
What be thy lot,
So Love doth guide;
For storm or shine—
Pure peace is thine—
Whate'er betide.

And of these stones;
Or tyrant's thrones,
God able is,
To raise up seed—
In thought and deed—
To faithful His.

Aye, darkling sense
Arise, go hence,—
Our God is good:
False fears are foes,—
Truth tatters those,
When understood.

Love looseth thee,
And lifteth me,
Ayont hate's thrall:
There Life is light,
And wisdom might,
And God is all.

The centuries break!
The earth-bound wake!
God's glorified;
Who doth His will,
His likeness still,
Is satisfied.

MESSAGE TO THE CONCORD CHURCH.

BY REV. MARY BAKER EDDY.

THE annual meeting of First Church of Christ, Scientist, in Concord, N. H., was held last night (Thursday, January 11) in Christian Science Hall, and was largely attended. Organized last February with seventy-five charter members, there have since been added thirty-eight new members; and the reports from the trustees and directors showed a decided increase in attendance and interest during the past year.

The treasurer reported all bills paid, a balance in the treasury, and no church debt.

Of especial interest to the meeting was a message from the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, as follows:—

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren:—At this, your first annual meeting, permit me to congratulate this little church in our metropolis, weaving the new-old vesture wherein to appear and clothe the human race. Carlyle wrote: "Wouldst thou plant for eternity, then plant into the deep infinite faculties of man. If the poor toil that we have food, must not the high and glorious toil for him in return that we have light, freedom, immortality?" I agree with him; and in our era of the world I welcome the means and methods, light and Truth emanating from the pulpit and press. Altogether it makes the church militant, embodied in a visible communion, the foreshadowing of the church triumphant. Communing heart with heart, mind with mind, soul with soul, wherein and whereby we are looking heavenward (take it in whatever sense you may) is not looking nor gravitating earthward. It uplifts man's being, it makes healing the sick and reforming the sinner a mutual aid society that begins to be possible here and now.

May this dear little Church, nestled so near my heart and native hills, be steadfast in Christ—always abounding in love and good works—having unfaltering faith in the prophecies, promises, and proofs of Holy Writ; having

one God, one Christ, and that one, the God and Saviour whereof the Scriptures declare,—catch the early trumpet-call—take step with the twentieth century—leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run the race set before them in joy, health, holiness, till—home at last—they find the full fruition of their faith, hope, and prayer.

With love, Yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., January 11, 1900.

To this the church made reply, by the following resolution unanimously adopted at the Annual Meeting of First Church of Christ, Scientist, in Concord, N. H., January 11, 1900.

Deeply appreciating the sacred privilege of membership in the home church of our beloved Leader, we send to her our greeting and our love. We again thank her for our dear Church home, for her personal interest in our welfare, and for all the many gifts of love which she is continually bestowing upon us.

Especially do we thank her from our heart of hearts for the Soul-inspired, significant, and far-reaching message with which she has gladdened us all this night, and with which she has renewedly inspired "this dear little church" to realize her prayer—to "be steadfast in Christ—always abounding in love and good works."

As loyal children we will earnestly strive to be worthy of a friend so dear and a Mother so tender and true.

IRVING C. TOMLINSON, C.S.B., *President*.

MABEL C. GAGE, *Clerk*.

The following were elected church officers:—Readers—First Reader, Irving C. Tomlinson; Second Reader, Mary E. Tomlinson. Officers—President, Irving C. Tomlinson; Clerk, Mabel C. Gage; Treasurer, George H. Moore. Trustees—Irving C. Tomlinson, Alfred E. Baker, Joseph G. Mann, Horace G. Boutwell, George H. Moore. Directors—Mrs. Anna B. White Baker, Miss Ida A. Brainerd, Mrs. E. E. Clark, Mrs. Fred A. Piper, Miss Mary E. Tomlinson. Musical Director, Mr. Fred A. Piper. Organist, Mrs. Cora Straw. Soloist, Miss Villa Whitney White.—*Concord Monitor*.

CHRISTIAN SCIENCE, THE RELIGION OF JESUS CHRIST.

THE semi-annual lecture under the auspices of the Mother Church, The First Church of Christ, Scientist, was delivered by the Hon. William G. Ewing of Chicago, in Tremont Temple, Boston, Mass., Thursday evening, October 5, 1899. Tremont Temple, which seats about three thousand people, was on this occasion filled to its utmost capacity by an earnest and intelligent audience, and between two and three hundred people were standing.

Judge Ewing was greeted with hearty applause, and his address was as follows:—

There could be no clearer demonstration of the intelligence and cosmopolitan thought of this community than this magnificent assemblage of men and women, of all phases of religious belief, intent upon a candid investigation of the intellectual, Scriptural, and scientific equipoise of Christian Science. This meeting is an omen of your profound interest in all questions touching the active relationship of the creature to the Creator, and man's present and eternal welfare. I fully appreciate the courtesy of your presence and shall present to you my views upon the subject of Christian Science, with the earnestness of my convictions, I trust, but at the same time with such due regard for your rights of opinion as will lead us all, as members of a common brotherhood, with one origin and one destiny, to reason together about the things of eternity, and with the simplicity and heroism of truth, to "hold fast that which is good," although we stand alone, amid the dismantled beliefs of our fathers.

It is safe to assume that nine-tenths of this audience are Christian religionists of some school; that you are honest and sincere in your church association and your religious tenets; wherefore, it must not be expected that you will surrender the convictions you have concerning God and your duty to Him, unless your reason is convinced and your conscience satisfied that to do so is at once your greatest privilege and highest duty.

I am here to throw, if I can, a ray of light upon your

pathway; to add, if I may, something to the joy and sweetness of your life, and not to lessen your denominational strength or add to my own. If you are happy, contented, satisfied, in your present religious beliefs, God forbid that I should disturb them; for I know of no power, human or divine, that can add a joy to satisfaction. In the early morning of the world the Psalmist sang as his highest eulogy of the glory and fulness of God: "I shall be SATISFIED, when I awake, with Thy likeness."

My mission is to talk to those who are not satisfied; who deem it within the range of human possibility that there is a light in reserve that may gild with a sublimer splendor and crown with a sweeter and tenderer love man's appreciation of the infinite Fatherhood of God and "His ways to man." To all such I wish, simply and earnestly, to talk; not to preach to you a sermon—I am not a preacher; not to soothe you into a brief dream of content by flowers of speech—I am a stranger to the pleasing, but ephemeral, devices of the orator; I simply want to talk to you as man to man, as friend to friend, brother to brother; my only art will be the simplicity and courage of conviction; my only argument, a statement of facts; and after all, how resistless is the potency of a fact! The sole purpose of inquiry in every court of justice in Christendom is, and ever has been, to invoke facts; the world is weary of theories, it longs for facts; it is surfeited with dogmas, arguments, and platitudes, and cries out for facts.

BELIEFS OF OUR FATHERS.

The great difficulty in presenting any new phase of religion to the world is the peoples' inherited religious beliefs, the opinions of their fathers. No one thinks it strange that we should discard our father's thought respecting dress, habitation, or form of government; yet the idea seems to be almost universal that filial duty demands that the child shall think religiously, think of God, only as his fathers thought. And yet we know indeed that our fathers questioned the beliefs of their fathers and made us happier by it; that their fathers questioned the beliefs of their own fathers and made the world brighter by it.

No one can know better than I how very difficult it is for one to forsake the traditions of his fathers; I speak from experience, for my ancestors were Scotch-Irish Calvinists, with much of the assertive impetuosity of the Irish;

with some of the solemn piety, and all the dogged stubbornness of the Scotch; in that faith I was born and educated, and have yet the profoundest respect for the learning, high character, sublime faith, and sincere, though awfully solemn, piety of the great Presbyterian Church; in infancy I received its baptism; for more than a quarter of a century I was in its communion, and so tenaciously do the teachings of youth abide with the man that it was years after I had been rescued from the cold clutch of death, by Christian Science, before I could give up the early lessons learned of God, life, death, hell, and Heaven. My mother's sublime and beautiful *faith* in the measureless goodness of God I have not surrendered, nor shall; its simple memory is an abiding benediction, jeweled with joy and luminous with love. My own experience awakens the profoundest sympathy for the man or woman who struggles with a sense of present duty in conflict with adhesion to long-cherished ancestral opinion. However, reflection satisfied me, and doubtless will satisfy you, that every advance in religion, as in liberty and morality, for centuries, is the result of the children battling the beliefs of their ancestors. If John Calvin had not questioned the beliefs of his fathers, there would have been no Presbyterian Church; if Martin Luther had not raised his mighty voice against the beliefs and practices of his fathers, the world would never have rejoiced in the light and glory of the Reformation; if the Wesleys had not forsaken the tenets of their fathers, the sublime devotion and heroic sacrifice of the Methodist circuit-rider would never have gladdened, purified, and sanctified the humble homes of England and America. God be praised, say I, for the moral courage, the intellectual integrity, that places duty before sentiment. The history of the Christian Era is replete with demonstration that rebellion against the religious beliefs of the fathers, not less than "the blood of the martyrs," is "the seed of the church."

I do not undervalue the effect of our ancestors' thought upon the civilization and Christianization of the world; but clearly its worth rests in the patent fact of the indestructibility and resistless progression of good, and the further fact of the good in the experience and knowledge of each generation furnishing vantage ground to its successor for something better. We are stupid indeed if we are not wiser than our fathers; we have the accumulated

knowledge of years that they did not have. Of all the countless dead at the beginning of this century, not one, if he should revisit the scenes of earth, could understand even the simplest nomenclature of the great discoveries in the practicality of electricity and steam that have girdled the earth with light, brought the distant places near, and make a conversational convocation of the nations as speedy and practical as was the assemblage of a presbytery or diocesan convention in their day.

God be praised for the moral courage, the intellectual integrity, that enables men and women to discharge the duties of to-day in the light of to-day, rather than by the mere pride of ancestral opinion; for the important question is not what was our fathers' concept of the mission of Jesus, but what, in fact, was that mission, and what duty does it impose upon us.

HOW TO UNDERSTAND CHRISTIAN SCIENCE.

I cannot explain Christian Science to you in an evening's interview, or in many times the limit of a lecture; and my opinion of the legitimate length of a lecture is quite in keeping with the great Dr. Robert J. Breckinridge's, who, when asked in class by a theological student how long he thought a sermon should be, promptly replied: "Thirty minutes, with a leaning to the side of mercy."

In the limited time at my command, I can, at best, in the simplest form of expression, tell you but a little part of what this wonderful revelation of Truth has done, and is capable of doing, for a sin-burdened world; give you some suggestion of the infinite "Principle of Life" upon which Christian Science depends, with the hope that you may be induced to make such investigations as will enable you to determine for yourselves, after careful and faithful research of all the avenues of Truth, whether Christian Science brings to you "Dead Sea fruits that turn to ashes with a touch," or rather a beautiful and abiding hope, born of understanding and radiant with the love of God. But you can only become an accomplished Christian Scientist by earnest, honest, and persistent study and demonstration of its truth.

POINTS UPON WHICH ALL CHRISTIANS AGREE.

Doubtless there are many points involved in Christian belief and conduct, respecting which you and Christian

Scientists are in perfect accord; a brief reference to these will, I think, bring us a little closer together, possibly inspire in us mutual confidence, and enable us, at least, to prosecute the inquiry of the hour in the pleasing assurance that we are equally earnest and honest in our search after the ultimate good—a knowledge of God—"Whom to know aright is life everlasting."

I certainly am safe in assuming that you are in favor of whatever makes men and women better, happier, purer, more loving and lovable? So are we. You will aid whatever will lessen the burdens and sorrows of men; whatever will banish superstition and minimize fear? So will we. You, I am sure, will encourage whatever will destroy avarice, selfishness, and lust; whatever will exalt manhood, sanctify the home, enthrone virtue, affection, sympathy, and love? So will we. You, I trust, believe in one God and Father of all, infinite in wisdom, justice, goodness, mercy, truth, and love—a divine, spiritual, incorporeal Intelligence, without "form or parts, beginning of days or end of years;" Who fills all space; is omnipresent and omniscient; Who made all that was made and pronounced it good. You believe in, love, worship, and adore such a God? So do we.

You believe in Jesus Christ, the only begotten Son of God, who taught in the Temple; preached the gospel; healed the sick; made the lame to walk; gave sight to the blind, hearing to the deaf, purity to the sinful; was crucified, buried, and on the third day arose triumphant over death, and with the radiant splendors of the transfiguration, spanned the heavens with a bow of promise, and dispelled forever the shadows of earth by the demonstrated truth of life immortal as God. You believe in this dear, compassionate, loving, healing Christ as your Lord, your Saviour, your exemplar? So do we. You believe the Bible is the divinely inspired revelation of God to man? So do we. You believe the Ten Commandments are God's laws of requirement and restriction, to be resolutely and absolutely obeyed, one not less than another? So do we. You believe that prayer is both a privilege and a duty? So do we. You believe in the great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind;" and the second, which is like unto it, "Thou shalt love thy neighbor as thyself"? So do we.

Thus it is found that we are substantially in accord upon the essential requirements of the religion of Christ as you understand it. And is this not sufficient to establish the conclusion that we should not antagonize each other, even if we have different ways of reaching the same Omnipotent Good, we in common profess to love?

ESSENTIALS OF CHRISTIAN SCIENCE.

Now let me tell you in the most general way something of what Christian Science is, in the hope that upon reflection and investigation we may agree upon the essentials of Christ's religion, as Christian Scientists understand, believe, and practise it.

Christian Science was discovered and revealed to the world some thirty odd years ago, by the Rev. Mary Baker G. Eddy, a native of New Hampshire, and now a resident of Concord in that state. The whole philosophy and practice of Christian Science is published to the world in Mrs. Eddy's book, entitled, "Science and Health with Key to the Scriptures." The latter part of the title, "with Key to the Scriptures," of this marvelous book, is very significant; for in fact the great value of Mrs. Eddy's work, or, as I believe and am pleased to call it, revelation, is found in the light she has thrown upon the real, reasonable, and demonstrable meaning of the Scriptures, the divine revelation of God to man; and it seems to me that all merely captious objections, by Christian people, to Christian Science should be silenced by the fact that Mrs. Eddy distinctly announces how in her search after the Truth, she took the Bible as her only guide, and I am sure that she does not announce any doctrine or practice of Christian Science that she did not find, and that you may not find, in the Bible. Let us therefore start out with the distinct announcement that Christian Science offers to the world no new Bible, and no vague or mythical construction of the old one; it enthrones no new Divinity; but the "one only living and true God," so long ignorantly worshiped, Him, Christian Scientists re-enthroned and proclaim unto you. Indeed, the very substratum of Christian Science, its initial principle, the premise of all its reasoning, is the declaration of, and insistence upon, the patent *fact* that "God is All-in-all." This premise, I venture to say, no intelligent believer in God will presume to question; and yet, if conceded, the genius of Bacon or Locke could not

imperil the logic of Mrs. Eddy's conclusion, namely, *Christian Science*.

WHAT IS THE HEALING POWER?

The older Christian churches urge as an objection against what they conceive Christian Science to be, that it is sheer impiety for any person to assert that he is clothed with the power of God to heal the sick. The striking weakness of this objection is that Christian Scientists do not profess any such thing. As it was in the time of Jesus, so now the power that heals the sick is the power of God.

Christian Scientists assert that the beneficent God of nineteen hundred years ago, who so loved the world that He gave His son to suffer whatever might be necessary for him to suffer to reconcile man to God, to enable man to know God, is our God to-day, with all the power, all the tenderness, all the love, all the sympathy for man that He manifested nineteen hundred years ago, and that it is the same power and love that now makes the lame to walk and the blind to see.

The only argument that Jesus ever used to establish his divinity was the one he sent to the questioning John: Go tell John "the blind receive their sight and the lame walk;" and that is the argument we use to-day to establish the divine origin of Christian Science. The lame do walk and the blind do see, and all the logic in the world cannot lessen the force of this fact.

If, as Christian religionists, you believe that God by the word of His power created all the worlds, whirled them into space, and set them "forever circling round the sun," you must believe that He has the power to keep His creature, man, in the image in which he was created, free from sorrow, sickness, and suffering, as well as from sin; you must believe that He who fashioned the eye and the ear, and strung to exquisite harmony what you call the marvelous association of human nerves, has the power to remove a film from the eye He created, a thickness from the drum of the ear He made, and inharmony, discord, or jarring, from the nerves created for song and joy and not for aches and groans. Now you really believe, or think you believe, that God has the power to do this, and you also believe that God is willing to exercise that power, and heal the sick, give joy for sorrow, peace for crying, roses for ashes. I say this because, in your churches every

Sabbath, and at your family altars daily, I trust, you pray to God for the sick and suffering. It is yet fresh in the memory of us all that the whole civilized world was redolent with the prayers of Christian people for Grant and Garfield in their hours of dreadful anguish; and yet I cannot be so harsh as to presume that Christian people would indulge the impiety of petitioning God for relief which they questioned either His power or His willingness to bestow. It is true you come a little tardily to the Great Physician with your cherished sick, and somewhat, it must be confessed, in the spirit of the old elder who prayed, "O God, we come to Thee because we have no other place to go."

All of you say, have said a thousand times, "In God we live, move, and have our being;" but do you really believe this? For it is simply equivalent to saying, "In God we live, have our health and immortality." I sometimes doubt whether you do believe it, for you act as if this beautiful declaration of the Allness of God were a promise made to the ear, to be broken to the hope; and that, in fact, your life and health rest in human aids, material things, the dull, un pitying clods of earth. This will not do; a moral belief that does not find expression in act is not an intellectual conviction; you may deceive others, possibly yourselves, but you cannot deceive the Infinite. I submit to you this simple proposition: If you believe you live and move in God, should you not, as a mere act of intellectual integrity, of common honesty, trust your life and health to their infinite Keeper?

Really, your lack of trust in God's healing power is not very strange; it is the natural result of the ancestral opinion I spoke of a moment ago. Our fathers believed, and taught us to believe, that God makes us sick; that God makes us blind and deaf and lame, and therefore we can easily understand how reluctantly and doubtingly one who believes that God is the fruitful source of all his sorrow and heartache, would go to Him with a confiding petition for relief from the very sorrows He has wrought. And here is the marked distinction between the old churches' thought of God and our thought of Him. Christian Scientists do not believe that God makes you sick or blind or deaf or halt, but we do believe that God is infinite Love, "the Great Physician who heals all our diseases."

You ask for help as a last resort, but you do not expect

it. Perhaps I can illustrate the thought I am trying to enforce. A few years ago, in a New England district, the drouth was so great that all the churches agreed that on a given Sabbath there should be united prayer to God for rain. As the people from one country home were starting to their place of worship, a little girl said, "Wait for me a moment, I have forgotten something," and ran to the house and brought out an umbrella; whereupon her mother, her pious mother, her God-fearing but not God-trusting mother, said, "Why, child, what on earth do you want with an umbrella to-day? The prospect of rain was never so distant." The little girl, with the confiding and abiding trust of a child, replied, "I thought you were going to pray to God for rain."

The fact is, my friends, our respective concepts of God are wide apart. Christian Scientists do not believe that Infinite Goodness filled the world with reprobates and sinners simply to give Himself occupation in pardoning their sins "to the praise of His glorious grace," or in torturing them with sickness, anguish, and flame "to the praise of His glorious justice;" but they do believe, and act upon the belief, that God is infinite Love, the bountiful Source and Preserver of all life, the Great Physician who heals all our diseases.

THE MISSION OF JESUS.

Christian Scientists believe that when Jesus went into the synagogue on the Sabbath day and read from the prophecy of Esaias, respecting the "office of Christ," where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and, closing the book, declared to the congregation, "This day is this scripture fulfilled in your ears." Christian Scientists insist that when Jesus did this he thereby solemnly made proclamation to all men, of all time, of his God-sealed ambassadorship, not only to preach the gospel, but also to heal the sick, break the shackles of the bound, and usher in "the acceptable year of the Lord." And thus we have clearly defined by prophecy and by the unequivocal words of Jesus, the substance, spirit, and practice of the religion he established; a religion of faith, works, freedom—free-

dom from man's oppression, from sickness, sin, and death; a religion of ministry, cheer, and love. And Jesus literally fulfilled his high commission, preached the gospel, healed the sick, cleansed the lepers, broke the fetters of sin, and gave liberty to the bound. He taught his disciples to emulate his example and told them that the mighty works he did, and greater, they should do. Who in the old churches will be so recklessly bold as to assert that Jesus did not mean what he said?

It must be remembered that the "works" of which Jesus spoke, were his so-called miracles, his ministrations to suffering, stumbling, cringing, crying men; the restoration of health, sight, hearing, strength, courage, hope, happiness, life, to men; and all without the aid of any drug, manipulation, diet, change of climate, mechanical contrivance, mesmerism, hypnotism, or effect of mortal mind upon human ills; but all, from the withered hand to the raising of Lazarus, by the power of God—the supreme majesty of the all-pervading Spirit of Good.

This was what Jesus did, and in his last admonition to the Eleven, his chosen faithful disciples, is found the crowning cheer of his sublime ambassadorship, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I submit that it is not within the range of intellectual operation to apply this last command and blessed promise of Jesus to the Eleven only, and not to all generations of men forever and aye; and consequently to us, to you and to me; Jesus the Christ has spoken it, spoken it to you and to me, "If you believe, in my name you *shall* cast out devils; if you believe, in my name you shall lay hands on the sick and they *shall* recover."

Christian Scientists accept this call to duty as addressed to them, and by the most crucial tests, by thousands upon thousands of absolute cures, covering the whole range of mortal affliction, have demonstrated the efficacy of metaphysical healing, and therefore the absolute truth of Christian Science.

From what I have said, it must be apparent to you that Mrs. Eddy with perfect propriety named her great dis-

covery "Christian Science;" *Christian*, because it is the Christ system, the Christ practice; and *Science*, because it is demonstrable Truth, infallible Principle.

WHAT CHRISTIAN SCIENCE HAS ACCOMPLISHED.

May I tell you some things Christian Science has accomplished in the fifteen years last past? It has drawn to its loyal support more than five hundred thousand adherents; has organized more than four hundred congregations; has built, during the last five years, many churches, ranging in cost from one thousand to two hundred thousand dollars; it has more than ten thousand practitioners, devoted to healing the sick; it has restored to health, happiness, and hope, more than seven hundred and fifty thousand of your fellow-men and mine, most of whom had hopelessly exhausted the remedies usually known to medical learning. The membership of the Christian Science denomination has been drawn from all the churches, Catholic, Protestant, and Jewish, and from all the respectable professions and callings in life. There is not a religious denomination in the world that has in its membership a larger percentage of educated, refined, and cultured people than Christian Scientists have; and nowhere on earth, I am sure, and I say it not boastingly, but as a simple statement of fact, will you find people freer from the cares and worries of life, more contented in their business and their homes, more devoted to the duties of home, state, and church, prompter in discharging their obligations to neighbor and to God, stricter moralists, closer observers of the proprieties, more munificent abettors of every good work, or people richer in the graces and amenities of pure manhood and womanhood, than Christian Science has given to the world.

I submit to the candid judgment of my fellow-men the simple proposition that an organization showing such results cannot flippantly be ignored, and by all the tests of common candor, demands your serious, earnest thought.

I will not discuss the stock objections urged against Christian Science. They are in fact so contradictory that they are self-destructive. For instance, I noticed in an iconoclastic newspaper a series of interviews with prominent people, respecting Christian Science. A prominent Doctor of Medicine said, "Christian Science is a beautiful religion; it is spiritual, devotional, and uplifting in its

thought; but it is impotent and imbecile as a curative of human ills." Immediately following this a no less prominent Doctor of Divinity said, "Christian Science does effect wonderful cures of disease; the evidence of this is too patent to be denied; but it has no semblance of religion."

The destructive clash of these two opinions has, to my mind, a forcible illustration in a law-suit I had the pleasure of hearing when quite a small boy at my old home in Bloomington, Ill.; Mr. Lincoln, the great President, was defending a case brought upon a written guaranty of a horse, the guaranty being that the horse had good eyes and sound lungs. The plaintiff in his declaration alleged that the horse's eyes were not good and his lungs were not sound, and to maintain his contention introduced two witnesses, Doc. Lindlay and Cap. Ferguson, supposed experts on all questions relative to the horse.

Lindlay first took the stand and testified: "I know the horse the suit is about, and have examined his eyes and lungs. So far as his lungs is concerned they are as sound as a blacksmith's bellows, but sure as you're born the horse is moon-eyed."

No questions were asked this witness on cross-examination, and Cap. Ferguson took the stand and testified: "I know the horse very well; I think his eyes are all right. They are just as good as were ever put into a horse's head; he can see in daylight and in dark and in any of the moon's phases, but his wind is a little shaky; he hain't got good lungs."

This witness also took his seat without any questions from the defendant's counsel.

Mr. Lincoln introduced no witness for his client, and went to the jury upon the testimony of the plaintiff's witnesses; and made the briefest and most logical argument that was ever made in a court of justice in my state. This is what he said:—

"Gentlemen of the jury, if these witnesses are creditable, then the plaintiff has proven for my client by one of them that the horse's eyes are good; and for my client he has proven by the other that the horse's lungs are sound; now if the witnesses are not creditable then the plaintiff has not proven anything for himself, or anything against my client, and in either event my client is entitled to judgment for costs." It is needless to say that the plaintiff paid the costs.

I will not offend your sense of "fair play," of warfare "in the open," your love of justice, exalted character and high endeavor, by entering upon a seriatim defence, in this magnificent presence, of Christian Science, that has gladdened the world with such surcease of sorrow, or the beneficent woman who in hope and prayer and love revealed Christian Science, and applied it to the daily needs of men,—against the wanton assaults of malevolence, ignorance, or greed, made upon either. As one of the tens of thousands of beneficiaries of metaphysical healing, with love unalloyed I say of Mrs. Eddy, that time to its utmost bound will be too brief for the world to discharge to her its debt of gratitude. Her life of devotion to God and humanity, her sacrifice of self for others, her ministrations to weary, suffering, dying men, her long years of fearless and faultless association with perfect good are her invincible panoply against every shaft of envy, ingratitude or malice. And of the science of life, immortal life, she has revealed, it is enough to know that, if it is true, all the powers of earth and hell cannot prevail against it. No detraction can mar it, and no eulogy can compass the sum of its infinite greatness.

MORE LIGHT.

In the opening splendors of this dawn of truth, shall we not with sublime courage keep pace with the march of good manifest to-day? Alas for him who constantly looks mournfully into the future and depreciates the present. I believe in the progress of good in the sublime and beautiful Now! in its breadth of intellect, its conscience, its morality, its reach after God.

I champion this day as the brightest and best since the world began. Every yesterday was but the dawn of a grander to-day, and each to-day will pale in the sublimer splendor of to-morrow. There is more refinement, learning, gentleness, and genius; more estheticism and common sense, more contempt for hypocrisy; there is more truth and courage, homely honesty, simplicity, and virtue, more unfaltering Christian faith, more devoted Christian piety, more affection, love, and charity in the world to-day than ever blessed humanity in any yesterday in all the tide of time.

The world has learned that its great need is not a more intimate acquaintance with microbes and germs; not a

science that will more accurately measure the sun and weigh the stars; not a loftier walk with the muse, or a more exquisite touch of brush or chisel, but rather a realization of the promise that flashed in splendor upon the world with the advent of the humble Nazarene, a knowledge of the true God, to be adored, worshiped, and loved, but not feared.

Christian Science is hastening the fruition of that promise. Its apprehension enlarges the moral stature of man, quickens the kindlier sentiments of his nature; makes the husband and father more devoted and affectionate; the wife and mother more tender and loving; works the negation of self and the development of love for our kind; moves the heart to pity, spreads the mantle of charity, and lifts the weary children of earth nearer to the great loving heart of God.

Strangely enough, the objection to Christian Science is made that it is the work of a woman. I say strangely, because to my mind this fact is the sign-manual of its integrity and purity. It seems to me that to the most careless observer it must be apparent that by the exercise of mental and moral forces, woman gladdens to-day, and hastens the dawn of the brighter to-morrow. In the republic of letters; in every forum of intellectual combat; in every profession; in all the arts, in all the sciences; in every walk of human learning; on every field where humanity struggles for humanity; woman, panoplied with Truth and Love, moves to the shining goal of every laudable human ambition, confessedly the guardian of the "Holy of Holies," the spiritual thought of the world. Surely, the beautiful to-morrow is dawning, when enlightened justice will have one code of morals for all God's children, and not, as now, one for the man, and another for the woman; when man will be more just to woman, and woman will be more just to herself; when she will not shrink with loathing from her poor, tempest-tossed sister, who, in the uneven struggle for existence, has fallen, and leave her a helpless and hopeless waif upon a remorseless human sea; but in the spirit of the pitying Christ, will take the hapless one in her loving arms, and with that "Touch of nature, which makes the whole world kin," lift her up into the sunshine, the gladness, the effulgent glory of redeemed womanhood. For let it never be forgotten that it was a woman, a sadly sinning but sweetly

repentant woman, who bathed Jesus' feet with her tears and wiped them with the hairs of her head, and of whom the Saviour said, "She is most forgiven because she hath loved most."

In the sublimity of that broader and better allegiance, into which the Science of Being leads us, every good man and woman will be an integral part of its glory, just as every blade of grass, impearled by the dews of heaven, lifts its jeweled crest to kiss the dawn, and to reflect the splendor of the rising sun.

As woman was last at the cross and first at the sepulchre; as woman was the holy messenger to proclaim a risen, triumphant Saviour, so now, in the opening splendors of his kingdom on earth, a woman, another Mary, is the sweet messenger of "glad tidings" and

Her clear voice is heard in the van
Proclaiming the dawn, when all nations
Shall echo the Great Heart's pulsations,
And God be reflected in man.

She guards the Christ love in her keeping;
By her are the Christmas chimes rung;
She rekindles the yule fire's glory,
And all the world over, the story
Is written, and spoken, and sung.

And all the world over the people
Are spreading the blessing abroad;
Are cleansing the depths of the fountain;
Are climbing the heights of the mountain;
Are waiting the coming of God.

LET us not dare to add to the burden of another the pain of our judgment. If we would guard our lips from expressing, we must control our mind, we must stop this continual sitting in judgment on the acts of others, even in private. Let us by daily exercises in self-control learn to turn off the process of judging, as we would turn off the gas. Let us eliminate pride, passion, personal feeling, prejudice, and pettiness from our mind, and higher, purer emotions will rush in, as air seeks to fill a vacuum. Charity is not a formula; it is an atmosphere. Let us cultivate charity in judging; let us seek to draw out latent good in others rather than to discover hidden evil. It requires the eye of charity to see the undeveloped butterfly in the caterpillar. Let us, if we would rise to the full glory of our privilege, to the dignity of true living, make for our watchword the injunction of the supreme charity of the world—"Judge not."—*William George Jordan.*

RENDERING DUES.

BY FLORENCE SWAINE LOUDON.

Render therefore to all their dues.—*Romans*, 13: 7.

IN Christian Science, as in everything else, if any one fails to do his work it is an added burden to all, for the work is collective as well as individual. "But," I have heard it urged, "there are so many things to buy in Christian Science I can't afford it." There may be many items but the entire expense is not so much as is paid out many times during the year for that which is not bread.

Again, for what are we working? that we may pull down our barns and build greater, and there bestow all our fruits and goods? Read the twelfth chapter of Luke on the subject.

It is not required that we do so much, but that we do what we can, and in order that we may know what we can do, let us look backward. How much have I paid for doctors' bills and medicine since I was healed by Christian Science? Not one cent; and yet before that, these were quite an item in the year's expenses.

So much to pay for in Christian Science! If you are willing to take Christian Science medicine you always get full value for your money. Not long ago a man told me he had paid out three hundred dollars during the year for doctors' bills and medicines, and yet he felt no sense of security, felt, indeed, that the same thing might occur the next year, and the next. I took a glance backward and answered him, "It has cost us, a family of three, not one cent in nearly six years, because Christian Science is our doctor, and it lives with us." Costs so much, does it, to be a Christian Scientist! It certainly costs more not to be one. Let us look at the question of "high prices" and "so much to pay." When these statements are stripped of some of their vagueness, we may find that we have been marching to error's music. You may send to the Publishing House in Boston and receive prepaid all of Mrs. Eddy's works for \$12.92

Hymnal 1.15

Manual 1.00

The Christian Science *Journal* 2.00

The Christian Science *Sentinel* 1.00

Total \$18.07

These with the Bible form a reference library which no honest Christian Scientist would part with at any price, could they not be replaced. Surely those who have relied upon their teachings and found help when all else has failed, know their worth.

Whatever else we may cast upon the waters to further a cause which is intended to bless all mankind, will be returned to us in some way, and the measure will not be stinted, for compensation is a law of Love. The claim has been made and is still made that they charge too much for teaching. I have never heard that statement made by a student who has had class teaching, if that student is loyal.

At the present time the student of Christian Science pays one hundred dollars for class teaching; but the instruction does not end there, though the hundred dollars covers the expense. Four times a year the student is privileged to meet with the teacher and receive such instruction, admonition, or advice as may be deemed necessary. In the mean time the "line upon line and precept upon precept" is not forgotten. I confess my sympathies are with the teacher. The student is required, of course, to own "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This is the text-book on Mind-healing. From whence cometh the cry of high prices? St. Paul says, "We wrestle not against flesh and blood, . . . but against spiritual wickedness in high places." Some would tear the laurel from her who, alone, struggled up to the heights of Love, unfurled the banner of Christian Science, and wrote thereon, "All is infinite Mind and its infinite manifestation, for God is All in all" (Science and Health, p. 464). Shall not we who have derived such untold good from our Leader's efforts deem it a blessed privilege to circulate true reports? Coming from those who have but little knowledge of Christian Science, and that little a misconception, these charges do not seem so strange. Coming from those who have been healed and have seen their loved ones healed, coming from those who know that a slight knowledge of what the book teaches will enable them to dispense with costly drugs, and that a proper knowledge of it will enable them to heal the sick for which they may receive a just compensation; coming from these one can but say, "Ye did run well; who did hinder you?"

Rightly understood this "Science of Life" taught and

lived by our Leader is the Pearl of great price for which when found one will sell all that he hath that he may buy it.

Some one has tried to make it a reproach to our Leader that all her students are not with her. To me it but serves to show how much of respect and gratitude is due to those who were strong enough to follow the way the Leader blazed for them through the wilderness. It is easy now to believe that the earth is round. Time was when it was neither easy nor safe. To become a follower in an established cause is comparatively easy. We may turn away from old friends and church associations to-day, and still feel sorrowfully certain that we are regarded as fanatics or worse. As we turn from these, however, we are no longer met by a lonely wilderness. We find that through the labors of our Leader and those sturdy pioneers—the faithful students—the wilderness has become a fruitful plain. Christian Science churches swing wide their doors to welcome us and kindly hands reach forth to greet us. These conditions did not at first exist; they had to be made.

There is work still to do and plenty of it, but the pioneer work is done, Christian Science is discovered and established. The floods of error may beat into foam against it, but "Unharm'd upon the eternal Rock the eternal city stands." My sense of gratitude for the work done by the loyal students, grows in proportion to my apprehension of its magnitude, and if this recognition is due the students, who shall measure the debt to our Mother? For those of her students who found the standard too high or the way too long we may still hope for the prodigal's return, well assured that the mother-love will see them afar off, and run to meet them. In conclusion I wish to call attention to page 552 of Science and Health, lines 11 to 3 next page; also to the thirteenth chapter of Romans.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

ONE BY ONE.

BY CAROL NORTON.

ONE by one pure thoughts and holy
Lift us out of self and sin;
One by one bright gleams of glory
Show the goal we all would win.

One by one our trusts are strengthened,
As our lives to God we give;
One by one our days are lengthened,
As in Love we move and live.

One by one our aims grow purer,
As our deeds reflect our God;
One by one our songs are clearer,
As we rise above the clod.

One by one the years move onward
To the time by Prophets told;
One by one their words float homeward,
Singing of one Lord, one fold.

Then within Love's ever-presence,
We shall stand arrayed in white;
Knowing full that great Effulgence
Which men call The Infinite;

Know the mysteries of His Kingdom,
Hear the chants of Spirit sung,
Live at one with that great Wisdom,
From which all creation sprung.

THE STANDARD OF VALUE.

BY REV. ARTHUR R. VOSBURGH.

ONE of the strangest of the strange elements of the human mind that is being brought out by the coming of Christian Science in these latter days is the determination to refuse a consistent recognition to spiritual understanding as a practical, valuable element in human experience. This higher divine knowledge, demonstrating the power and blessing that have been the theme of prophet and poet, the longed-for ideal of every seeker after righteousness, is now as of old the stone that the builders are rejecting. Yet its demonstration has compelled a tardy recognition with many and has won a hearty allegiance with many more. There is a goodly multitude to-day who are fully awake to the fact that the spiritual understanding which is brought by Christian Science is the pearl of great price; that it demonstrates the godliness which is "profitable for the life that now is as well as that which is to come."

Human laws in all enlightened nations to-day contain ample provision for protection, and so opportunity for abundant remuneration to the author, the artist, the inventor, who brings to the world a book, a picture, a machine that in any wise aids in making the world a more livable home for man. The world in this simply recognizes and concedes to him who has wrought it some benefit that it owes him a debt, and its laws make special provision that that debt shall not be avoided, but paid in the highest value the world-thought knows. Yet here note what we have already spoken of as one of the strange inconsistencies of the mortal mind. It is not a new feature in human experience, but it is only receiving new emphasis to-day. It is the unyielding insistence that one who brings of the treasures of spiritual truth is not to have any of the recognition that belongs to the world's benefactors. We see this in the persistent clinging of the mortal mind to its criticism of what it calls the high price of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and other Christian Science literature; and this is an expression of its deeper purpose to resist to the hilt the frank recognition of the value of spiritual power and demonstration as a practical element in every-day affairs.

There is a broad reason back of all this that exists apart from any particular person or any particular work. It is not, as we have noted in the case of authors, artists, and inventors, that human thought grudges his legitimate recompense to the one who serves his generation by any new discovery or invention; but it is a persistent refusal to concede anything to the spiritual element in human experience as worthy of consideration in establishing a standard of value. And this element in human thought works so potently and subtly, that it seems at times to confuse even some of the elect. For if the world can only keep the standard of value on a purely material basis, then it holds the strategic point that is the key to the control of practical affairs. Once let it become an established fact in human experience that the spiritual element—that spiritual value—holds a conceded place in fixing the standard of value; once let it be that Mammon thus gives tribute to Christ, and the time when the kingdoms of this world will become the kingdoms of the Son will no longer be a distant dream, but a visible possibility. And the time now is when that is becoming an established fact. And the one potent factor in God's hand in bringing this into practical demonstration is the book that is to-day changing the course of the currents of human experience and ushering in the era of Truth. It is no wonder that unspiritual minds are maintaining that this book be sold at a figure that shall take into account only the cost of the material elements that enter into its production. And it is only one of the sure tokens of the divine Wisdom that has guided its author that she has refused to yield to this clamor, and has insisted that here shall be an article in which the spiritual element shall be given an honorable place in estimating its value. And ere its copyright has expired this truth will have become so indubly impressed, so fixed a factor in the Science work, that it will be a working element in human affairs which will never disappear, but will go on in its working until it has leavened them all. In this human copyright law which gives to the author of Science and Health the opportunity to enforce this element of Truth's working, and supports her in it, is seen one of the ways in which to-day "the earth helps the Woman."

Joseph and Daniel are shining examples of those to whom were given the highest world-treasures—power and wealth—in recognition of the value of their God-given understanding. But they are equally conspicuous as exceptions. Truth has been given the place of a mendicant for so long, that even Christendom has practically accepted the conclusion that this is her true position; forgetting to expect the time when into the city the kings of the earth “shall bring their honor and glory.”

In Christian Science we see this Kingdom of Heaven at hand. The Christ is no longer to be manifested as despised and rejected of men, but as one who comes to reign. With his sceptre of Love he shall rule the nations with a rod of iron. Matter and Mammon shall yield to Spirit as the arbiter of real values. And, to repeat, the one mighty factor in breaking and opening the way to this, in these pioneer days of the Kingdom, is the “little book,” whose value is computed, not on the cost of production only, but also in giving recognition—though immeasurably far from anything like an equivalent—to the value of the spiritual message it declares.

GUARD THOUGHT.

BY SAMUEL T. GODBE.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—*Matthew*, 11: 28.

I HAVE recently had a demonstration over sin, which brings the truth of the above words into full meaning to me. One of the latest recorded utterances of the Master to his followers was, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

It is easy to do like the “sinners” referred to in Luke, 6: 32, and “love them which love you;” but promptly to meet the demands of Christian Science, reach the peaceful heights of the Sermon on the Mount, and “love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,” seems impracticable and out of the question to the mortal sense; and it is often attained by

many of us instructed in Truth, only after much fasting and prayer; the peace and joy which come of actually living this precept being perhaps more generally reached to-day, by the tortuous path of suffering, than by the straight and perfect one of Science.

I was in a mortal sense of unrest, and for some time did not discern the error that seemed to bind me. It was finally uncovered in the shape of resentful, uncharitable thoughts held towards one who had appeared unkind, ungrateful, and had apparently spitefully used and persecuted. I was thus led by error, by returning evil for evil and thereby perpetuating it, instead of quickly overcoming and destroying with the two-edged sword of Truth and Love. Darkness was still trying to urge on me the use of a worthless carnal weapon which could only bring defeat, instead of that one revealed by light, which alone is "mighty through God to the pulling down of strong holds." I had expressed nothing resentful or uncharitable in word or deed, but had allowed these enemies to enter and dwell in my thought. I was in the common illusion of mankind, of looking on evil as belonging to personality, and having power and reality; instead of knowing, as Science teaches, that it is only an impersonal false claimant to existence, designated as mortal mind, but being not of Good or God, and therefore having neither power nor reality in the divine Mind.

Science is indeed most helpful in enabling us to see sin in ourselves or another as impersonal, as the common enemy of mankind; and therefore to seek not to injure the individual, knowing in Truth that he is a part with us of God's perfect whole and indestructible Life; but rather to free him from the bondage and false claims of sin or evil, by denying their verity and power, which the clear understanding of God's Allness permits us to do, and thus to demonstrate the truth of Being in our relations to one another. This is having "no other gods before me," and loving our neighbor as ourself. It is the Christ-Love and Truth, which comes not to condemn (aught but sin), but to save. When this Truth and understanding came clearly to my consciousness, I was enabled in its light joyfully to do good to him that hated, and to pray for him that spitefully used and persecuted; and with the following of this precept came a peace indeed—a complete fulfilment of the sweet promise in the above quoted words: "Come

unto me, all ye that labor and are heavy laden, and I will give you rest;" as well as those of the Psalmist: "Great peace have they which love thy law: and nothing shall offend them." I realized that as we forgive, so are we forgiven, in my friend's changed manner towards me immediately following my new and true thought of him. The demonstration also made it clear to me that we have no real enemies in our fellow-man; our only enemies being the evil, erroneous, mortal beliefs, or thoughts.

Christian Science emphasizes and makes plain to-day the necessity of guarding thought. Purification to be effectual must begin, not at the middle, or mouth of the stream, but at its source; and thought is the source and origin of word and deed. Let us therefore sacredly and prayerfully guard the door of our thoughts; learn more faithfully to watch, more promptly to detect and shut out the evil ones, and invite and dwell with only those of Good; our words and deeds will then need less guarding, for as our thought is freed, so shall they also be free from guile and gain the spontaneity, grace, and power which spring from purity and wholeness.

"THAT PROPHET."

BY EZRA W. REID.

One worketh a work in your days, which ye will not believe though it be told you.—*Habakkuk*, 1:5. R. V. Marg.

THE significance of this great religious movement, Christian Science, is evidently not comprehended by some, judging by the character or spirit of recent events.

The Scriptures, especially the New Testament, are very explicit as to the occurrence, possibly we might say the recurrence, of certain events, and the coming, appearing, of an agency or influence which shall not only indicate the demarcation between the material and the spiritual eras of the world, but shall indeed effect the transformation.

It is self-evident that the nature of the causes which bring about this change, must be that of the principles which are to obtain in the coming age; also that each participant therein, must be harmonious in his expressions, thoughts, and feelings; hence we have but one criterion by which we can test those efforts, movements, means, and

ideas, which may be advanced and claimed as such causes, or incidental thereto.

The momentous question, therefore, is, whether or not the system of religion founded by the Rev. Mary Baker G. Eddy, and based on her text-book, "Science and Health with Key to the Scriptures," is such as indicates in its requirements and trend the transition referred to. This is indeed a question of the very greatest importance, for the statement, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him," is as true now, and in all ages, as it was when John uttered it.

The trouble with the Israelites was that they were ever ready to doubt Moses and his mission, as well as each and every prophet, even Jesus himself: "All day long I have stretched forth my hands unto . . . a gainsaying people" (Romans, 10 : 21).

On pages 58 and 76 of the present volume of the *Sentinel* we have two remarkable cases of healing by the reading of the "little book," Science and Health. In the first article, Mr. Sherman, who had been sick for over two years, states, "The very first sentence in the preface settled my mind as to the truth of that wonderful, God-inspired book. . . . I continued reading. . . . As I closed the book and laid it down, my thoughts, which had been almost wholly absorbed in Christian Science for four weeks, naturally turned back to my body again, and to my utter astonishment I found myself feeling perfectly well, and in my joy I exclaimed, 'Why, I am perfectly healed!'" In the second article it is stated that although nearly one hundred miles from any Christian Scientist, yet with God and the "little book," in less than six months, deafness disappeared, as likewise did several other diseases.

The writer has a lady friend, now of advanced age, hale and hearty, who had lost several sisters by consumption, and was herself almost in the grave, who was healed by the reading of the same book several years since.

These instances, only a few of *many that could be mentioned*, furnish proof of a most amazing force, inherent in this book, the counterpart of which the world has never seen, excepting the Bible. What is it that does the healing? Do the words of this book, the sentences, the paragraphs, the chapters, produce these marvelous, unexampled results? It must be something deeper than the letter.

There must be some power back of the mere book itself. How else can we understand the healing qualities of the book? Has it ever been known before that the reading of a book would heal the sick? Whence comes this power, if not from Almighty God?

Omnipresence is dawning upon human perception. The promised era is *now*. Christian Science aims to exemplify this truth to the thought of mankind. In humility, that great indication of Spirituality, let us unitedly labor, one with another, to reveal God's presence to a waiting world.

THE PAMPHLETS.

WE call attention to the fact that there are yet on hand a large number of the pamphlet "Christian Science History" for free distribution. There should be no lack of interest in getting this booklet into the hands of the appreciative public. We know that all earnest inquirers are glad to be informed of the facts therein contained.

The pamphlet "Legal Aspects" should also be in general circulation at this time. It contains much that is helpful to all, but especially to those who may have questions pertaining to legislation to look after.

There should be no failure to meet the needs in this respect by every proper means. Often adverse conditions arise solely because those who are parties to them are either not informed at all, or else are misinformed. This lack should be supplied in the Christian spirit, as in all other lines of action.

We again mention the recent pamphlet of Mr. John Gillespie. It can be made most useful, and should be. There has been much added to the article which appeared in the *Journal*, both in Scripture quotation and the author's comments.

Sow, sow, sow,
Ever keep on sowing;
God will cause the seed to grow
Faster than your knowing.
Nothing e'er was sown in vain,
If, his voice obeying,
You look upward for the rain,
And falter not in praying.

Selected.

DAY OF JUDGMENT.

BY LIEUTENANT-COLONEL GEORGE V. HAMILTON.

I THINK many earnest Christian seekers after Truth have been much troubled as to the meaning of this "Day of Judgment" so often spoken of in the Scriptures, and so generally misunderstood. I can say that in my childhood it was a constant terror to me, and the more I heard of it and thought about it, the deeper became my fear. So much so, that while still a mere child, I desired death in preference to the Day of Judgment; just as appears to have been the case in Russia at the recent expected return of the Leonid meteors, when, according to reports in the English papers, thousands of Russian peasants were paralyzed by fear and despair lest "that day" of horror should be at hand to destroy them and their children.

The dark shadow of these early thoughts remained with me more or less through life, until I began to gain some understanding of Rev. Mary Baker Eddy's writings.

I found at page 187, "Science and Health with Key to the Scriptures," that this day was called the "judgment day of Wisdom," which "comes hourly and continually, even the judgment by which mortal man is divested of all material error."

Here was Light indeed! A marvelous change and removal of the cruel bondage of misconception.

Discerning the meaning put upon "judgment" in Science and Health, I wrote to one whom I knew to be a deep Greek scholar and student of the Scriptures—Mr. Ferrar Fenton, whose beautiful translation of the New Testament into current English is well known and appreciated in this country—asking him if the Greek word *krisis*, which I knew stood for "judgment" in these cases, could properly mean "understanding."

The following is an extract from his reply, which I have his kind permission to use in any way which is likely to help others to a better understanding of the true meaning of the Word of divine Love:—

"Now, as to your question upon the word *krisis*, you ask, can it mean 'understanding'? Yes; in the sense of 'discriminating'—'coming to understand after examining an

event,' that is, 'arriving at a correct issue.' The radical or root meaning is to 'pick out' or 'separate' the best from a mass of things—hence to understand accurately what a thing is. The popular idea of the Day of Judgment is that of the period of damnation; which idea is a survival of the brute Roman paganism, that to inflict misery was the chief object and pleasure of power; as, in fact, was the habitual practice of the Romans; and hence, as God was the supreme Power, they, after a half Christianizing, thought His glory was best displayed by the infliction of misery; so arose the perversion of the word *krisis*, or 'correct understanding.'

"The Scriptural doctrine of power shown in beneficence was lost; and even John and Paul, the great exponents of that doctrine, were made by translators and commentators to seem as if teaching the devil worship of the Roman Amphitheatre, and the burial rites of their generals when slain in battle. Upon these occasions it was the custom to torture and murder thousands of captives over the grave where the commander's ashes were buried, 'to comfort his spirit' in the infernal or subterranean land, by satiating his desire for revenge upon those who had offended his spirit by resisting it, and slaying his body. The survival of this pagan idea has corrupted popular theology, as I read it."

This clear and scholarly explanation opens up much that was difficult to understand, and coincides beautifully with the wonderful interpretation of God's Word which Science and Health affords to all who care to seek in its pages for the true understanding of Life and Love.

The "radical or root" meaning given by Mr. Ferrar Fenton for the word *krisis*, illustrates perfectly Jesus' parables about the net let down into the sea (Matthew, 13 : 47-50), and the "separation" of the sheep from the goats (Matthew, 25 : 31-46) at the Day of Judgment, when spiritual understanding shall have enabled each one to clear his consciousness of every evil thought, and to destroy all that is unlike God.

This will indeed be that "perfect day of understanding" referred to at page 387, Science and Health—no longer to be feared, but welcomed in accordance with Jesus' words: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke, 21 : 28).

TRUTH'S CERTAIN TRIUMPH.

BY LUTHER M. DAVIS.

WHEN the light of Truth in Christian Science first dawned in my consciousness, I remember making the statement, There are but two classes of individuals in the world: those in the Truth and those outside of it. Now if I were to express myself on this point I should say, There are but two classes of individuals in the world: those who have awakened in a degree to the Truth of their Being, and those who have not. We learn from the Bible and "Science and Health with Key to the Scriptures" that Truth is Infinite, fills all space. From this it follows that none are outside of God's infinite Truth. Christian Science is my Truth, is your Truth, but no more ours than of its most bitter opponent. It reveals the Truth of every one's Being, their true relationship to God and man. If we have awakened to know this before our brothers and sisters, it is our duty and privilege to awaken them; but we should be as patient and loving in doing so as we would wish them to be with us were the conditions reversed. We cannot take the kingdom of heaven with violence.

It is only through divine Love that the Christ-idea is quickened in human consciousness. We often think we have much to meet from the opposition of different ones. Let us reason together on this subject. In the first place, very few people would knowingly oppose a demonstrable Truth, for reason teaches them the uselessness of so doing. We have proven Christian Science such a Truth, a plain statement of facts about God and man. It does not depend upon my belief, your belief, or the belief of any other person. It rests upon an everlasting Principle which cannot be moved. Any one understanding this Principle can demonstrate it just as easily and surely as they can the principle of mathematics. Then ignorance of this Principle causes the only opposition to it. What is the opposer opposing? Simply his conception of Christian Science. If Christian Science were what he believes it to be, we should undoubtedly side with him. He is not fighting Christian Science at all, or even our conception of it; he is only opposing his own belief concerning it.

How can any one suffer from such opposition? If we have positive proof of a fact we know that all must admit it sooner or later, and this assurance gives us peaceful courage. Christian Science appears to be revolutionary in its nature, and consequently is in advance of the general thought of the age, yet its appearance at this time is proof that some are ready to welcome it, and that the world is ripe for the transformation going on through its healing, saving application.

Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." He knew that God, Good, would triumph over evil; for Good alone is eternal. So the false beliefs about our precious Science will be uprooted in due season. The harvesting time of the world is upon us. The wheat and tares are being separated. Man-made systems and doctrines, built upon a faith in both good and evil, must give place to those built upon the Christ-rock, the supremacy of Good. In this tearing-down and building-up process mortal mind may cry, "Art thou come thither to torment us before the time?" but Love answers, "I wound, I heal, I chastise, I reform." Each of us must pass through the judgment which uproots and burns the tares or false beliefs in our consciousness which blind us to our true Being, the reign of individual and universal harmony. None should wish to escape this process of purification, and none would if they could see the end from the beginning. The divine Love expressed through "Science and Health with Key to the Scriptures" and Mrs Eddy's other writings is teaching us to comprehend in some degree the living force of our Master's words and works, and how to apply Christian Science to our every-day duties. Those to whom this Science has appeared, have no doubt of its Founder's divine mission; and their loyalty is attested by their obedience to the ways and means provided to break this bread of Life to a famishing world.

HAIL, source of being! universal soul
Of heaven and earth! essential presence, hail!
To Thee I bend the knee; to thee my thoughts
Continual, climb; who, with a master hand,
Hast the great whole into perfection touch'd.

Thomson.

BELIEF vs. UNDERSTANDING.

BY A. P. BLACKLER.

I WISH to notice a few points of difference between belief and understanding. In the old thought we had only to believe that certain things are thus and so; while from a Christian Science standpoint, we must *understand* why things are thus and so, in order to have it do us any good.

To illustrate: a boy in mathematics may work sums in addition and subtraction; and he may *believe* that the sums in fractions and decimals can be worked all right, yet it will do him no good until he studies the principle and understands *how* to work the sums for himself. How true this is of the great Principle of Christian Science; we can all of us readily believe that Jesus did the works we read of; but of how much practical benefit is this to us until we understand how it is done.

What are the conditions? According to his words, it all hinges on our condition. I think a great many of us, in coming into Christian Science, expect peace and harmony (heaven), contentment, etc., before we have done anything to merit it. We must not look for our reward until we have done something to be rewarded for; and how many of us have done this?

The blessings promised in the Bible, are all promised on conditions. "Blessed are the pure in heart: for they shall see God." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Thus it is from beginning to end of the Bible. The Psalmist says, "The *righteous* cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

Theorizing on Christian Science will not save us from sin, any more than on any other problem or theory. We may believe Christian Science is all right, and that it does all that is claimed for it. But this of itself is of no practical value to us.

But Christian Science does give us a rule, and a Scientific rule, to work out our salvation by, yet this rule is of no benefit unless we *follow it* individually. Remember

always it is perfection we aim at. "Science and Health with Key to the Scriptures" says, "Perfection is gained only by degrees;" yet we have the blessed assurance that the reward is *just in the ratio* of our righteousness or fitness for it.

We cannot expect something for nothing in Christian Science, any more than in a worldly way. This to me, is one of the great beauties of Christian Science. When a problem does not come out right, we know the trouble is not in the Principle, as we *believe* this is right; and we know that is where the trouble lies,—it was mere belief, and we have only to work the harder, and when we understand the Principle in relation to this same problem, we know the answer can come out only one way, and that is *right*.

If we live up to our understanding, and strive for more, we cannot stand still in Science. We must remember always to have our efforts and works fully governed by the rules laid down in the Bible and Science and Health. We should be careful of our statements in Christian Science. It is easy to believe away beyond our understanding. One can believe the whole of Christian Science to be true; yet one only understands what one *can prove*.

Believing and understanding are very closely allied to preaching and practising. We have had too much of the former and not enough of the latter. "Let your light [Life] so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE PEARL OF GREAT PRICE.

BY WILLIAM F. RANDALL.

I FIRST heard of Christian Science in November of 1890, and in the following January the "pearl of great price," "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in its revised form, was shown to me. The previous winter I had spent five months in the house, three of them confined to my bed, a victim of the grip; my physician had told me that I would have to take quinine for a year or more, and that I would have to be very careful of myself. I did not take the quinine, but I did take the fear in a certain degree until I heard of Christian Science; then I wanted the book, but I did not have three dollars

that I could spare for it, so I went home determined to sell something out of the house so that I could buy it. As I began looking over my household effects, my eyes lit upon some books that I had bought the year before, when I had more money; they were standard works, such as Shakespeare, Dickens, Moore, etc. Counting the cost I found that I had paid thirty-five dollars for the lot; then I gathered up a quantity of other books that I did not need, and sent for a dealer in second-hand books to come up and buy the lot, telling my wife that he would probably offer her eight or ten dollars for them, but for her to sell them at any price, getting of course the best that she could. The next day he came for the books, and after looking them over he offered two dollars and fifty cents for the lot. My wife said that would not do, as I wanted to buy another book. He asked what book and the price. At that time he had not heard of the book, but gave my wife the price, three dollars, and with it I bought *Science and Health*. Since then I have bought several other copies, but none do I value so highly as my first three-dollar copy, and I would not sell it to-day for its first cost to me, namely, thirty-five dollars, for through the reading of that book I was healed of a rupture of nine years' standing, also of severe sick-headaches, but the best part of it is, that I have been brought into a knowledge of God that I never had before. So to me it has been the "pearl of great price," for I sold my other books for this one, and with this one I have been able to do some of the works that our Master said we could do if we understood.

So let us build our lives aright,
With stones of beauty and of Truth;
Let fair proportions greet His sight,
Not blackening shades and forms uncouth.

Let the foundations firm be laid;
As Heaven decrees, our hopes account;
And be the immortal structure made
After the Pattern in the Mount.

Arthur J. Lockhart.

CHURCH BY-LAWS.

BY MARY BAKER EDDY.

THE By-law on page 66, Article XXX., Section 7, in our Church Manual, shall be amended so as to read, Not less than four lessons, and *more if requisite* (and but one each day), shall be given to students in Obstetrics under the auspices of the Massachusetts Metaphysical College. A student in this class shall prepare a paper on *Accouchement*, giving in detail, the physical and mental treatment requisite for the Scientific and safe delivery of the mother. This paper shall be discussed by the class, and examined by the teacher, who shall decide as to the proper qualification of his pupils to practise Obstetrics. The tuition of students in Obstetrics is \$100 each for one course, and they shall pay their tuition to the teacher in this department.

Not less than three *thorough* lessons, by a *well qualified* teacher, shall be given to each Primary and Normal class on the subject of *mental* practice and malpractice. The students in this class shall be required to prepare a paper on this subject, and after reading it, and having it thoroughly discussed by the class and understood, they shall retain no copy of it, but shall give the paper immediately to their teacher, who shall decide upon its thoroughness, and accuracy. This paper shall be sent to Mrs. Eddy, President of the Massachusetts Metaphysical College, for examination, if she so requires, before the Normal class students shall receive their certificates of degrees. The session shall continue not less than two weeks.

The large branch churches in the principal cities of the United States and Canada are hereby requested to appoint a Publishing Committee to serve in their localities, under their Church By-laws.

It shall be the duty of the member constituting said committee to correct, in a Christian manner, a lapse, injustice, or blunder, relating either to Christian Science or to a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for replying, as above named, to abusive newspaper articles published in his city

and state, that have not been answered by other Scientists, but have been forwarded to him for said purpose; also for reading the last proof sheet of the article he has prepared on this subject, having it published according to copy, and the papers containing these articles circulated in large quantities.

A member of the Mother Church, who is not the clerk thereof, shall not appoint a meeting of the First Members of this Church. Only the clerk appoints said meetings and in accordance with the By-laws of this Church.

The Mother Church By-law as amended reads:—

The Churches of the Christian Science denomination shall have one reading room for each church, except those churches are in unity and so situated that it shall be wise to have their reading room, or rooms, in one building that is centrally located.

THE BIRTHPLACE OF MARY BAKER EDDY.

REPRODUCED BY THE AID OF MRS. EDDY'S INFORMATION,
PHOTOGRAPHS OF SITE, AND AUTHENTIC DATA.

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs	\$7.50
These are the first prints, are on India paper, and limited in number.	
India Proofs	\$5.00
Later prints on India paper.	
Plain Proofs	\$3.00
Prints on plain rice paper.	

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

NOTES FROM THE FIELD.

I HAVE been delicate all my life, four times have been given up by the doctors. I was pronounced consumptive and had heart trouble and eczema from birth; the latter made me quite blind for a long time when a child. Lastly I had been under an operation for hernia, from which no one ever thought it possible for me to recover. I cannot tell the tenth of what I have gone through, but this I wish to say, I thought God sent my affliction, and that for my good, and my duty was to bear it as patiently as possible and accept all the means offered to me. This I honestly did. I went to hospitals and convalescent homes, and carried out the doctor's instructions as best I could, but they could do nothing for me. My doctor was very kind and attentive to me, and so was his assistant. I must say I have great cause to thank them one and all, as well as the nurses. I trust I may never miss lending them a helping hand, if opportunity should offer. All was done for me that possibly could be done, but the doctors plainly told me I should never be able to work for myself.

In this condition Christian Science came to me. I was glad to give it a trial. A friend told me she had been treated for indigestion and was quite cured, and could eat anything. I had seen much of her, and knew she had been a victim to indigestion. Christian Science seemed strange to me, and I could not see how I could be helped. I said, "There is no help for me as I have no money, so I must make the best of the place I am in." To my surprise she wrote to a healer, and by return mail I received a letter asking if I really wished to be treated. I was too ill to write more than a few lines to say how grateful I should be if she could help me. I thought Christian Science sounded good, but doubted its ability to help me in regard to my health. In reply I received a very encouraging letter, saying that God never intended me to suffer like this, and other comforting words, taken from that blessed book, the Bible, and stating that she had begun to treat me.

This seemed like a dream to me, but I have found it was the first gentle rap to wake me out of sleep, out of the physical sense of things. The work was rather slow, as I always want to prove things, and Christian Science will

stand the test. My one desire is that I may be found faithful. I have misunderstood divine Love many times, to my shame and sorrow, but I am glad to say I cannot live without Christian Science, neither do I wish to. "I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness." My only help has been absent treatment, the study of "Science and Health with Key to the Scriptures" and other of Mrs. Eddy's writings, and Journals. My dear, loving healer has worked hard and honestly to show me the right path. She has always set the golden treasure, our dear Bible, first. I am a poor woman and have had no schooling. When Christian Science was beginning to dawn on me, I remember so well saying, "It is too high for me; I cannot attain to it." Now my prayer is that I may live faithfully according to what I have, so God will give me more. It is between three and four years since I first heard of it, and I have not had one hour in bed, since about three months after my first treatment, except at night, and the nights have been very short sometimes, for I have to do nearly all my study and devotion to God when others are in bed, as I do all my own work. We are four in family, have a sub-postoffice and a basket-making business. We are very reduced in circumstances. So you see God does all things well. He sent Christian Science to us when sorely needed. My dear mother was very much afflicted and had lain in bed a great part of her time for many years. When I was getting well under Christian Science, she expressed a wish that she might be helped. I asked if I should help her as I had already helped my little niece, who was staying with us because of ill health, and in less than a week she was up and she has not had a day in bed since. My niece is well too. She has temptations sometimes, but is quite able to help herself now. I have helped her through many troubles, once through diphtheria. I also helped a little girl of six who was in intense agony with toothache. In about ten minutes the pain ceased and we sang hymns from the "Christian Science Hymnal." Three times the temptation came and she ran for help. We have not heard anything about it since. She had been under the doctor before she came to me, and was told she would have to have the teeth out. My mother has been cured of eczema, liver complaint, constipation, and bunions, and her sight and hearing are much improved. She is ten days

older than our Queen. I have been cured of fainting-fits caused by heart-disease, eczema, consumption, and hernia, and this is not half. What it has done for me spiritually, neither I nor my mother can express. The Bible is worth much more since we had Science and Health; we find a balm for every sorrow. I can prove what the dear Mother says, "It makes man better morally, physically, and spiritually."—*E. Freeman, Beeston, Eng.*

My healing in Christian Science has been so remarkable and thorough, and all accomplished in such a short space of time considering the severity of the various claims I labored under, that I feel it due to others who may think they are under similar bonds to state my case.

Two years ago I was without hope and without God in the world. I was out of work, overwhelmingly in debt, and many a morning would wake up without one cent of money in the house with which to get bread for self and family. My credit was exhausted and my case altogether apparently hopeless.

Old king alcohol had ruled me for twenty years and I had reached the end of my tether. My numerous sprees invariably terminated in a prostration lasting from five to ten days, during which medical specialists warned me repeatedly that the next would surely kill me.

I had been to various "cures," but obtained only temporary relief, and my last state was worse than the first.

My condition can only be faintly imagined. I would "brace up" and get a position and work up into something good time and time again, knowing all along that in a few short months the inevitable downfall would come, which would cost me more than all I had earned and saved. No one knows how hopeless I was in that state of mind.

Finally a dear friend mentioned Christian Science to me. I sneered; but this friend understood Christian Science. She was patient with me and induced me to read the book. I did, but I might as well have tried to understand Chinese. She was kind and patient for a whole year, in which I would intermittently read "Science and Health with Key to the Scriptures" between the awful sprees which began to get closer and closer together. Somehow I would invariably return to that dear book and read, and read, and read. I began to go to the church a little. Finally this dear, patient friend said she would

treat me for dyspepsia if I so desired. I had been doctoring for two and a half years for chronic dyspepsia, liver complaint, and acute gastritis.

I accepted the kind offer of help, and in one week's absent treatment, my healer being in Baltimore and I in Buffalo, I was completely cured.

When I saw this result I began to believe and hope, and I asked to be healed of alcoholism. She treated me for a while, but as I still persisted in drinking, she insisted on my calling in a present healer, which I did twice, and my cure proved complete, for the desire utterly left me and a strong hate for liquor—the taste, smell, sight, or mention of it—has taken the place of the uncontrollable desire for it. "Glory be to God in the highest, and on earth peace, good-will toward men."

People would say to me, "If you smoke those vile cigarettes much longer they will kill you;" and I would answer, "All right; I would rather die than be without them."

Finally I saw I did not need them, and in three treatments I was healed of the tobacco habit and I have no longer any desire for the weed; in fact the very odor or thought of it is so intensely disagreeable to me that I avoid contact with the fumes whenever I can.

Well, another demonstration was needed to make me better, and this same dear healer in Baltimore told me that God was the only Cause and Creator, and that He gave us every good gift; that God was my supply and He is infinite. My business improved, my capacity for business improved. People began to want my work, and now that demonstration is complete, all my needs are amply supplied, and I am beginning to live and to know God, and to see the truth of the Scripture, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things *are passed away*."

Much as I like a good dinner, I would rather miss it than one of our services or Wednesday evening meetings. I dig for the Truth in the Scriptures more regularly than any miner digs for his gold. Every hour of every day my heart overflows with gratitude to God.

Oh! we are a happy family. Our friends are wondering what it is, some are beginning to investigate, and it is spurring me on to greater efforts. God will guide us all if we will only lean on Him.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! . . . He sent His word and healed them, and delivered them from their destructions."—*I. H. Q., Buffalo, N. Y.*

Six years ago while in Atlanta I found myself under a severe claim. I could not work, my health had been poor for some time, but I had been able to attend to my business until then. I was obliged to seek help in some way. I had heard of Christian Science, but did not know or understand how the healing was done, for this reason I consulted a physician. The physician told me there was nothing but an operation that would do me any good; he said I never could be any better without this; he also said that in three weeks from the time the operation was performed I would be just as well as I ever was.

This encouraged me, and after conversing with him a short time I placed myself under his treatment, and a few weeks later submitted to the operation, but I did not get up as he said I would, or as I expected to. I lingered along for weeks. As soon as I was able to be taken to the depot I came North; I could sit up but a few moments at a time. All that summer I was trying to patch myself up with medicines prepared from roots and herbs, which I considered much better than homœopathic or allopathic remedies. I improved under this treatment very slowly; in September I came to Scranton. I could walk around some, but had to lie down often.

Well do I remember the first time I saw the Christian Science building. I stopped and read the sign over and over. The door was closed. I longed to go in and learn what Christian Science was, but for fear that place was especially for those people, I did not dare to call. So great was my desire to know what this religion was, I could not pass without making some effort to meet them; so I called next door. With much difficulty I ascended the steps, rang the bell, and soon a lady stood before me. I asked if others than Scientists could call at that place, and she answered me in this way: "Yes; I think any one can go there that wants to. There are families living up-stairs, and they have services down-stairs; now you go there and ring the bell, and some of the ladies will meet you." Her kind words and gentle voice strengthened me, and I went down the steps much easier than I went up. I went to

the door trembling, rang the bell, listened, and rang again. By this time my heart was throbbing; a sense of fear crept over me, for I had not thought until that moment what I was to say. But no answer came. After waiting a moment I started to my room to lie down, feeling glad that I did not see any of them. I was taking medicine nine times a day, but after this I did not take a drop. I did not want it. I do not think that building and its surroundings were out of my mind when awake one moment until after I found my way inside. A few days after this I met Mrs. H., one of the Scientists. As usual, I told her of my aches and pains. She told me she was a Christian Scientist, and spoke of their meeting. I expressed a desire to attend their services, and she kindly asked me to go with her the following Sunday. I gladly accepted the invitation. Sunday morning came, my medicine box was packed, tied up, and set one side. I was ready to be healed by Christian Science, and I was healed. My healing was instantaneous, and without treatment. Since then the Bible and "Science and Health with Key to the Scriptures," have been my daily companions. I feel very grateful to our Leader for this "little book" which teaches us the nothingness of error and the allness of God.

Mrs. M. Ammerman, Scranton, Pa.

CHRISTIAN SCIENTISTS have more opportunities to do good than any class of people I know, and unlike any other class they always have with them the remedy for every human ill.

On my return from attending the session of the Board of Education in Boston last winter, I had an experience which was a striking proof of the power of spiritual thought to destroy an affliction which could not be reached through *materia medica* or surgery.

I stopped to visit a cousin whom I had not seen for several years. Our conversation soon turned to Christian Science. She manifested greater interest in it than I had expected. It was also evident that she was bearing a heavy burden of some kind. In a little while she said, "Oh, I wonder if Christian Science could help my child." She told me that her only child—a little boy then two years and a half old—had never spoken a word. He was mentally bright in other respects, could spell words with his blocks and understood what was said to him, but could

not talk. The best physicians and specialists in the city had been consulted, and all said there was nothing they could do; he might never talk, but they could safely assert there was no hope of any change before he was five or six years old.

At the time I was there the parents were contemplating taking him to Europe in the early spring to see if anything could be done there.

As the mother was telling me of her idolizing love for her child, and of the great burden and fear that was ever before her, I thought of the Love that was not only infinitely greater than this mother's human sense of love, but also powerful enough to deliver this child from bondage.

I saw this child as one of God's dear little ones, and I knew that in his God-given nature he was just as free to express his thoughts as the birds were to sing. I knew too that no physical law, so-called, could prevent the operation of this divine Law.

The next morning I left for home. Nothing had been said about my treating the child, and I did not, as we generally use this term, but for several days I would find myself almost involuntarily thinking of this child in his true spiritual nature, as we learn how to do in Christian Science. Indeed, these spiritual thoughts forced themselves upon me so strongly that I could not have evaded them if I would.

Soon after reaching home a letter was received from my cousin, in which she said that a most wonderful thing had happened, and she could not help associating it with my visit. She wrote that within a few days after I left, her dear little boy began to talk, and that he was so delighted and happy over it, that he would go from one room to another saying words over and over to himself, then would run to her to have her hear him talk. Later letters stated that he soon talked fluently for a child of his age, and in a short time began to sing also. One prominent feature in this case was the child's own joy in being able to talk. He recognized and appreciated his deliverance as well as his parents.

Since then the mother herself has been greatly benefited by Christian Science, and is now deeply interested in studying its beautiful teachings.

Dora M. Knapp, Kansas City, Mo.

FROM childhood I was never satisfied with myself or my surroundings. I was always discontented, but continually building air-castles which were never realized. I longed for some assurance that there was something beside this life, which seemed so empty. I finally united with the Presbyterian Church, thinking if I would only take a step to show my desire to do right that God (if there were one) would show me the way; but my efforts ended in disappointment. I did not get the help I longed for, and the little spark of hope I had was extinguished; I was miserable. I turned to the world hoping to find pleasure there, and resolving to get all I could out of this life, for I had my doubts about there being another. I soon tired of this dream of sense for I found that mortal man was not to be depended upon; the friends that I trusted most I found false. Therefore I lost all confidence in man, but I am sure was more dissatisfied with myself than any one else. Troubles came one after another, until my mental state was almost beyond endurance, existence seemed a burden. Everything had failed to bring me the peace for which I had been searching so long.

It was here, in this seeming darkness, that Christian Science came to my aid, and I saw that the Scripture was fulfilled. The Comforter had come to abide with me forever, and what a comforter it is! All sense of unrest vanished; old things had passed away, and all was new. I was free, physically and mentally. One of the many claims which was removed, was nervous headache, to which I had been a slave from early childhood. Through the reading of the "little book," it vanished, never to return. What this Truth is to me I never can express in words. It is now four years since I entered this field, and I have never once regretted the step. Many have been my trials, yet I cannot be discouraged, for Truth is always victor. It has been my privilege to be taught by a loyal student of our Mother, for which I am most grateful.

If it is not taking too much space, I would like to give just one demonstration, as it seems to be something out of the ordinary. A young lady came to me one evening last summer, seemingly suffering agony with toothache. She told me that her tooth was decayed so that the nerve was exposed, and she wanted relief, until she could have it filled or drawn. I immediately gave her audible treat-

ment, and in a few moments she said the pain had ceased. The next morning she came to me, showing her tooth, which was restored, *whole, sound*, the seeming cavity having been filled even to the little point, which was filled out perfectly. She now has a whole sound set of teeth. Surely "the word of God is *quick and powerful*." May my life, more than words can, express my gratitude to God for Christian Science, which reveals to us the power of the word.—*Elizabeth W. Evans, Wyoming, O.*

EASTER SUNDAY, I was called to an adjoining town to treat a young lady supposed to be dying. Her brother had been told by the doctor who had been called in consultation, to go to her immediately if he wished to see her alive.

She had been ill for ten weeks, the diseases multiplying as time wore on, till even reason gave way and she wandered in delusions, the most dreadful dreams, night and day.

The brother, who was a young Scientist, went to see her, not as did her other relatives, expecting death, but declaring Life. He stood by the bed, realizing the Truth that Life can never end in death, when his sister became conscious and asked what he was doing. He told her, and offered to go for me. She consented. Other members of the family thought it foolish to ask Christian Science to begin where man had failed. But all agreed as there was nothing to be lost and all to be gained, because they had given up all hope of recovery.

For three days the warfare between the evidences of the physical senses and the spiritual facts was unceasingly waged. The fear of death was so strong that mortification had set in. As a result of medicine, her mouth was in a dreadful state from salivation. The mother said, "If, by miracle, her life should be saved, can we dare hope for the return of her reason?" I answered, "God does not leave His work half done."

One night she lay pleading with imaginary Indians to spare her life, not to kill her. I went to her and she shrank from me, seeing in me another Indian. I repeated audibly over and over the "Scientific Statement of Being" (Science and Health with Key to the Scriptures, p. 464). Presently the light of reason began to dawn in those wild eyes, then a flood of tears, and she said, "That saved me;

nothing could hurt me when you were saying that." And she went quietly to sleep. When she awoke from that sleep the next afternoon she knew us all, and asked for something to eat, and she ate with that salivated mouth. Though error had to be vigorously denied many times after this, the recovery was sure and the way one of joy.

At the expiration of two weeks she took a twelve-mile ride. The last error to disappear was the one the doctor had been originally called to treat.

Anna C. Wyeth, Enid, O. T.

WHILE working at the carpenter trade in Denver, a pile of heavy plank gave way and I fell with it a distance of twelve feet. My elbow was dislocated, the socket broken off and into small pieces. When set, the surgeon said, "That is a very bad break and if you are depending on the carpenter trade for a living you may as well know that the chances are that it will be at least six months before you will have any use whatever of that arm, and that your elbow will always be stiff. I was under Christian Science treatment and heeded not these material evidences.

On the eighth day all support was removed; on the fourteenth day I half-soled a pair of shoes, and from that time would do light work, and on the thirtieth day I was back on my old job—was climbing around helping raise a heavy roof frame to a large building, and my elbow was not stiff.

After returning to Cripple Creek I got my hand mashed so badly that one joint was crushed, and on three fingers the flesh burst open their entire length and was forced from the bone. While setting, the surgeon said, "There is no use in sewing that flesh to its place for it will all have to die and come off." When he had completed his work he said, "That hand should go at least three days before it is dressed, but in two days it will no doubt be paining you so badly that you will have to come in and I will dress it."

The surgeon's services were no longer needed, for from the time all was in place I was enabled to destroy all sense of pain. Those who saw the accident did not hesitate to say, "John has lost his hand." An aged friend, one who had dressed many wounds, hearing this several days later, called to see me. Seeing no signs of pain he became anxious and asked to see the wound. One glance changed

his expression, and he said, "I have never seen anything like it. The flesh is neither swollen nor discolored in the least." In twenty-two days the flesh that was doomed to "all die and come off" was healed over perfectly, but to my limited understanding the crushed joint seemed more real, and was longer in recovering.

John P. Barnes, Cripple Creek, Col.

I WOULD like to tell of the healing of a broken bone through Christian Science treatment. A year and a half ago my little son, at that time eight years old, while at play, fell and broke his arm between the wrist and the elbow. The arm was so broken and bent out of shape that mortal sense would say it would never be straight again. The accident happened about seven o'clock in the evening; he came into the house crying with pain; his father carried him up-stairs, and sent his little brother to call me. This little brother, six years of age, met me with these words, "Mamma, it is error, all error; read Science and Health to M. quick." He ran to the table and got me the book. Without looking at the arm, I opened the book at the "Scientific Statement of Being." Then was the need supplied. I read it aloud many, many times and continued reading in the book, until the little fellow ceased his crying, and the pain was gone. In one hour's time he was fast asleep, the arm resting on a pillow. In the morning he awoke without pain and went about the house the same as usual, carrying the arm on a small pillow, helping himself in many ways, and using the fingers of the broken arm. Many times during the day we heard him singing "In heavenly love abiding," and hymn No. 49 in our "Christian Science Hymnal." From that time on the healing was rapid. There was no swelling, no discoloration, no pain, and you could see the arm straighten every day, until two weeks from the day he broke the arm he went to school, perfectly healed, and came home at noon swinging his arm over his head. I cannot find words to tell the joy we felt over this demonstration of Truth. It is now about sixteen years since Christian Science first came to us; and during that time we have had many wonderful demonstrations, and our hearts go out in loving gratitude to the dear Mother who has given us this practical, beautiful Truth, which we can live in the daily life, lifting ourselves and others into higher thought, and re-

lieving suffering humanity; making us better men and women, teaching us to love God and our neighbor.

Mrs. Mary P. Marble, Austin, Ill.

A FEW weeks ago my youngest boy, eight years old, fell and dislocated his collar-bone. He was doing nicely under my treatment, when two days later, towards evening, we heard a terrible scream. Quickly denying any sensation in matter, I ran and found the same boy, seemingly in great distress, on the ground. We examined him and found that the arm of the same side where the collar-bone was dislocated, was out of joint, the result of a fall, and was hanging limp at the side. For a few minutes it seemed impossible to treat him, owing to his loud screams. Suggesting that he make an effort to be quiet, I commenced treatment, during which he fell asleep, and slept fairly well until next morning. Then, though the pain was allayed, there seemed to be no change for the better in the condition of the arm. My husband wanted to take the boy to a doctor to have the arm set, and it came to me that *I must have a demonstration immediately.* "Truth is mighty and will prevail." I began treatment, and at once the words of our Master came to me, "Stretch forth thy hand." So distinct were these words in my consciousness that I could not refrain from voicing them. "Hans," I said, "in Christ's name stretch forth thy hand." He answered, "Mamma, I can't." I then said, "*You must obey.* Stretch forth thy hand." The child made an effort, raising his arm by slow degrees, and suddenly, with a click, the arm and collar-bone both resumed their normal condition, and have remained so ever since.

This demonstration was a great joy to me, as well as a complete surprise to my husband, and in it the necessity of *obedience* to the Word of God, and the fact that we each, patient as well as healer, have our part in a demonstration, was clearly set forth. For this, as well as for many other beautiful demonstrations of Truth, the result of three years' earnest study of "Science and Health with Key to the Scriptures," I beg to offer my sincere and loving thanks, under God, to its author, our dear Mother and Leader, Mary Baker G. Eddy.

Mrs. Gertrude Stockder, Canon City, Col.

I CAME into Science through physical healing, having

been under chronic troubles for upwards of eighteen years. During my experiences with *materia medica*, many physicians of both schools were employed, and their directions faithfully followed. I finally consulted two of Chicago's well-know specialists, only to learn that an operation was threatened. One specialist said there was some hope of escape, the other absolutely none, unless I desired to become an invalid. This thought of operating instilled in me such fear that I scarcely spent a happy hour for some two years and a half. This mental condition affected my physical condition to such an extent, that I found myself in pain almost continually and was convinced there was no escape through material means. Just at this time Christian Science was brought to my notice. I consulted a healer at once, with the gratifying result of relief after the first treatment. I continued treatment for some two months, and *found healing*. I realized that my thought had been completely revolutionized—instead of thinking disease and sickness, I was turning away from them, and holding to thoughts of God, Good. I have had some seeming trials, but have found they were tests, wherein I had to prove that God was All-in-all, and with this proof came a clearer understanding of God's laws. It is my daily desire to bring out the reality of Good and the unreality of evil. I am learning not only how to master sickness, but how to overcome the errors of anger, hatred, and resentment; how to interpret the Bible, and to love that book which heretofore did not in the least interest me; to guard my thoughts; to put out all that opposes itself to God. After deriving all these benefits can one doubt that Christian Science is the word of God revealed to this age through our Leader, Mrs. Eddy? I desire to take this opportunity to express my heartfelt gratitude to our Mother for conveying these tidings of God to a suffering humanity.

Mary M. Rogers, Chicago, Ill.

CHRISTIAN SCIENCE has healed me of many ailments, but physical healing was as nothing compared to my mental relief. Before I gained some understanding of the Truth which makes free, one of my greatest griefs was self-condemnation. I could not smile, and I could not talk even about Science to any one without feeling that I had done something wrong. I would blame myself and I would at times suffer greatly. When these conditions

would come upon me I would desire to be dead rather than to live a life like that. But great joy came with the understanding that I could not die if I wanted to, since God is my life, and I am just getting where I can put my foot upon the deceiver.

I write this with a great desire that it may help some one who is struggling like myself. I have had a number of demonstrations, among which was one of instantaneous healing. I have enough proof of God's allness, and know that if we live His law we need not fear, for He is with us every instant.

I came to Christian Science four and one half years ago. I had been doctoring for nearly four years, and tried six or seven doctors, from whom I received no benefit. The last one said that I could not live more than a year or so if I did not quit work. Christian Science has enabled me to work so that I have not lost a day. I am working on a railroad as a carpenter, and am on the road all the time. I only get home Sundays, but I am thankful to have a little time with my dear ones.

I was also blessed that I had class instructions last April with one of Mrs. Eddy's loyal students, which has been a great help to me. There are five Scientists here, and we have Sunday meetings in a private house. We are in hopes that a way will soon be provided for us to rent a hall. We are doing what we can, and study nothing but Mrs. Eddy's writings and the *Journal* and *Sentinel*.

Charlie Shedeck, Oxford Junction, Ia.

Not long ago, while upon my round of duty, the mother of my little pupil opened a new *Journal*, and as the lesson was finished, the child said, "Oh, mamma! please read something about the children's demonstrations." The mother turned the leaves, carefully looking. Finding nothing of the little ones this time, the child's face clouded and she wished they would tell of the children's demonstrations. In our music lesson, just completed, we had had a beautiful demonstration, and I said, "Ruth, shall I write the story of our demonstration, so when some other little girl asks her mamma, as you did, she may not be disappointed?" Her face lighted with love and interest as she assented. So here is the story: In beginning our work she complained of a sliver in her thumb, just where she must strike upon it, and requested me to remove it.

The first attempt to do so brought the tears, it hurt so badly. She decided to remove it herself, with the same result as before, more crying and pain. Suddenly it was clear to me that it was only the error of procrastination trying to hinder our proper work, and I said to her, "One of three things you must do, and at once: remove the sliver yourself, allow me to do so, or continue our work without either." Silence for a few minutes, in which I steadily refused to admit the presence of anything but Love. Suddenly looking up with a bright smile she said, "I am a little Christian Science girl, ain't I? Please take it out." I gently touched the thumb and the sliver came out and was gone before we hardly realized that the work was begun. "It did not hurt one bit," she said. It did not bleed and was not sore, although at first there seemed to be quite a cut in the thumb. She gleefully clapped her hands, put her arms lovingly around my neck, and with a kiss, turned to her work, ready by the transforming power of Love to do good service.—*Alma A. Rose, Chicago, Ill.*

I AM thankful to be able to tell what Christian Science has done for me. My suffering began thirty years ago and the last fifteen years I have suffered almost continually until I longed for death. I had many physicians and came to California looking for health years ago, but there was no help in doctors or climate. Every month I suffered so that the muscles of my body would become rigid and I would have what the doctors said were spasms of the nerves, which nothing but hypodermic injections of morphine would relieve. Added to this was neuralgia flying all over my body and then settling in my head, giving me untold agony.

Last January the grip was added to my miseries and kept me in bed over five months. I had no appetite, no sleep, and was fast losing strength and vitality, when one of my neighbors brought me some Journals to read and told me of a healer who would come to see me if I would send for her. I read the Journals and began to feel better at once. My husband then went for the healer and I improved from the first treatment. In ten days I walked six blocks to the Christian Science service and sat through the service and Sunday School and walked home again, (I had not been able to sit through a church service for more than four years), and did not feel even tired. In

two weeks I was well, really well and happy through God's love.

Thanks to the Leader and Founder of Christian Science for her patient labor in unlocking this glorious Truth from our Holy Bible. Thanks to God who has led me to it through suffering. May this work spread without hindrance is my prayer.—*J. C. Kuntz, Pomona, Cal.*

THE following testimonies show that "Science and Health with Key to the Scriptures," can both heal and teach. A man came to me this past summer saying he had heard of Christian Science and wanted to talk about it. He had been told that an operation was necessary if he expected to live, and that the chances were against him even if he were operated on. We talked a short time and I told him a little of what Christian Science can do, and showed him that the Bible was our authority for all that we claimed.

As he listened his face brightened and an occasional "I believe that" showed his interest. Seeing him so receptive of the Truth I showed him the book, saying: "That book will tell you, better than any person can, the truth about God and man. If you will read it as God's message to you in your extreme need, you will be healed." He took the book, and two months later wrote me saying he was entirely healed through reading the book.

A lady was given the book after she had had one treatment. Since that time, though the temptations have been many, she has had but one treatment by the Scientist, and that one just at the first. She has been enabled through the study of the book to help herself and others.

In the first instance the "little book," that can be had for three dollars, saved a very expensive operation. In the second instance another's knowledge of the book helped one to get well, and the book taught her how to keep well. Will any one deny that they received full value for their money, or refuse to give the "little book" its rightful place?

L., Minneapolis, Minn.

THAT Christian Science is the Truth was apparent to me from the first, as I experienced instantaneous healing on the third day of my *reading* "Science and Health with Key to the Scriptures." I never received a treatment. I had no more use for the very strong glasses which I had

worn constantly for three years. An abdominal brace, numerous plasters, and a large assortment of drugs and medical appliances were destroyed. But greatest of all was the dispelling of innumerable fears, and the consciousness of an abiding trust, peace, and love.

I would like to give for publication one of the joyous proofs that Life is not in matter, which has been in response to my understanding of Christian Science. In brief it is as follows:—

Three prominent physicians had given up a four weeks' old child to die. The last doctor in attendance before leaving pointed to a spot of mortification the size of a five-cent piece, and said there could be life but a short time—thirty minutes at most. The parents were persuaded to call a Christian Scientist, although they had refused to do so twenty-four hours before this.

I was asked to take the case. When I entered their house the room where the child lay was filled with neighbors waiting for the end.

On the morning of the second day following, the parents pronounced the child in perfect health. Up to the time the child was healed it had never been normal, or progressed in a single respect since birth. It has since been a hardy child, and there is not a finer babe anywhere.

Mrs. Fanny K. Armour, Fort Smith, Ark.

SURELY, no one owes more to Christian Science than I, for Truth has made all things new for me as far as I have demonstrated. It has enabled me to pass triumphantly through trials which are very grievous to mortal sense. After having had a bank account all my life, every remnant of property was lost; then a worse trial came, the passing away of a beautiful daughter. Instead of being crushed by these things, I have been pressed above them into the knowledge of God—purified and “clothed upon.”

When I first began to look into my consciousness it was like a small, darksome chamber, where only a dim ray of light penetrated. In its gloom there seemed to be many things which appalled me, and made me afraid to look upon them; but I knew that they must be put out of my house and I tried in a hasty way to sweep them out, wholesale, only to find that they remained, or came in and out at will. My efforts opened the door a little wider and admitted more light; then I saw that my efforts to cleanse

must not be spasmodic and superficial, but systematic and unremitting.

At this advance in humility the place whereon I stood began to grow pure and white. God's light flooded the place, and I felt my work was to demonstrate light over the whole of material sense, and to find as the result of every effort that there is *nothing but God*.

I know that divine Love is All, and to reflect it in *demonstration* is my work throughout eternity.

Gertrude M. Singleton, Evanston, Ill.

I HAD been admitted to the bar and had commenced work as an attorney-at-law, at Mankato, Minn.

The time came when I was suffering from a complication of diseases, which indeed really made life a burden, and compelled me to relinquish my office and business. Catarrh, both acute and chronic, was among the diseases, but probably the worst affliction was dyspepsia. It was apparently impossible for me to digest food of any kind. I was so weak that the smallest exertion exhausted me, and so reduced in flesh that people turned from me, I have since been told, it being painful for them to look upon one so emaciated. The best physicians were employed, but I steadily grew worse. The atrocity of fear and error made me believe that utter despair and death were soon to overtake me completely.

Then came the power of Truth. In the providence of God I was directed to a Christian Science healer. In almost utter hopelessness of help through any source, and through the influence of friends, I dropped my long and vainly tried medicines and trusted myself to this method of healing. And lo! I was set free; for, as I afterwards saw, when I let Truth do the work my afflictions vanished as dew before the rising sun.

I am again ready for work and the duties of life. And I am strong, healthy, and happy because I know that the divine Mind is able and willing to supply the beings of his creation with all things that are necessary to their welfare.—*V. A. Tenney, Mankato, Minn.*

CHRISTIAN SCIENCE has been such a help to me that I feel constrained to add my testimony to the many that appear in the *Journal*. I have not been a Scientist quite a year, but my experiences may be of help to some who are starting in the new Life.

I am placed in a position which is particularly subject to the attacks of evil in all its forms; but God has been with me, His hand is leading me, and I have no fear. He has brought me forth victorious from many a battle with evil, and my faith is being strengthened by each victory.

I was healed in ten days' time of a severe case of catarrh of long standing. I found Christian Science to be a potent antidote for sea-sickness. Since being in this country I have had many opportunities for testing Christian Science, both on myself and on others, and have found it to be the one system that never fails, the proper conditions being complied with.

I have been in a strange land, among strangers, and so far as I know I am the only Scientist in this part of the island; still I have felt that God has been ever-present with me and I felt His omnipresence more, perhaps, because of the absence of earthly companions of my faith. I have heard it said, "I suppose it is impossible for a man in the army to lead a Christian life," but I can truthfully assert that "He is able also to save them to the uttermost that come unto God by him."

Frank B. Headley, Hospital Corps, Havana, Cuba.

I WAS led to Christian Science through great physical suffering. One day a lady called and told me that my suffering was all unnecessary. She informed me of a healer on my very street. I went that evening and made an appointment for treatment. My cure was a slow one, but Love conquered through the patient efforts of my dear healer, and I can say to-day I am perfectly well.

I had been an invalid for several years; had taken treatments of several physicians, electric baths, and tried patent medicines, but was never permanently helped and was about to submit to a surgical operation when I found the blessed Truth.

I shall never forget the sweet, calm, peaceful rest that came over me after my first treatment; the first true rest I had ever had. When in an awful spasm of pain I have called my healer and in less than five minutes I would be calm and peaceful. I have been in Science about three years now, and never think of tasting medicine. My old fears are dropping off like a worn-out garment. I have a little boy fourteen months old; he came under the Christian Science thought, no physician being present.

He has never tasted medicine and is perfectly well and happy.

I have had opportunities of helping others and have had many good demonstrations. I would not part with my "Science and Health with Key to the Scriptures," if I could not get another, for all the world could offer.

Mrs. H. W. Kyte, Chicago, Ill.

FOR the benefit of the Field let me relate the story of a case of surgery which was successfully treated through Christian Science. During the month of July I made a trip on the railroad to visit a brother. In entering the coach I took hold of a fastening on one of the inner doors to steady my progress, and by doing so a bone was broken in my left hand. By the time I reached the end of my journey the hand had swollen somewhat. I denied the error but it kept on swelling. On arrival at my brother's house I wrote to a practitioner a few hundred miles away asking for treatment. During the time I was receiving treatment for this claim I used the hand whenever I had occasion, as if nothing unusual had occurred, many times putting my whole weight on it, and no splints or bandages were used at all. The demonstration was a beautiful one.

J. E. J., Harrietsville, Ont.

I SUFFERED from asthma for twenty years, and with it I had fainting spells that would last from four to six hours. I thank our loving Leader for showing me the Truth. The last spell I had was five years ago. It lasted almost nine hours. The attack came on while at prayer-meeting. The next morning my mother asked me if I would go to a Scientist and take treatment. I went and I took only one treatment and was healed. That was five years ago last winter. I had a very bad attack of congestion of the brain, and it was met with two treatments.—*A. I. N., Charleston, S. C.*

I AM a little girl nine years old. I have four little sisters and one little brother. I go to school. We have no Sunday School here, but have our lesson at home. I like to read the demonstrations in the *Journal*. It is seven years since papa and mamma come into Christian Science. I have read "Unity of Good" and "Retrospection and Introspection," and am now reading "Pulpit and Press."

Lillie J. Loan, Waddington, N. Y.

EDITOR'S TABLE.

THE CHRISTIAN SPIRIT.

THE Christian Spirit is not exemplified alone through human sentiment, human sympathy, and human love.

If human sentiment, sympathy, and love were a saviour from sickness and death, there would be little sickness and few deaths, for those human beings are rare who have not some kindred or friends who wish for them, and would have for them, health and life rather than sickness and death.

Could the devoted wife and loving children, through their mere human devotion and love, save the husband and father from pain, disease, and death, few of earth's husbands and fathers would suffer pain, languish with sickness, or go down into the valley of the shadow of death.

Could the fond mother save her children from harm, sickness, and death, through the mother-love alone, how many boys and girls would go astray, fall into sickness, or pass away from the mother-care in death? So, too, of husbands, fathers, brothers, sisters, and relatives of less degree. So, too, of friends and associates of no blood relationship. They would save through human sentiment, human sympathy, and human love, if they could.

There must be a Saviour above the human.

Where is to be found the Christian Spirit that *will* heal and save?

Is there not wrapt up in Faber's beautiful verse, a great truth?

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth,
Least like what men agree to praise.
Oh, blest is he to whom is given,
The instinct that can tell
That God is on the field
When he is most invisible!

God's ways are not human ways. From the mortal view-point severe indeed is the divine command, "Thou shalt have no other gods before me." To the extent that human sentiment, sympathy, and love are "gods before God" they must go down and out in the presence of this mighty edict.

What was the Christian Spirit manifested by earth's greatest demonstrator of true Christianity, Jesus of Nazareth? He was not lenient toward any form of human error.

When he whipped the money changers out of the Temple and scathingly rebuked their iniquity, he must have seemed most unlovely to them. Yet immediately he had rid the Temple of these unholy traffickers he healed the sick therein.

When he denounced the great and learned of his day as vipers, hypocrites, liars, whited sepulchres, etc., he could not have appeared to their sense as one reflecting love.

When he reprimanded his host, Simon, who held himself as one high and wise and good, and, at the same time, treated an abandoned woman with kindly compassion, he could not have impressed Simon and his friends as one meek and lowly in his attitude toward his host.

At the marriage feast where he performed the great miracle of turning water into wine, in response to a motherly suggestion he replied in a manner which, tested by the ordinary rules of social etiquette would seem strange, "Woman, what have I to do with thee?" Yet he had no sooner uttered these apparently harsh words, than he did an act which afforded opportunity for the sacred historian to write, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

When his brethren and his mother came, and, standing without, called him, and the multitude informed him thereof, his reply was, "Who is my mother and who are my brethren?" Then turning to the multitude he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

This reply, while recognizing fleshly ties, so rises above their claims that it includes within its universal grasp, all the sons and daughters of God,—all who do His will.

He was the world's way-shower and Saviour. Had he permitted himself to be bound by mere family affiliations he could not have performed his great mission. Only as he rose above these did he reach the divinely appointed altitude of his sonship. Only as he recognized his kinship with God was he able to demonstrate the Love which healed and saved from sin, sickness, and death.

Of him, therefore, "Science and Health with Key to the

Scriptures" by Mary Baker G. Eddy, page 348, truly says, "The divine must overcome the human at every point;" not only at a few points or some points, but at every point.

It is manifest that Jesus pointed away from human sentiment, sympathy, and love to divine Love as the healing and saving power. He is the Saviour in that, by his teaching and works, he showed mankind how to save itself. Mankind can be saved by *following him*, not otherwise.

If he did not regard human sentiment, sympathy, and love as a saviour, his followers cannot so regard them. Fleshly ties must give way to spiritual kinship ere humanity will know its saviour. Human affection must yield to every demand of Love as divine Principle, ere humanity shall be redeemed.

Yet that same Jesus who thus seemed to disregard human ties, took deep compassion on the widow whose only son was being carried out as dead, and, touching the bier, commanded the dead to arise, and the dead sat up and spoke. Then with a touching depth of tenderness Jesus "delivered him to his mother." But through the power of divine Love, not human love, he thus restored the son to his sorrowing mother.

That same Jesus, seeing his mother standing by his cross, and by her side the disciple whom he loved, forgot not, even in that extreme moment of agony, to say to her, "Woman, behold thy son;" and to him, "Behold thy mother;" thus tenderly placing his earthly mother in the loving care of the disciple whom he most loved. And it is recorded, "from that hour that disciple took her unto his own home."

Human sentiment, sympathy, and love, in their proper sphere, are not here condemned; but their would-be exaltation into divinity is not commended; for they are not divine; they cannot save from sin, sickness, and death, therefore they must not be worshiped as gods or relied upon as a saviour.

Moreover, human sentiment, sympathy, and love, often, in their intensity of devotion, are the begetters of fear which proves to be the very opposite of a saviour. Only the love that is Divine will cast out the mortal fear whose age-long wake is strewn with the *debris* of disappointed hopes, shattered joys, and ruined health.

The age must awaken from its false dream that there

is healing and saving power apart from God; or otherwise go on sinning, suffering, dying.

May the awakening evangel, the Christ-Truth, stir the world into such recognition of God's *omnipotence*, that the twentieth century will witness, in fullest measure, the prophet Isaiah's glorious vision: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," as well as that of the still greater prophet who, on the eve of his departure from mortal sight commanded the little handful who had remained faithful to him to preach the gospel to every creature, so that, in his name, could devils be cast out, new tongues spoken, serpents taken up as harmless creatures, so-called deadly drinks swallowed without hurt, and the sick brought to full recovery by the power of divine Love.

TO CHRISTIAN SCIENTISTS.

We have recently spoken of the satisfaction afforded us by the generous manner in which our co-workers of the Field have supported our publications, in the way of writing articles and testimonials. We again wish to bear testimony to our deep appreciation of this support, and once more express our thanks therefor.

As a more explicit expression of our thanks we make the following suggestions, feeling sure that our beloved co-workers will respond in kind, for we are all laboring for the good of our sacred Cause, and whatever benefits the Cause benefits also each individual worker, and whatever tends to the injury of the Cause tends also to the injury of the individual worker.

Our suggestions are:—

1. That in preparing articles and testimonies you do not write them hastily, but with due care and consideration, so as to relieve the editors from so changing them, in order to make them available for publication, that there is danger of altering or destroying the sense intended by the author. Many articles, good in the main, are not published for this reason.

2. That you scrupulously avoid quoting from our textbook, "Science and Health with Key to the Scriptures," without giving due credit and making reference to the

page. Also avoid the practice of substantially repeating the text-book as though it were original thought and expression, when in reality it is but a slight shading off from the language of the text-book. Please carefully study and heed the recent By-laws upon this subject. We have grown so thoughtless in this respect as to make such By-laws necessary. Let us be more watchful.

3. That, in accordance with the By-laws, we carefully refrain from the habit of attacking or reflecting upon other systems of any kind. In preparing your articles realize that the Love we reflect is the potent factor, and only this will do good. We have a message of Love for the world, and let us give it forth only in love.

In thus doing you will aid the editors in their work, and not throw in their way the temptation, either by oversight or otherwise, to let such attacks stand because they seem to have point.

We plead guilty to thoughtlessness in this regard, and we are now asking you to aid us so that in the future we may avoid all offenses of this kind.

There is a tendency to make us hard and cold in the letter. Let us keep alive within us the glow and warmth of Love, so that in our expression of it we may not misrepresent our Cause or prove false to our teaching and profession.

God will work with us if we will work with Him—of that we may be sure.

Let the articles and testimonials come freely, for with both *Journal* and *Sentinel* to fill we require a great deal of matter.

AS TO QUESTIONS.

WE think it well, thus early in the new year, to republish the remarks, under the above title, which appeared in the *Sentinel* of February 23, and the *Journal* for March, 1899.

We ask a careful perusal and heeding thereof, both for the sake of the Field and the workers at headquarters.

We are aware it is difficult for the Field always to know to whom to address inquiries. The work at headquarters is necessarily divided into separate departments.

The publication of the works of the Rev. Mary Baker G. Eddy is a separate department, and everything relating to

this department, of whatever nature, should be addressed to Mr. Joseph Armstrong, C.S.D., Publisher.

All applications for membership in the Mother Church, and matters pertaining thereto, should be addressed to Mr. Wm. B. Johnson, C.S.B., the clerk of the Church.

Matters relating to the Lectureship should be addressed to the Board of Lectureship.

Matters relating to the Massachusetts Metaphysical College and Board of Education should be addressed to the Board of Education.

Matters relating to the Publishing Society, namely, the *Journal*, *Sentinel*, *Quarterly*, pamphlets, tracts, etc., come within the province of the Christian Science Board of Trustees and the Business Manager of the Publishing Society. All inquiries, remittances, and other matters pertaining to the literature should be addressed to the Christian Science Publishing Society.

All inquiries or matters pertaining to cards, church notices, places of the meetings of Christian Science societies, Christian Science Institutes, Dispensaries, and Reading Rooms, should be addressed to the Christian Science Publishing Society. All inquiries with reference to the publication of pamphlets, tracts, or the designation of newspapers in which Christian Science matter shall be published, belong to the Christian Science Board of Trustees and the Business Manager. Letters addressed to the Christian Science Publishing Society requiring the action of the Board of Trustees will be duly presented to the Board.

Only letters relating to reading matter published in the *Journal* and *Sentinel*, and articles or communications for publication, should be sent to the Editorial Department. It is not the province of the editors to answer promiscuous questions relating to all branches of the work. They have neither the authority nor the information necessary to do so.

Many questions are sent to the editors, business manager, and others, both by letter and telegram, that it is impossible for them to answer. It is best for the workers in the Field to rely more upon divine guidance and less upon human, in working out the various questions that arise. Having worked them out for themselves it will be their demonstration, and not that of some other person. We recognize the fact that there are certain current matters

concerning which workers in the Field must sometimes make inquiry, but by far too many questions are sent in to headquarters that can only be answered through the work and demonstration of the inquirers themselves. We especially request that the numerous inquiries as to the meaning of Church Rules and By-laws cease. We have no information relative to these not possessed by the Field. These Rules must speak for themselves. They are their own interpreters.

ORDER OF CHURCH SERVICES.

In response to requests we herewith publish the present order of service in the Mother Church:—

1. Organ voluntary.
2. Hymn.
3. Reading Scriptural selection.
4. Silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing any necessary notices.
7. Reading the explanatory note.
8. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
9. Reading the Scriptural selection, entitled "Responsive Reading," alternately by the First Reader and congregation.
10. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I will read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
11. Collection and solo.
12. Hymn.
13. Reading Scientific Statement of Being and pronouncing benediction.

The following is the order for Communion Day.

1. Organ voluntary.
2. Hymn.
3. Reading a Scriptural selection.

4. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing any necessary notices.
7. Collection and solo.
8. Reading the explanatory note.
9. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
10. Reading the Scriptural selection entitled "Responsive Reading" alternately by the First Reader and the congregation.
11. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I will read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
12. Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
13. Hymn.
14. Reading Scientific Statement of Being and pronouncing benediction.

On Wednesday evenings the following is the order:—

1. Organ prelude.
2. Hymn.
3. Reading from the Bible and correlative passages from "Science and Health with Key to the Scriptures."
4. Silent prayer with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
5. Hymn.
6. Announcing any necessary notices.
7. Experiences, testimonies, and remarks on Christian Science.
8. Closing Hymn.

The order of Sunday service is sometimes varied by the singing of a duet immediately after the organ voluntary.

For the purpose of having a uniform service it is well for the Branch churches to follow the above as closely as local conditions will warrant.

THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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FROM OUR LEADER.

THE following letter from our Leader to the First Reader of one of our churches we have gained permission to give to our readers that all may share its blessing.—EDITOR.

Pleasant View, Concord, N. H., February 2, 1900.

Beloved Student:—Christ is meekness and Truth enthroned. Put on the robes of Christ and you will be "lifted up and will draw all men unto you."

The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, unfearing me, sought their food of me.

God has called you to be a fisher of men. It is not a stern but a loving look that calls forth mankind to receive your bestowal; not so much eloquence as *tender persuasion* that takes away their fear, and it is Love alone that feeds them.

Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then be sure that after many, or a few days, it will return to you.

The little that I have done, has all been done through love, self-forgetful, patient, unfaltering tenderness.

With love, Mother,

M. B. EDDY.

CHRISTIAN SCIENCE: ITS WORTH AND WORK.

LECTURE BY REV. ARTHUR R. VOSBURGH, C.S.B.

SOME one has said, "There is nothing so painful as a new idea." The receiving of a new idea is as when a newer, more elegant article of furniture is brought into the home. The new stands for a different world, a different society, a different culture. Its presence brings out in sharp contrast the faults and failings of the old. And before harmony is restored the old must be refitted to be worthy to stand in the presence of the stranger, or else it must be ejected, to give place to that which is new. So the new idea, the truth when it appears, jostles our old mental equipment, disturbs our lines of thinking, and the fitness of things compels us to reconstruct many an old belief, to eject many another, or else to expel the stranger.

The most radical idea that has presented itself for judgment and acceptance in recent times, or in any time since the Christian era, is Christian Science. It is a stranger within our gates. And while, holding the ground of a safe conservatism, we prove all things and hold fast that which is good, we do well to beware lest, through an unwary prejudice in coldly rejecting the stranger, we fail in entertaining what may be an angel unawares.

The purpose and the promise of Christian Science are entirely good. Its works prove that it brings not only physical healing, but moral cleansing and spiritual illumination. If its radical claims can be sustained, it is "the desire of all nations," the hope of humanity; and every lover of good and friend of humanity will hope it may be true, until by thorough investigation he shall know whether or not it is true.

What, then, is Christian Science? First of all, Christian Science is a revival of primitive Christianity. It is a restatement of the Truth Jesus taught and demonstrated. It claims in no wise to be new, but the old, old story. It is a revelation to this age through its Discoverer, but it is a revelation of "the faith once delivered to the saints."

SCIENCE AND CHRISTIANITY MUST HAVE A COMMON
PRINCIPLE.

The term Christian Science comes at first with a kind of shock. That these two terms should be united seems to disturb our sense of the fitness of things; for the two words have stood for two systems of thought largely separated, often opposed. As the two words have been commonly used, Science has to do primarily with the things that are seen; Christianity with the things that are not seen. According to this usage, science has to do with the things of sense; Christianity with the things of soul. Science seeks exact knowledge, and receives nothing except that which approves itself to the reason, and can be verified in practical experience; Christianity deals with things that transcend reason, and must be received by faith; and science is founded absolutely on law, while Christianity is founded on miracle. With two such radically diverse conceptions, it is no marvel that it seems incongruous, irreverent, to think of blending them as one.

Scientific investigation has done this much positively: it has discovered an orderly universe, a universe of perfect system and law. The ideal of science is to explain this—to reveal this universe, including man, who is a part of it. Christianity has founded its faith on the man Christ Jesus, and is fully persuaded that no explanation of things is true that does not find a constituent place for this man and his teachings, yea, that does not see in his career, his words and works, the central event of all history. Science appeals to reason and represents its highest conception; Christianity appeals to faith and sentiment and represents their highest vision. And now any separation and estrangement between these two is becoming more and more unbearable. Each is an established fact,—neither can be discarded; the reason and the religious sentiment must each be satisfied. And to this end we must have a Science and a Christianity that shall be essentially one; that shall proceed from the same Principle, be founded on the same premises, reach the same conclusions, and achieve the same results. For all Truth is one. And if Science is true, and Christianity is true, they must be identical.

CHRISTIAN SCIENCE A REVELATION OF THE DIVINE
PRINCIPLE.

Now, truth is that which will answer human questions and meet human needs; and by this test neither Science

nor Christianity, as they are now conceived, can speak with the authority of demonstration. Science—material science—cannot, does not claim to explain the real nature of even a single molecule of what it calls matter, nor of the smallest or greatest manifestation of what it calls force. With all the myriad forms of life revealed about us, with all its rising tides welling up within us, science cannot in any wise tell us what life is. No surgeon's scalpel has uncovered it, no microscope has perceived it, no chemical analysis has revealed it. And if we approach science with the mightier questions: What am I? Whence have I come? Whither do I go? her oracles are dumb. These are mysteries far beyond her ken. And still less can she even promise to meet the needs that press up against humanity on every hand. Something, yea, much, has our modern progress achieved in ameliorating external conditions and supplying comfort to the outer man; but it does not hold before us even a glimmering hope of meeting the needs of the human heart, or of giving us triumph over sickness, sin, and death.

When, then, we remember how far what is called science is from any absolute basis; when we recall how much that was called science twenty years ago is called nonsense to-day; when we survey again the systems of thought that were in more ancient times held as scientific, but have long since been given to the rubbish pile of the ages and are counted as only curiosities of history, and when we know not how much of our modern science may go in the same way; when we consider these things, and see how far short our materialistic theories have come from solving the human problem and meeting humanity's needs, is it not evident that we need a Science that shall give us firmer ground on which to stand and a Principle on which we can depend?

And if Truth be that which shall answer our questions and meet our needs, Christianity, as we have understood it, has likewise failed. We would not here be with those who decry what Christianity and the Christian Church has been and is to the world. We would not fail of being with the first of those who honor its name and its work. But does the church to-day come up to its primitive ideal? Where is the spiritual light and power that marked the early history of Christianity? The Christianity of the New Testament healed the sick and raised the dead, and

Jesus gave that ideal as the standard for all times, for he says: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Again he says: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Where is the doing these works and the fulfilling these signs to-day? Is it not evident that the Christian Church to-day stands in need of something it does not possess?

Now, many of you will answer, "That was an age of miracles, and we cannot have those wonderful works repeated to-day, for the age of miracles is past." But what Scriptural warrant have we for this? Nowhere are we warranted in taking for ourselves to-day any different standard than that given to the early church. And if we ask, what had the early church which the church to-day has not? what can it have been but an understanding that has since been lost?

And this becomes more evident as we read our New Testament and see how much of it is not understood. We are told, perhaps, that these are mysteries not for us to know. But why are the words written if they are not to be understood? How is it that God has tried to tell us some things which we are not to understand? Those who wrote understood, and they seem to take it for granted that those to whom they are writing will understand. And we find, too, that not only faith, but understanding is required of the Christian. Thirty-four times is the word "know" used in John's first epistle. And the thought of the epistle draws to a close and reaches a climax in this statement: "And we know that the Son of God is come, and hath given us an *understanding*, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Or, take again Peter's second epistle. After the salutation of the first verse, the thought of the epistle opens with the benediction: "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord." And the Greek word used here is not the simple word *gnosis*, the general term for knowledge, but it is *epignosis*, which means precise, exact knowledge—scientific knowledge, if you will. And this same word is used at least

a score of times in the New Testament. Again, Jesus' definition of eternal life is not to believe, but to know: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Evidence from the gospels and epistles might be thus multiplied to show that the early teaching of Christianity led beyond faith into understanding, and that it was through this enlightened spiritual understanding that the early Christians demonstrated the power of God in what we have called miracles.

Now, there must be some primary Truth that will restore this lost element of Christianity, that will reconcile reason and revelation, and will make Science Christian. And this Truth must be revealed. If what is to-day called Christian Science be not the revealing of this Truth that should come, then we must look for another. But it is a fully demonstrated fact to-day that Christian Science is the revealing of this final Truth; and this Truth is the understanding of the divine Principle of Being, the infinite Power and Intelligence that underlies, overlies, upholds, and enfolds all things—the infinite Good that we call God.

WHAT IS DIVINE PRINCIPLE?

Just what, then, do we mean by speaking of God by this new term? What is meant by saying God is divine Principle? The word principle in its highest use is defined as cause, source, or origin. In applying it to Deity we mean that from which all things proceed, and of which in their working all things are an expression. When we say God is divine Principle, we are simply explaining and expanding the thought we have had before in speaking of the first great Cause. We mean that God is the ever-present creating, sustaining, controlling, and directing Cause of all that is.

Now, it is objected to this, that it denies the personality of God and is pantheistic. It is intended to deny the usual concept of a personal God. There is strongly entrenched in popular thought a conception after what Carlyle calls "an absentee God, who ever since the first Sabbath has been sitting in idleness outside of his creation seeing it go." To the average individual the thought of God as a person means a limited God, a being who has some particular place of abode and some definite form and appearance. But this cannot be true of infinite Spirit, and this old limiting

thought of a personal God must be entirely discarded before we can know Him as the Bible reveals Him, as ever-present Life, Truth, Love. That God is divine Principle means this, that God is creative Mind. Creation is His idea or His thought expressed. And so it is that "in Him we live, and move, and have our being."

Now, is this pantheism? By no means. Pantheism is any system that confounds the Creator with His creation, while Christian Science emphasizes the truth that God is not in His creation; that the creation does not include or embody God, but expresses Him. And so, if of such a God, a Being who is infinite Life, infinite Intelligence, limitless Love, it is said that He is in this sense personal, Christian Science brings no objection. The Discoverer and Founder of Christian Science, the Rev. Mary Baker G. Eddy, has said this in this connection: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term *personality*, as applied to God, means *infinite personality*, then God is personal Being, —in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot, coalesce" (Science and Health with Key to the Scriptures, p. 10). If we conceive of such a divine Being as personality, then this infinite, ever-present Personality is the living Principle of the universe. To a Christian Scientist, the word Principle as applied to God does not mean a cold generalization, an abstraction of our own thinking. We gladly and unreservedly adopt John's statement, "God is love." And what is love but the loftiest, mightest Principle that can enter human experience or touch a human life to control it.

Christian Science has fashioned for us no strange god, but has given us a higher, more practical, more helpful understanding of Him whom we have known from the beginning. All the thoughts of God that have ever been helpful, comforting, and inspiring we still own. All that we have discarded are the beliefs concerning Him that have hidden from us His real nature as changeless Good. According to the way that our critics may call heresy, that we reverently call Christian Science, while we call our Deity divine Principle, we yet worship the God of our fathers.

MATTER AND EVIL UNREAL.

And now arises a two-fold dilemma, as old as the record of philosophic thought. If the infinite Original of all things is Spirit, whence comes matter? and if Good, how is this reconciled with evil? The logic of Truth shows that they cannot be reconciled, that matter and evil are non-existent, unreal. This denial the world challenges, and Science sustains it by demonstrating the allness of God, Good.

Let us look at these statements a little more closely. The denial of the existence of matter does not mean quite what it at first seems to mean. It is not intended to assert that there are no houses, no hills, no trees, no heavens nor earth; that there is no external objective existence. What is claimed is that we perceive all these things through the medium of a false sense of things; that our human belief has put a wrong interpretation on nature; that back of the things that are seen lie spiritual realities of which what we call material forms are poor counterfeits, shadows of the real. It is not affirmed that the physical senses tell us nothing, but that they do not tell us the truth. Their evidence needs to be re-interpreted from Principle, and when so interpreted we shall find that this explains while it denies the testimony of the senses.

For we do not trust the senses as absolutely as we think we do. On a lower plane we are constantly explaining and denying their first obvious testimony. For instance: you see a straight rod plunged into the water, so that part is beneath and part above the surface. Now, the appearance is that where the stick emerges from the water it forms an angle. If you take the first testimony of what the eyes behold, you will say the stick is broken. The phenomenon is explained by the principle that governs the reflection and refraction of light; that explains while it denies the testimony of the senses. You stand on a railroad track, and your eyes tell you that the two lines of rails approach each other until they meet in the distance. But the principle that governs the law of perspective interprets this phenomenon, and so explains while it denies the testimony of the senses. No fact is more obvious at first impression than that the earth stands still and that the sun moves around it. For centuries no fact or belief was more unchallenged. It was intrenched in the world's philosophy and fortified by religious conviction. But deeper investigation revealed

this as a mistake, and an understanding of the principle that governs the relation and motion of the heavenly bodies explained while it denied the testimony of the senses. And so out of the difficulties and discords that have arisen from believing in mind and matter has come a deeper investigation. And interpreting the universe according to its divine Principle, the infinite Mind, we find that this explains while it denies the entire testimony of the senses; and in perceiving the allness of God is seen the non-existence of matter. In other words, Christian Science explains all the phenomena of our conscious experience and interprets their meaning by divine Principle, according to Mind instead of matter. When from the new point of view our vision becomes spiritually clear, we shall see what the revelator saw: "A new heaven and a new earth: for the first heaven and the first earth were passed away."

So if God is Good and God is All, where is a place for evil? If God, Good, is All-power, where can there be an evil power? If God originally created all things "very good," what real place can evil have in this creation? Christian Science denies that evil is a reality, or has, in the nature of things, any abiding-place. And this does not mean just what it may at first glance seem to mean. It is not a denial that we have this sense of evil to meet in actual experience; but it has no more ultimate reality than the ghosts that appear to the child who is taught to believe in them, or the superstitions that are very real to the heathen, whose ancestors, from ages back, have credited them. Personified evil has been well defined by Jesus, when he says of Satan, "he is a liar, and the father of it." In an orderly Universe, governed by its Principle, there is no place for evil, any more than there is a place for errors in mathematics, or discords in music. When the principle of mathematics is sufficiently understood and demonstrated, the errors disappear; they have no real place in mathematics. When the principle of music is understood and demonstrated, the discords disappear; they have no inherent place in music. When the Principle of Being, which is infinite Love, is understood and demonstrated, evil will disappear, for it has no principle, no ground of existence, no ultimate reality.

REAL MAN IS SPIRITUAL.

Then interpreting life from this perfect Principle, what shall we answer to the age-long, world-wide question,

"What is man?" Just what the original statement of the Scriptures reveals him,—God's likeness. And as God's likeness, man can really be only like God; he must be originally perfect, as the Father is perfect. But how then do we account for what we find round about us in practical experience to-day? Simply through man's failing to understand and demonstrate his divine Principle, and interpreting himself (as all things else) materially, instead of spiritually.

The Scripture says that "God hath made man upright; but they have sought out many inventions." We see these inventions in the multiplicity of human opinions and beliefs. We see, too, these human beliefs working out their legitimate conclusions in human experience. Man was originally upright. According to the Scriptures he was originally perfect, subject to neither sickness, sin, nor death,—to-day, according to human belief, these are inevitable elements of human experience.

But now reason raises this query: If man was originally upright, has he lost his original nature? If he was originally God's child, is he not still God's child? The mere fact that he is not manifesting the divine nature, and that we do not see him as God's child, cannot alter the original fact, nor change the eternal truth. In seeking an answer to this question, What is man? we remember that it was foretold of the Messiah, that "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Jesus' injunction was: "Judge not according to the appearance, but judge righteous judgment." Man is to be judged from the standpoint of Mind, not matter. On the superficial judgment of the senses we cannot rest. Truth and Love must lead us within the barriers of the outer appearance, to where God's likeness is enshrined, ere we can answer the question, What is man?

For man, as God's likeness, must be to-day, in his essential nature, a spiritual and perfect being, and sin, sickness, and death, only mortal beliefs about man; but since as man "thinketh in his heart, so is he," these beliefs must seem to be substantial realities until they are proven to be but beliefs, and they disappear before the "revealing of the sons of God" (R. V. Romans, 8 : 19). And a wrong belief about anything, or a false interpretation about anything, does not change the real thing, although it may

pervert its application and interrupt its working. Let me illustrate this:—

God gave to the Jews a message through the Old Testament Scriptures,—they contained His Word. But how was this message misunderstood and misapplied by the Jews of Jesus' time. The Jew professed and proposed to conform his life accurately to the Word. What he did was to obscure the tenor of the Word with his belief, and to conform his conduct to his belief. But the fact that the Jew held a certain belief about the Scripture, and the fact that his belief worked itself out in visible, tangible, definite results, did not alter the character of the Scriptures.

Now man is God's Word; that is, man's true consciousness contains what the Bible contains, the spiritual idea. As it is written, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." This then means that man is the highest expression of divine Mind,—in his true selfhood he individualizes the spiritual idea, and this is all that is really in man's consciousness. Whatever else there may be present as an element of our consciousness, cannot be something which is a part of the original, perfect man, but is something which has crept in as a belief about man. The fact that there is a belief that man is material and mortal, does not change the original truth; and that this belief works itself out in visible, tangible results in human experience, by no means establishes the belief, nor alters the original fact, that man is in God's likeness.

And what, then, is the man of the senses? He is a creation of belief only. His life is that which James describes as a "vapour, that appeareth for a little time, and then vanisheth away." His origin is that of one "conceived in sin, and brought forth in iniquity." His mentality is the mind of the flesh, which is "enmity against God: for it is not subject to the law of God, neither indeed can be." Now this belief about man is what the Apostle refers to when he exhorts to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." And again, "Be ye not conformed to this world: but be ye transformed by the

renewing of your mind." When we shall have cast off all this mortal belief of life in matter, we shall be satisfied, for we shall have awaked in His likeness.

THE SPIRITUAL IDEA.

Now generic man constitutes God's son, for man is originally and eternally God's child. Have you ever noted the significance of the genealogy of Jesus, as given in Luke, tracing back from son to father; beginning by saying that Jesus was, "as was supposed, the son of Joseph"? And so it follows back from generation to generation, until we come to "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." What can this signify, except that man is originally and by lineal descent, God's son? Jesus, the Christ, knew of his sonship; hence he is "the first-born among many brethren."

It was Jesus' mission to reveal God to man, and to reveal man to himself. He revealed God by reflecting him; and he revealed man by revealing himself as the ideal man. He says emphatically: "He that hath seen me,"—hath discerned me spiritually,—"hath seen the Father;" and likewise he almost invariably calls himself "the son of man." That the son of man is identical with the Son of God, is the key to his teaching. He asks his disciples, "Whom do men say that I, the Son of Man, am?" and in the same connection "Whom say ye that I am?" Peter replies, "Thou art the Christ, the Son of the living God;" and Jesus approves the answer. In the words of our text-book, *Science and Health*, "Christ, born of the Father, illustrated the coincidence, or spiritual agreement, between God and man." Christ Jesus brought to human consciousness the spiritual idea, which reveals God as infinite Good, as changeless Love, and reveals man as perfect, as the Father is perfect. He embodied in himself this idea; he was an individual expression of this idea. Now this spiritual idea is the Christ. Jesus, the Christ, means Jesus the anointed one. It was the spiritual idea that anointed the man Jesus. This idea imbued his whole consciousness, and was revealed in him as the Christ. It is this spiritual idea which the Apostle says is "Christ in you the hope of glory." It was this spiritual idea that we are told followed the Israelites in their journeys of old. "For they drank of that spiritual Rock that followed them: and that Rock was

Christ." This same spiritual idea was that which revealed itself to all the prophets, that which they spiritually perceived, and whose perfect coming they foresaw and foretold. And it is the re-appearing of this spiritual idea, in Christian Science, which is the second coming of Christ.

It is the working of this idea in human consciousness, that is to regenerate humanity and redeem the world. As it unfolds itself in the individual consciousness, all the elements of sickness, sorrow, and sin, must disappear. Do you ask, "How can these things be?" By a certain law of cause and effect. For we grow into our ideals, and our ideals form and control us.

Hawthorne tells a story that illustrates this. In a certain locality in New England, there is a cliff on the mountain side, which, from a certain position, presents a clear profile of a human face. A little boy lived where, from his home, he had ever before him the old man of the mountain. The face in the rock seemed to hold a strange fascination, and he would sit and look for hours at the rugged granite features. And lo! as years went by, people marked with wonder that the features of the boy were becoming as the features of the face of stone. He had grown into the likeness of that which absorbed his thought. Whether this be fact or fiction, it holds a truth: we reproduce our ideal. The lawyer, the soldier, the clergyman, the priest, each stand for a particular idea, and in each case we see a certain distinct type. We can pick out an individual as belonging to each particular class, according to the degree that he has been absorbed by his own professional idea. The military idea, the legal idea, the clerical idea, the priestly idea, impresses itself on the man so that he who runs may read. And so let the Christ idea be held in the foreground of consciousness; let it be seen how the life of Jesus defines this idea; let it be known that this idea interprets us to ourself; let it absorb our thought and control our conduct, and we shall be healed and saved. And thus growing in the Christ idea, living it as Jesus lived it, we shall be following Christ Jesus.

Herein is the Truth that makes us free. Man is to-day spiritual and perfect, and divine Principle is his Life. Man is in the position of an old negro, who was a solitary slave on a remote backwoods plantation. The war came, the emancipation proclamation was issued, the slaves went forth, but the old man slaved on. He knew nothing of

all these things. Finally the word came to him, he was convinced of its truth, and he went forth free. The truth made him free, by showing him that he had been free, and had not known it. Man governed by his divine Principle, under no law but the Law of Love, is to-day free,—all he needs is to know it.

HOW TRUTH HEALS.

The truth of Christian Science finds practical application in this: that Mind accounts for all, and Mind controls all.

Human experience has been full of intimations of the deeper workings of mind, as the perfectly commonplace fact that a person will turn when looked at intently; or the game often played, where one comes into a room, and without previous knowledge or instruction, does just what all in the room are holding the thought that he will do. Experiences of transference of thought occur to all. So instances may be multiplied, to show how we are swayed, and influenced, and directed by unrecognized conditions of thought. These intimations are straws which show which way the wind is blowing. They usually show simply the influence of one human mind over another; but they are intimations of human possibilities, which, when they are understood and unfolded in their Principle and law, are boundless in their promise.

The work of Christian Science is to heal sickness and cast out sin, and it does this through understanding that man, as the idea of divine Principle, is spiritual and perfect, and is sustained and controlled by divine Mind. The healing of Christian Science is not brought about through mental suggestion, but through bringing to the consciousness of the patient the presence and power of Truth and Love, which destroy the wrong suggestion that has manifested itself as sickness,—for all sickness does in reality come about as a mental suggestion; that is, it is a mind picture, or a condition of consciousness imaged on the body,—for the body has no intelligence to say I am sick, but only reflects the condition of the thought that governs it. That disease does get about through such a transfer of mind pictures, or mental suggestions, is demonstrated beyond cavil. Medical students are frequently violently attacked with the symptoms of the disease of which they are studying. After the death of General Grant, and the

prominence that was given to the difficulty and symptoms in his case, which was said to be cancer of the throat caused by excessive smoking, every old smoker began to say, "I shall have to be careful, or I shall have the same thing." And it is claimed that after this case of General Grant, many more cases of the same difficulty arose than had ever been known before. I know an instance where, when the mother was sick, the son, a man grown, was sick, even though miles away, and knowing nothing of the illness of the mother, and *vice versa*, when the son was sick, the mother was sick also. It is notorious that people who read and study the doctors' books are apt to become ill, and often do.

The spread of epidemics, what we call contagion, is really mental inoculation. Nurses and physicians who rise above the fear of disease with which they are brought in contact, and who are actuated by love for humanity and the desire to relieve, are largely immune from these diseases. Now here is the difference and difficulty. We have learned to mistake the occasion of sickness for the cause of the sickness. Some exposure is followed by a cold: we say the exposure caused the cold. We eat some particular article of food, and have dyspepsia; this occurs again and again; we conclude that the food caused the trouble; now in every instance the *belief* and the *fear* of the power of so-called material conditions is the procuring cause of sickness. The material condition is the occasion, not the cause. Banish the belief and fear from mortal mind, and no circumstance can cause us suffering. And here is the practical application: if we can banish from our thought all belief of the necessity of disease, all belief in the power of supposed laws of matter to bring disease, if we can replace sick thoughts by healthful thoughts, selfish thoughts by loving thoughts, and sinful thoughts by holy thoughts,—in short, if we can banish the beliefs of the mortal mind, and let this Mind be in us which was also in Christ Jesus, sickness and suffering will depart.

Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."

THE PRINCIPLE AND THE LAW.

Christian Science claims to teach the Truth. The power on which it relies for demonstration is the power of Truth.

What, then, is Truth? We use the word in a variety of applications, sometimes in a lower, sometimes in a higher sense. Truth, in any sense of the term, is that which represents things as they are. Truth, as applied to the unfolding of any system of thought, has to do with principle and law. As we apply the word to any department of human inquiry, truth, ideally, is the understanding of a principle and the idea that expresses it. Truth, practically, is the understanding of a principle and the law that governs its operation. Now the universe, including man, has a divine Principle that includes and governs all. Absolute Truth is included in the understanding of divine Principle, and the idea that expresses this Principle. Man has a demonstrable knowledge of Truth, to the extent that he understands his Principle, and the law of Principle's operation.

Let us illustrate this. As we sometimes use the word truth, not in an absolute, but in an accommodated sense, we speak of practical knowledge as truth. In this sense, we say to-day that we have come to know, to a degree, the truth about electricity. And what we mean is, that we know it as a force or principle, and the law that governs its operation. Take another illustration, music. That from which the entire science and art of music proceeds, and of which it is an expression, is the sense and sentiment of harmony, which is revealed in the world of sound. This sentiment in the individual consciousness, is a working power, an impulse, a principle. There is an exact law that governs its expression. Through awakened musical perception, to understand this principle and the law that governs its expression, is to know the truth about music. To know God as the only Power and Presence, through awakened spiritual perception to understand Him as Life, Truth, and Love, is to know divine Principle. To know Him as the Principle of our being and to understand the spiritual law that governs all His workings is to know the Truth that makes free.

"All things are possible to him that believeth." To believe, we must understand; we cannot believe until we know what we are believing. But just as much as it is true that we can demonstrate music to the extent we understand its principle, just as it is true that we can demonstrate mathematics to the extent of our understanding of the principle of mathematics, it is true that to the

extent we understand divine Principle, we can demonstrate His power,—the power of Life, Truth, and Love. But this understanding comes not by any cold process of reasoning. These things are hidden from the wise and prudent and revealed unto babes. The entrance into the Kingdom of Heaven lies wide open to those who are “as little children,”—simple, open-minded, innocent. To those who are “pure in heart” is it given to “see God;” but “he that loveth is born of God and knoweth God.” In this new realm to know is to love, and to love is to know. Herein do we learn Jesus’ secret of Life and Power. With him living and loving were all one. To know by a vital experience that God is Love is to grasp the Principle that shall solve all the problems of earth, and to hold the key that unlocks the mysteries of the Kingdom of Heaven.

As the Principle of all Being is Spirit, the one law of Being is spiritual. If we are to understand and demonstrate the Science that leads to harmony and Life, we can have but one law, and that law must declare Spirit, not matter. We have been limited, hindered, and defeated by our belief in material law, for we cannot serve two masters. It is often asked, Why do the best people have the most trouble? They are trying to obey two laws, Spirit and matter, holding both as God’s laws. Each annuls the other. It involves us in a maze of contradictions. For instance: A clergyman is summoned to come to the bedside of a man supposed to be dying. The man needs his spiritual ministration. It is an inclement, wintry night. The clergyman, to human sense, is in delicate health, and his physician has warned him against any exposure. Now, according to physiological law, he is forbidden to venture out on such a night. The law of health says, Go not! the law of Love says, Go! If the man goes he breaks the law of health,—if he stays he breaks the law of Love. If they are both God’s laws, he is placed in a position where, either way, he must be a transgressor. How can these things be?

In the seventh of Romans, Paul brings up this attempt at keeping two laws, at believing in two laws. He states very directly that “the law is spiritual,” but he notes another law which he says is “in my members,” a physical law, which he defines as a “law of sin and death.” But he shows us what to do with this supposed law, and how to be rid of its false bondage; for he writes, “The law of the Spirit of life in Christ Jesus, has made me free from

the law of sin and death." If we remember that in human experience there is an intermediate term between sin and death, and that is sickness, we shall see that the law of Christ releases us from the supposed law of sin, sickness, and death.

All laws based on material premises are false and futile. They have only the power that human belief gives them. The only real law, valid for time and eternity, is the spiritual law, manifesting the power of its divine Principle, Good. This law gains acceptance, not through belief, but through understanding; and the measure of our understanding marks the only limit to our ability to demonstrate the ultimate of this one divine law, even as Jesus did.

Then to repeat: Truth, ideally, is the understanding of divine Principle, and the idea which expresses Principle; Truth, practically, is the understanding of divine Principle, and the law that governs its operation. As man comes into his heritage, through understanding, he will realize his highest ideal, his dreams will come true, and he will be satisfied.

Thine early dreams which came in shapes of light,
 Came bearing prophecy,
 Commissioned sweetly to unfold
 Thy possible to thee.
 Fear not to build thine eyrie in the heights
 Bright with celestial day,
 And trust thyself in simple faith.
 To thine inmost soul alway,
 And God shall make divinely real
 The highest forms of thine ideal.

HOW TRUTH MAY BE KNOWN.

The spiritual idea, God's idea, or God's word, is contained in the Bible. In the works and words of Jesus we find the spiritual idea first clearly and completely presented. The Old Testament Scriptures are an unfolding record and expression of the spiritual idea, as it is being progressively revealed, until it comes to its fulfilment in the Christ. Now, in this generation, the spiritual idea is again set forth in its order and in its Principle, in the book "Science and Health with Key to the Scriptures." To grasp this spiritual idea, in all its applications to all the needs of human experience, to practically know God and His Christ, we need these two, and only these two, books.

Some of you are investigators of Christian Science; you are honestly seeking Truth; now, in your seeking, note three proofs or criterions that we find in the New Testa-

ment, which we can apply to whatever claims to be Truth. Whatever does not present these proofs is not the truth of the Bible,—is not true Christianity: First, what are spoken of as the signs. "These signs shall follow them that believe." These are open demonstrations of physical control through Mind. The most usual sign was, and is, healing the sick. The second is what Jesus calls the fruits: "By their fruits ye shall know them." These fruits are the works of the Christ shown in a godly character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The highest witness of all is that in our own consciousness. "The Spirit itself beareth witness with our spirit, that we are the children of God." Where you shall find this threefold witness, there will be the Truth.

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

Alongside of the wonder and admiration that is aroused by the remarkable growth and work of Christian Science, is that inspired by the esteem in which all its believers hold its Discoverer and Founder, the Rev. Mary Baker G. Eddy. This esteem holds in it nothing of fulsome adulation, nor anything approaching personal worship. It is simply a reverent, loving appreciation of her work, and her position as the one whom God has chosen and called to be the Revelator of this new-old truth. We know that through sacrifice unspeakable and love unutterable she has wrought the work that has restored to us a priceless gift, and for this we give her gratitude. Christian Scientists have seen in the life of their Leader an unselfishness and a wisdom that could only come from a life divinely directed. Instead of seeking power, she has taken just the steps that make it impossible to build up an ecclesiastical despotism. The steps that she has taken, the movements that she has directed, have proved their wisdom. And for these things we give her confidence. She has unveiled to us the transcendent beauty of Christliness. For this we give her love. As those who are working in the spirit of Christ, could we offer less?

FULFILMENT.

Christian Science comes as an expected one. The seers and sages of all the centuries have foretold it. In the land of its birth, out of many who have been "voices in the

wilderness," prophets of its appearing, I will quote from two, as weighty as any America has known. The first is Dr. Horace Bushnell, for whom scholars have claimed that he, more than any other man, except Jonathan Edwards, has influenced the course of religious thought in this country. In the closing paragraphs of "Nature and the Supernatural," we read:—

"How different the fortunes of religious experience, when it is regarded—which, in some future time, it will be—as a coming unto God by the laws that regulate His bestowments; when the world of His supernatural kingdom is conceived to be as truly under laws as the world of nature, and these laws, accurately distinguished, enable the disciple to address himself accurately to the powers of grace, as now to the forces of nature. So the whole life of faith is an experience and spiritual discovery of God. And no discovery of natural science is more valid.

"The power of Christian piety will be as much greater than now, as it knows how to connect more certainly, and more in the manner of science, with the resources of God. And great will be the day when faith, laying hold of science, and rising into intellectual majesty with it, is acknowledged in the glorious sisterhood of a common purpose, and both lead in the realms they occupy, reconciled to God, cleared of the disorders and woes of sin, to set them in that final unity which represents the eternal Headship of Christ."

These words were written nearly two decades before Science and Health was published. Nearly a score of years earlier, Emerson wrote:—

"I look for the hour when that supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek scriptures contain immortal sentences that have been the bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, with Joy."

And what many hold as the greatest poem of the century,
closes with the vision of—

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

The *worth* of Christian Science is that it reveals divine Principle; its *work* is to demonstrate Principle. Herein faith becomes understanding, reason and revelation are reconciled, and the prayer of Christendom, "Thy kingdom come, Thy will be done in earth as it is done in heaven," is finally fulfilled.

The world sits at the feet of Christ
Unknowing, blind and unconsolated,
It yet shall touch his garment's fold,
And feel the heavenly alchemist
Transform its very dust to gold.

LEAD THOU ME.

BY MARY L. HEGEMAN.

FATHER, lead Thou me, hold fast my hand,
Keep Thou my understanding lest I stray!
Firm on the "Rock of Ages" may I stand,
Nor faint, nor falter, on my heavenward way.
For long, long years I knew Thee not, 'till now
Life, Truth, and Love, I know Thee all and more
Enfold me in Thy Truth, and teach me how
To feel Thee always near amidst the tempest's roar.

Thou art my strength, oh, help me then to be
Strong in Thy might; that I may never yield
To error's claims, but from the Tempter flee,
And find in Thy Love my omnipresent shield.
With Thy pure Love, oh, fill my longing heart,
That I may grow like Thee, and be Thine own;
Bid fear, and doubt, and error, all depart,
They have no power, for *Thou* art God alone.

Then, Father, lead Thou me, and whatsoe'er befall,
I'll have no fear, with Thee at hand to bless;
Trials, sorrows, and temptations, Thou'rt greater than
them all,
I trust and follow, *Thou* wilt do the rest.

THE FACE OF THE SKY.

BY DAVID B. OGDEN.

Ye can discern the face of the sky and of the earth; but how is it that ye do not discern *this time*?—*Luke, 12: 56.*

THE remarkable character of the text-book of Christian Science must become evident to any unprejudiced investigator of its pages, however casual the investigation; but the great care and wisdom of its preparation becomes more apparent, as one begins to grasp, through more than superficial study, the depth of meaning contained in its expression and illustration.

The conscientious student of the weekly Lesson-Sermon, striving to obtain the full import of the thought presented, realizes the necessity for using every means to familiarize himself with the words and expressions used, in order that he may, as Reader, or *supporting listener*, reflect in the fullest possible measure, the freedom-giving understanding contained therein.

In this connection, one is brought to realize the truth of the statement in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 91, that "Historic study, observation, invention, philosophic research, and original thought are requisite for the expansion of mortal mind, and essential to its growth out of itself," and that the investigation of things astronomical directs naturally the thought from effect to cause, and in such connection the illustrative incidents of the text-book may profitably be traced and developed.

In a recent Lesson-Sermon, comparative reference was made to the ancient theory of astronomy as advanced by Ptolemy, and while we may be more or less familiar with the generalities of this false conception and of its final abandonment, some historic research along this line may reveal, in that most ancient of material sciences, an interesting parallel for this day of Truth's appearing.

Since the beginning of material history, the movements of the heavenly bodies have held the attention of mankind and furnished a basis upon which to theorize indefinitely. In ancient time, each sign or movement was accounted of some special significance, politically, religiously, or as-

trologically, and the destiny of a nation was supposed to depend upon the whim of a star.

The belief prevailed in China, regarding an eclipse, that it was caused by some great monster having evil designs on the sun, and at such times it was customary for the entire populace to devote their efforts towards noise-making, in order to frighten the monster from its solar prey.

Ptolemy, a philosopher of the second century, was the first to attempt to systemize the movements of the heavenly bodies, though vague hypotheses regarding the earth's sphericity and the uniform movement of sun, moon, and stars had been presented in the speculative philosophy of Plato and Aristotle, and for several centuries before their time. The fundamental assumptions upon which Ptolemy based his system were, that the earth, fixed and immovable, constituted the centre of the entire universe, to which were tributary the sun, moon, and stars revolving about the earth every twenty-four hours.

Tangible earth was supposed to be the most stable of existing elements, the foundation; upon this rested water, second in order of elementary classification; following which came air; fourth in order, fire, and lastly and beyond for an indefinite space, an assumed element styled ether. These elements from earth to ether were supposed to be encased in an immense crystalline, spherical shell, and beyond and again enclosing this earth-crystalline were series of other spheres and zones of continuing greater diameter to which were attached, in some unknown manner, in order of magnitude, the heavenly bodies, which revolved around the earth through the independent twirling of their respective spheres.

Following the acceptance of the Ptolemaic theory it was observed that the motions of the sun, moon, and stars were not uniform as was first assumed, which deficiency was readily remedied by the creation of small circles, known as epicycles, in which each body revolved, though still maintaining its general revolutionary course in the large sphere.

As centuries rolled on and further planetary discoveries revealed the inconsistencies of the system in vogue, the conservative world of human knowledge was loath to admit the possibility of error in its accepted and cherished belief, and disposed of the suggested irregularities through the creation of additional invisible zones and epicycles, until

such a complicated system of zone upon zone and epicycle about epicycle had been produced, that its full comprehension was beyond attainment. To an investigating monarch of the thirteenth century, after having surveyed this labyrinth of human creation, is accredited the statement, that, if the Deity were now to reconstruct the world, he could give Him a few useful hints. At this time, however, no radical reconstruction took place even in thought, and the majority of mankind continued to believe unquestioningly the false theory of their forefathers for three centuries longer. Then the reversing truth concerning the earth's movement and the sun's fixity was given to the world by Copernicus' discoveries of the sixteenth century. It has been said of Copernicus, that his was the "honor and danger" of discovering for mankind the truth concerning the earth's movement; *dangerous*, in that the venerable system of Ptolemy, though untrue, was upheld by Church and State, having received the infallible seal of papal endorsement, which to question was, in that day, a serious offence. Through fear of consequences, Copernicus was restrained from openly declaring his convictions, and it was only at the very close of his career that his theory was publicly presented to the world, too late for him to know its results. Thus was Copernicus the discoverer but not the founder of the system that bears his name; it remaining for others in coming centuries to establish, through demonstration, the truth of his theory. Most prominent in the establishment of the Copernican system, was one Galileo of the next century, who, through the invention of the telescope, was enabled by clearer observation to prove with mathematical certainty, the truth of Copernicus' discovery. By tongue and pen, he openly exposed the error of the existing system, through demonstrating the truth of the new, in consequence of which he was publicly denounced as an expounder of heretical doctrines and eventually imprisoned by papal decree and brought before the Inquisitory Council of the time. After solemn trial by the then accredited possessors of human and divine knowledge, he was convicted of heresy and condemned to renounce, by oath on bended knee, the truths of his scientific creed, and, overcome by dread of rack and stake, he bowed before the worst of human tyrants, fear, and publicly renounced all that he had taught and for which he had

lived, though with the renunciation it is said he murmured, "Nevertheless, it does move."

Though disregarded and dishonored in his generation and compelled to deny his life work, Galileo had, nevertheless, through these developments, revealed a light concerning the stellar universe which the false cloak of despotic ignorance could not conceal. As the result of his demonstrations, the Copernican system was thus established, and ere long that ancient and disorderly pile of speculative philosophy, accepted by sage, philosopher, Pope, and people, and which had in various forms held supreme sway over the thoughts of men for more than twenty centuries, disappeared as darkness before the dawning day.

Up through the centuries of misconception, there had been glimpses of a truth about the stellar world, as men, dissatisfied with the accepted system, strove to peer beyond the haze of illusionary hypotheses, but it remained for Copernicus to begin the formulation of the true science of astronomy, new to human apprehension, and with this liberation of truth began the change of thought which enabled Galileo and those who followed him to prove false the error of centuries.

Thus, less than two and a half centuries ago, the world received this demonstrable science of astronomy, in which each day of the present, sees greater developments and possibilities. Probably not one man in a thousand can demonstrate for himself the truth of the Copernican theory of the universe, yet to-day the civilized world accepts it implicitly because it has faith in those who speak through demonstrated authority. The astronomical calculations recently made from observations with the new Yerke's telescope, revealing the fact that the earth receives heat from the stars, and that the amount received from that remote orb Arcturus is equivalent to that shed by a single candle six miles distant, are but the development of the facts revealed through Copernicus' discovery and Galileo's demonstration.

To the Christian Scientist, the history of the discovery of the science of astronomy presents a striking parallel with that of the discovery of the Science of Christianity as revealed in this century through the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The false theory of mankind regarding the movements

of the heavenly bodies deduced from the evidence of human sense, could not, through elaborate theory and universal endorsement, change the eternal fact nor interfere with the continuous and uniform movement of the earth and stars about the never-changing sun. And thus is it ever true of God's eternal universe and man, that all is in accord with the one harmonious and never-changing law of Good, notwithstanding the evidence of material sense.

The Christian Scientist is called upon to give "a reason of the hope" that is in him, and no matter how fiercely assailed by the onslaughts of mortal mind, he calmly awaits error's destruction and Truth's appearance, in that he knows of a surety, through previous demonstration, that Christian Science is the word of God, the religion of Jesus Christ, and its growth to ultimate supremacy can no more be prevented than the revolution of the earth. As Christian Scientists let us remember the debt of love and gratitude we owe to our God-inspired and God-directed Leader, first for the consecration, toil, and patience which enabled her to discover for this age the Science which reveals man's true relation to God; and secondly, for the sacrifice, courage, and wisdom which have enabled her to establish this healing Truth throughout the world.

As the absurd beliefs of past ages have disappeared before the facts of demonstrable truth, in like manner will the misconceptions of Jesus' teaching regarding God and man dissolve as the truth of Christian Science is made manifest to the world in the lives of those who profess its calling. It has been said in our *Sentinel* that the need to-day is not so much for more Christian Scientists as for better ones.

May the Master's statement, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" find responsive accord in the thought and lives of those now calling themselves Christian Scientists, and awaken keener *discernment* of the privileges, responsibilities, and blessings of "*this time*."

But why alas! do mortal men complain?

God gives what He knows our wants require
And better things than those which we desire.

Dryden.

THE WAY TO TRUE HAPPINESS.

BY JEANNETTE R. GOODMAN.

EACH one seeking material happiness finds it in a different way, and what satisfies one does not make another contented. But when all find the true source of happiness, which is in God—Divine Love—then only will happiness be universal and eternal.

When we listen to the testimony of the five corporeal senses we find that life (in belief) can result in death, love in hate, health in disease, and that mortals the world over are full of fear, envy, jealousy, malice, pride, etc.; bowed down with burdens, full of anxiety, discontented, disconsolate, despondent, and seemingly can find no way out of their misery and bondage, and in their despair they wonder why God has forsaken them. In their ignorance and blindness they do not see that they have forsaken God instead of His having forsaken them, and have wandered away after false gods which they have put in the place of the only true and living God, and to them given power, intelligence, and might.

When we turn our gaze from the Light that lighteth every man that cometh into the world, can we expect to find aught but chaos and darkness?

If evil, disease, discord, sorrow, death, etc., are real, they must be eternal, for God is all in all, and He could never lose consciousness of anything that He created or possessed as an idea. If a person were working out a problem in mathematics and made the statement that 2 and 2 were 5, and another who knew and had demonstrated the principle of mathematics stated that the answer was incorrect, would the one that was wrong look to the erroneous answer to find the solution of the problem? No; they would seek first the principle and let it tell them what was wrong in the process of working.

Now this is just as true as regards the working out the problem of life or being. We have been allowing our gaze to rest on the effect, or error, instead of looking to the Source of Being—God—and ascertaining what man must be as a creation of Divine Mind.

In our dreams at night we oftentimes travel many miles, visit new scenes, and see new faces; we may suffer or enjoy

many things, being conscious of our body in all our wanderings, and it all seems very real to us, yet we awake to find that nothing of the kind has taken place, except in thought, and the only reality it possessed was our belief that it had occurred.

Now if we will only turn our gaze and thoughts Godward, absolutely, we shall awake from our dream of sin, sickness, and death to the beautiful realities of being, and know God—Good—as our life, our health, our strength, our joy; and as Love—love that sustains, comforts, blesses its own idea,—man,—and brings joy and happiness that is eternal. This happiness is the Kingdom of heaven within that Jesus referred to, and no power can take it away from the one who has found it. It is not dependent on human love, material riches, or worldly pleasure, but on the Love that is God—Good—which ever satisfieth—ever feedeth the hungry and weary seeker after Truth who is famishing on what the world gives and calls happiness.

This can all be gained through a knowledge and understanding of the Revelation of the Word of God to this age—viz.: Christian Science. But it only comes through prayer without ceasing (and true prayer is desire) and a constant and honest striving to have the same mind that was in Christ Jesus.

The way out of the bondage of belief into the straight and narrow path that leads to freedom—health—joy—peace, and all blessedness is set forth in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy—Discoverer and Founder of Christian Science. This blessed Truth is for a suffering world—and within the reach of all who will avail themselves of it.

"And the Spirit and the bride say, come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation, 22 : 17).

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

"RECEIVE THY SIGHT."

WHEN the blind suppliant in the way,
By friendly hands to Jesus led,
Prayed to behold the light of day,
"Receive thy sight," the Saviour said.

At once he saw the pleasant rays
That lit the glorious firmament;
And, with firm step and words of praise,
He followed where the Master went.

Look down in pity, Lord, we pray,
On eyes oppressed by *moral night*,
And touch the darkened lids and say
The gracious words, "Receive thy sight."

Then, in clear daylight shall we see
Where walked the sinless Son of God;
And, aided by new strength from Thee,
Press onward in the path he trod.
WILLIAM CULLEN BRYANT.

OUR REFUGE.

BY R. C. WORDEN.

WHEN the clouds of sense seem darkest,
All the waves of sin roll high,
May we cling to Thee, our Life-boat,
Till the storm thoughts droop and die.

What a joy is ours who venture
Out upon life's stormy sea,
To look up through mists of matter
Till we catch a glimpse of Thee.

Blessed Master, lead thy children
Through the desert wastes of time,
To the promised land of Science
Where our lives are hid in Thine.

TO A JEWESS.

Answer to a letter from a Jewess to an ex-Jewess regarding the latter's reasons for departing from the faith of her fathers.

My Dear Miss H.:—Your letter of the 7th inst. enclosing one from Mr. B., reached me this morning at Canon City, Col., where I am at present located in the interest of Christian Science, which has done so much for me, not only physically, but spiritually, inasmuch as it has revealed to me the Messiah, for whom all Jews are hoping and longing.

I have never believed the Messiah would bear a physical form, and when it was made plain to me that the impersonal Truth, or Christ-Principle, was the Saviour of humanity, it was not difficult to accept Jesus as the sole Messianic representative, the demonstrator of the Love which is God, in its fulness.

Many Jews of advanced thought to-day acknowledge Jesus to have been the best man who ever appeared on earth. Why, then, should it be difficult to regard his life as an example worthy to be followed? Can we have a leader or a teacher better than the best? To my awakened consciousness, the cause of Judaism, pure and simple, was the one Jesus strove to establish on an unassailable position, but the very ones who should have rejoiced in this, turned upon and repudiated him. When he said, "My kingdom is not of this world," he meant that Israel as a nation could never be fixed until worldly controversy and strife should give place to universal forbearance, and that Love for each other and all humanity, being a spiritual bond, would usher in the millennium, or reign of universal harmony, peace, and good-will.

The children of Israel are really all they who "worship the Father in spirit and in truth." To be able to do this we must first learn who and what "the Father" is; next, our relation to the Father, and why it was that Jesus so confidently asserted: "I and my Father are one." Jesus was a Jew, and his mission was first to the Jews, but with the exception of a handful outside the disciples, and afterwards, Paul, they rejected his teachings and crucified him, hoping thereby to avoid the overthrow of their form of religion. Jesus' endeavors were directed towards the

separation of the chaff from the wheat of Judaism. He constantly reiterated: "I came not to destroy, but to fulfil" the Law and the prophets. Because he did not proceed to do this in the way the Pharisees had intended he should when he, the Messiah, should come, they despised and rejected him, thus themselves, though unconsciously, helping to fulfil the Scripture which says, "He is despised and rejected of men." History repeats itself, however, and to be just to the Jews, I must say that they of those days were no worse than the Pharisaical thought of to-day, which says, "I am better than thou," whether found amongst Jews or others.

In all the centuries since Jesus walked the earth, with the exception of the first three hundred years, before the Church was incorporated with the state by Constantine, no one has been able fully to understand and demonstrate the sayings of Jesus quoted above, and many others, until the Science of them was revealed through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which has since been, in conjunction with the Bible, the sole and only text-book of the *true* Christian Scientist. If you will carefully read and study this book, I have not the slightest doubt that it will give to you what it has given to me, to Mr. B., and to many, many others of our race, and what in no other way we may ever hope to obtain than through the pure logic, reason, and revelation with which its pages are replete, viz., the Messiah, crowned as the "mental power." (See Science and Health, p. 10.)

The subject is altogether too great to be more than slightly touched upon in one letter, but I have tried to give you an idea of the objective point of my contemplation and acceptance of the theology of Christian Science. As to its curative powers, I have had ample proof, having ten years ago been restored from a life-long complaint which was fast sapping the little vitality remaining in my pain-racked body. For ten years I have been free. Free from pain, from disease, from physical suffering. The Mind which controlled and governed Jesus, his humanity, was God, for God is Mind, as Christian Science has taught us.

Christian Science reveals and deals with the law of cause and effect, wherein like produces like, and since God, as the First Great Cause or Creator, is Mind, man, the created, must be a spiritual, not a material, being as His image and likeness. God is Love. Man, to be like Him,

must be loving. A thought destructive to hatred. God is Life. Man to be like Him must be living. A thought destructive to death. God is Truth. Man to be like Him must be truthful. A thought destructive to falsity, perversion, or wrong reasoning. God is health, purity, Good, Substance, Spirit, Soul, and man governed by sick, sinful, evil, decaying material and sensual thought, can never be, and never was, His divine image and likeness. Per contra, man, to whom He gave dominion and power over the world, the flesh, and the devil, all evil thought, reflects Him in all the glorious possibilities of the divine attributes. This is the teaching of Mrs. Eddy, through "Science and Health with Key to the Scriptures," and her other writings. You see in this teaching the separation of the chaff from the wheat again made clear. Mind is the great creative and governing force, and he who demonstrated that it was not only possible, but absolutely imperative, that man should be governed by the Mind which is God, instead of by a weak and vacillating mortal conception of that Mind, or human will, may well be regarded as a Saviour,—*the Messiah*.

Now I think I have answered your question as to how a Jewess can leave her old faith; and indeed that it should be easier for a Jewess to accept Christian Science, with its impersonal Saviour or Messiah, than for a Gentile to do so.

My associates up to the time of my acceptance of Christian Science were chiefly Israelites, but I did not confine my interests and affections to them. I have been a seeker, and sought intercourse with any from whom I could gather a suggestion of light upon the, to me, all-absorbing question, "Who and what is God?" So that I have not come blindly to Christian Science, but stand where I do to-day in regard to it, just where years of earnest study and putting into practice the light gained daily through the exercise of each day's experience, has placed me.

For your further comfort, I would say that your case is by no means a hopeless one, as you seem to fear. I have known many such cases yield very readily to the healing influence of the Word of God. I am glad you are reading Science and Health. It is the very best practitioner I know. I would also recommend that you read the New Testament in its light. You will find the great Healer to be Love. Love which crieth, "Come unto me,

all ye that labour and are heavy laden, and I [the Christ-Principle] will give you rest."

If I can help you to any further knowledge of this Truth, it will be to me a sacred privilege, so do not hesitate to call upon me.

Yours in Truth and Love.

PERLITA.

Canon City, Colorado, January 4, 1900.

OF GREAT PRICE.

BY LOUISE DELISLE RADZINSKI.

A STRANGER to Christian Science talking with a Scientist asked, "Why should the publications of your church have such high prices set upon them? Even the tracts that other churches give freely, are by *you* given as if worth their weight in gold!"

This objection was met with the assertion that the works of the God-inspired author of "Science and Health with Key to the Scriptures," the Rev. Mary Baker G. Eddy, *are* worth their weight in gold to those sinners and sufferers who, by the teachings of these books, have been shown their true relationship to God; who have been taught the *real* meaning and value of life as the reflection of God, perfect and harmonious; to these, the Christian Science publications are gems of great price, not to be cast carelessly before the unprepared thought of sceptic or scoffer, but to be shared reverently with the earnest seeker after Truth. Then another thought presented itself to the Scientist.—she remembered how, in the churches called orthodox, tracts and religious pamphlets are given, carried into houses where they are left with a few words. She also remembered the anger and contempt with which she had heard the *tracts* spoken of, and the offence that the tract-distributors often give in the bestowal of their well-meaning literature. "If *our* precious books were given in this lavish manner," thought she, "they could *not* do the good they do now, when, not being able to give them to all inquirers, Scientists *tell* the good news of life and freedom with the warmth of love, the heartfelt gratitude that only *they* know who themselves have been brought up out of the pit of disease and despair—no printed words of acknowledgment sown broadcast over the earth can compare with the

spoken word or quotation enforced and illustrated by personal experience, and the Scientist himself is blest in the effort he makes to be ready to impart encouragement to the sorrowful, health to the captive of sense; for the healing thoughts in their beautiful crystallized forms become his own to shine upon his daily life and radiate light upon all within reach of his influence."

The works of the consecrated servants of Love cannot be too carefully cherished; a good illustration of careless giving is furnished by the newspaper story that the Bible Society of England, being astonished at the great increase in the demand for Bibles in a certain district of China, caused inquiry to be made by a correspondent in that section. The result proved that the working population is largely engaged in the manufacture of fire-crackers, for which they furnish the paper of which the crackers are made; the ingenious Chinaman soon saw the folly of buying paper when it could be had for the asking, and hence the demand for Bibles. The Mohammedan, who will not step upon or destroy a piece of written paper because the holy name of God may be traced thereon, gives us a good example; every sentence of our teacher's works is stamped with the seal of divine Love.

Ours be it to plant the seed-words of love in yearning hearts, to set free the victims of fear by sharing with them our understanding of Life and Truth, and thus lead them to know and to prize the teachings of Christian Science.

DEWEY'S "PERFECT" FOUNTAIN PEN.

THE Dewey's "Perfect" Fountain Pen has recently entered my employ, and after one month's trial I find it well named,—perfect. I had tried various styles of fountain pens, but not until I got "Dewey's Perfect Fountain Pen" did I find one that meets the demand in every respect. To write with this pen is indeed a pleasure, it never fails to make its mark; and the construction is such there is no joint through which the ink can leak and stain the fingers. Manufactured by A. A. Waterman & Co., Boston, Mass.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., February 3, 1900.

CHURCH BY-LAWS.

BY MARY BAKER EDDY.

A MEMBER of the Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from this church membership. Also, he shall reasonably reduce his price in chronic cases of recovery,—and in cases wherein he has not effected a cure. A Christian Scientist is a humanitarian—he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.

ONLY one of the largest Branch Churches in each state of the United States, and in Canada and Great Britain, is requested to appoint a Publishing Committee to serve in its locality and under its Church By-laws. This Church can appoint a Publishing Committee conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist, to serve in this capacity.

NOTE.—It is understood that the committee referred to consists of one person as indicated in previous By-laws.

CHRISTIAN SCIENCE HISTORY.

THE First Readers of the Branch churches are each requested to distribute at least five hundred copies of the booklet "Christian Science History" in such manner as will do the most good. Also, will the members of the Board of Lectureship see that large numbers of this booklet are properly distributed in their sections of labor?

MARY BAKER EDDY.

Pleasant View, Concord, N. H., January, 1900.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So, deep in my soul, the still prayer of devotion,
Unheard by the world, rises silent to Thee.

Moore.

NOTES FROM THE FIELD.

OUR beloved Leader, the Rev. Mary Baker G. Eddy, has given us the impersonal missionary, just as she has given us the impersonal Pastor, and the impersonal Teacher, and this missionary makes its monthly rounds over a very large circuit, preparing human thought for God's healing, and pointing the way to a present as well as a future salvation.

Here is a case in point. A young lady was visiting her aunt who, after a lifetime of hopeless invalidism, including many years of extreme mental depression, was healed in one treatment, and also made free from the tyranny of an uncontrollable temper. This was proof enough of the Christianity of Science to bring the infidel husband into the Truth, and later on their five children. The mother of this family, who at the time of her healing spoke only broken English and could not read it at all, was soon able to speak readily, and it was not long before she could read "Science and Health with Key to the Scriptures." A few days after her wonderful experience of healing, she said to her healer, "I tink God English now."

The niece was so impressed with the demonstration which had made so great a change in the family that upon returning home she borrowed a copy of the *Journal*. Nearly two years afterward the aunt and uncle were telegraphed to come at once to her home, as her father was dying and their help was needed in settling up the estate. Instantly upon reading the message they began to declare that God is Life, and this they continued to do until they reached the home of the apparently dying man, not giving a thought even to the material affairs for which their help had been sought. They took with them the Bible and Science and Health, and in three days after their arrival, the man whose doom had been sealed, took dinner with his family, and has ever since enjoyed excellent health.

Instead of settling an estate, these faithful witnesses to the power of Truth were able to speak the Word to a little company of willing listeners, and then they found that the soil had been prepared for the good seed by that one *Journal* borrowed two years previously. It had gone the rounds of the neighborhood, had been read and re-read,

a silent, irresistible missionary speaking the word of Life. Since that time a little company has been formed which meets regularly for the study of the Bible lessons.

In another instance where a copy of the *Journal* was loaned, the reading of it healed a man of severe dyspepsia. He was so grateful for what he had received that he felt impelled to share the good news that he had found in the *Journal* with some one else, and as his wife could not understand English, he passed it along to one of his neighbors. For several weeks, whenever the claim would try to assert itself, he would fly to his *Journal* and read until relief came, the attacks becoming less and less frequent, until he was completely healed. Now he has Science and Health and is gaining more and more of this glorious Truth which makes us free, not only physically, but morally and spiritually.

How grateful we should all be for this monthly messenger that is finding its way into so many homes, carrying "Notes from the Field," which each time are like a universal testimony meeting. In this way can we gladden our Mother's heart, as we individually bear testimony by word and life.—S. M. W., Berlin, Ont.

I WILL state my experience in Christian Science healing. In the winter of 1889-90, I was taken with a severe illness. I wanted to get rid of it, so I tried allopathy, that being the faith I was brought up in, but I found no relief from this quarter. Then some one suggested Christian Science. We had had proof of this healing in our family in the year 1886. I took treatment every day for about six weeks, but apparently without any beneficial results. I then tried homœopathy, electricity, massage, emetics, the mountains, the seashore, and finally Europe, especially the native air of Scotland and England. I returned from Europe somewhat strengthened and refreshed, but in a few months I was back in the old beliefs of disease. This brings me to the year 1896. Up to this time I thought I had a physical body that could be healed through the use of material means only. I had no thought of the power of Mind (God) over the body. At this time a Christian Science healer came to our house one evening, and I had a long talk with her on Christian Science. The result of that talk was, that I was given a treatment that evening, and since then I have gone on in the Christian Science thought.

The healing did not come to me quickly, but rather the reverse; and for this I am very thankful now, although during the past four years there were many times that I rebelled and complained, and wondered why I did not make more progress, but now I know that I am greatly enriched by these seeming failures. I begin to know a little of what our dear Mother means, when she says in "Science and Health with Key to the Scriptures," page 408, "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our Love." Error seemed to be strongly entrenched, and it took long and patient work on the part of those from whom I sought assistance in seeking for the Truth. Many a time I have said, I am almost discouraged, but still kept on with the treatment, and kept on attending the church services, although I often thought I would feel more comfortable at home. There have been times when I have left the door of my heart unguarded against error; when I did not have on the "whole armour of God," as Paul puts it in the sixth chapter of Ephesians, and as a consequence error in the form of envy, jealousy, hatred, unkindness, ill-temper, etc., crept in, to my discomfiture, and the result was a sick body. Now these former things are all passing away through the understanding and demonstration of Truth as taught in Christian Science. I am learning slowly but surely, that the great Healer of soul and body is God, divine Principle; and that the great way-shower is the Christ-Truth.

I have done the best I know in this letter, to comply with Proverbs, 3 : 9, "Honour the Lord with thy substance, and with the firstfruits of *all* thine increase."

Andrew Hair, Detroit, Mich.

ONE phase of the healing in Christian Science that makes the work seem more wonderful is the fact that most of the cases coming to Christian Science are what are termed chronic cases. Many persons seem to think while the cases are mostly what are termed incurable, the patient is usually not in any immediate danger of death, and consequently, having no hope in any other treatment, he has concluded to give Christian Science a trial; but that acute cases need something quicker and more certain. It is of these very cases I wish to speak.

I know of a young lady, a schoolteacher, who sent for a healer Thursday afternoon. The young lady in question, stopping at a hotel in a town where she was undergoing an examination for teacher, had broken down under the strain, and was in bed with pneumonia, well developed. She was completely healed in two treatments, and left town the next evening to go to a distant place, to take her school the following Monday.

Last Thanksgiving day I was sent for to take a case of measles, the patient, a lady of middle age, being in bed, with high fever, cough, headache, and all the symptoms accompanying the belief. The following day she was covered with the rash. The neighbors came in and told her she should have a doctor; that Christian Science was good for any old chronic troubles; but she was sick and needed help. Saturday afternoon she was up and well; on Monday did a large washing with no ill effects whatever. In the same neighborhood was a case under the doctors, and the patient was in bed over two weeks.

A gentleman brought his son to me one day about half past eleven, with a claim of summer complaint, or bowel trouble. The little fellow, between three and four years old, could hardly hold his head up, he was so weak. His father told me he had been under the care of the doctors for three months, and he was getting worse instead of better. He asked me to take the case. I told him I would do so if he would follow my directions, which he agreed to do. I gave the boy a treatment, and told the father to take the child home, put him up to the table, and let him have whatever he wanted to eat. His father said he could not do that, as the doctor had told him to give the boy only certain food, and very little of it. I told him of his promise, and he said he would do as I directed and asked me to call to see the boy next day. I went to the house next day; the boy was out in the yard at play. The mother said, "The boy is well." I asked her if she just thought he was. She said, "No; *he is well*. The action of his bowels is perfectly natural, the first time for three months." She told me the boy ate as much as a grown person at noon the day before.

Thus it is in acute cases. I have seen them recover so quickly that the patient was in doubt afterward, as to whether they actually had the disease or not.

Truth is truly "Quick and powerful, and sharper than any two-edged sword."—*A. P. Blackler, Pasadena, Cal.*

LETTER to an "Absent" practitioner in response to the question, whether Science and Health was in the family.

We have not had any help in studying Christian Science except Mrs. Eddy's writings (and not all of them), the Bible, and other Christian Science literature; and we do not understand it much, but it has brought us untold blessings. We have six small children, live in what mortal mind says is a sickly place, but we have not any of us taken medicine since we commenced to study Christian Science; although before this, we were sick and taking medicine all the time. It was medicine every day for one thing or another. How true is the passage of Scripture where it says, "Cursed be the man that trusteth in man;" and also, "His servants ye are to whom ye obey." I have always suffered very severely at childbirth, except with my last babe. (The others were born before we turned to Christian Science.) My last one caused so little suffering that it seemed like a miracle. I was awakened about three o'clock in the morning, but not by pain, and knew that the time for the birth had come. I called my husband, and told him to get Science and Health and read some, and help me the best he knew. I then began to treat myself, and in a short time (I do not know exactly how long, but before day) my little one had arrived, and everything was all right. About three in the afternoon I arose and sat up a little while. The next week I commenced to run the sewing machine; before my babe was a month old we moved a distance of over three miles; I went in a cart, helped to fix my things, in fact, I was well, and stronger than I ever was before in three months.

When we got "Science and Health with Key to the Scriptures," I was a sickly, weakly, complaining woman, who could not do any work with ease, and looked ten years older than I was. Now I look that much younger, am well, fleshy, and do my housework for eight in the family, with the help of the little ones, the oldest of whom does not number twelve years. I have often thought I would be glad if our dear Leader could know how she has blessed me; and how I love her, and strive to obey her voice; for although I have never seen her face I know her voice well enough to know that if I obey it I shall find the Truth. If I were to write all night I could not write one-tenth of the benefits we have received from Christian Science.

But I can love our Leader who gave it birth, and love her followers also. We are the only ones in this neighborhood studying Science and Health. The two oldest children go over the lesson with us in the evenings; and they can find any book, chapter, and verse in the Bible they want.—M.

THREE years ago this month I was struggling along in the *belief* of lack, to such an extent as to give me, in my then condition of consciousness, the "blues." I was faithfully applying myself to the advancement of my business from 7 A.M. until 10.30 P.M. daily (and often until after midnight), and yet daily realizing more and more the fruitlessness of my efforts to bring success, until finally the end came, my business passed out of my control, and I was left with a family of four adults, myself included, depending upon my efforts for material support. At that time I was depending upon my own efforts, as the *source of supply*, and right there was "the rub."

Just before the above happenings I was led to investigate Christian Science (having seen many benefits realized from its teachings, some of my own family being the beneficiaries). I carefully read the book "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and after finishing the chapter entitled "Genesis," I was brought to the realization that God, Good, was the only Creator, and was All-in-all, and as this truth dawned upon my consciousness I realized further that the same God was the source of all supply, and from that time I began the demonstrations that taught me gradually to know that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490). I cast my lot with the seekers of Truth. I have applied the teachings inculcated by Mrs. Eddy and practised by all loyal Christian Scientists, and have never known the *Principle* of Christian Science to fail to accomplish good. The *application* may be erroneous at times, but *Principle* never!

My benefits were many: Physically first, spiritually next, and then financially.

In Christian Science I have been healed of financial lack, of rupture of twenty years, of hereditary salt rheum, of weak lungs resulting in annually recurring pneumonia, and of a desire to smoke, of thirty years' standing.

Daily and hourly I have evidence of the fulfilment of the

promise "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

My "new way" is constantly unfolding to my changed consciousness a better understanding of God, Good, Life, Truth, Love. For all of which I am truly thankful to God, to Mrs. Eddy, to my class instructors, to my healers, to the Christian Science Publishing Society, to each and all the dear Christian Scientists who directly and indirectly have been constant in furthering the Truth.

Jas. D. Cook, Chicago, Ill.

FOR over forty years my mother, aged sixty-seven years, had suffered from a severe stomach trouble, the pain at times being so intense that the doctors were obliged to inject morphine into her arm. From October, 1897, to February, 1898, she was confined to her bed. We employed two doctors who pronounced her trouble to be incurable, and in February informed us that she would never take food into her stomach again. They also claimed that her liver was hardened. At that time we were daily expecting her death.

Her sister in Colorado, a Scientist, had written, urging us to try Christian Science. In despair we determined to follow her advice. We asked the doctors about it. One replied that it would not benefit her, as Christian Science was for people who considered themselves to be sick when they were not; the other doctor said, "Try whatever you wish." My sister stated the case to a Scientist, who agreed to commence absent treatment at once.

In five days my mother dressed herself and came to the table for the first time in five months. She continued to improve gradually, though several times, owing to our lack of understanding, the claim returned, but with the faithful treatment and instruction of the healer, Truth has finally overcome the error, and my mother can now eat whatever she wishes and works and walks more than she has before in ten years.

Words cannot express our gratitude for Christian Science,—God's gift to this generation through Mrs. Eddy. My mother, sister, and myself have become firm believers, and it has brought us joy and peace, as well as health. For twenty-one years, I had been troubled with my stomach and for five years my bowels had been inactive, seldom

moving naturally. Through my understanding of the divine Principle explained in Science and Health both claims have been overcome.

At the age of forty-five my eyesight failed. I could not read or sew in the evening, even with glasses. In one month after commencing to read Science and Health I laid aside glasses and could read the finest print in the evening without difficulty.

Mrs. B. T. Dunn, Chenango Forks, N. Y.

EVERY day brings Truth nearer to my understanding and I have long thought I would send my mite to the *Journal*, giving a few of the demonstrations I have made of the power of Truth over error. One evening I was walking across a floor and stepped on a rusty belt-pin, running the same into my foot through my shoe about an inch. I had hard work to remove the pin, but did so and took off my shoe and stocking, finding the latter saturated with blood, the pin having pierced a vein. In a short time the swelling was as large as a butternut and very hard and painful. I went into another room, sat down, and treated for half an hour. The pain then left my foot and went to my jaw, being more painful than my foot had been, and taking me nearly an hour to overcome it. The next day in looking at my foot I could find no swelling, discoloration, or any place where the pin had entered. I have no doubt if I had not known Christian Science that I should have had the lockjaw.

Another time I was washing, having two pails of water beside my tub, one boiling hot and the other cold. In taking the clothes out of the tub I was intending to put them in the cold water and then in the hot; by mistake I plunged the clothes in the hot water, running my arm nearly to the elbow in the same. I withdrew my arm and declared there is no pain in Truth, the pain leaving me instantly and astonishing me by the quickness of the relief. I had no more trouble from the scald, although the arm and hand remained red all day.

Not long ago I was asked by an old lady to treat her grandson, as he was very wayward and unkind to both his mother and sister. I told her I would do what I could, but as I had never treated any one except myself I would rather she would go to a healer. She did not wish to, so I did the best I could for them, and lately I have been told

by the mother that he had never been so good a boy and got along so well with his sister and herself as he had for the last six months, and she could not wish for him to be better. This young man I did not know by sight, and only met him within the last few days.

Mrs. E. E. C. F., Watertown, N. Y.

LAST Wednesday night, January 10, 1900, I had been to our testimony meeting and given a testimony. I returned to my room and read some in "Science and Health with Key to the Scriptures" before retiring. When I awoke in the morning my room was filled with gas. Now before going to sleep the last thing that passed through my thought was this beautiful prayer, given in our Christian Science Manual: "Thy kingdom come; let the reign of Truth and Love be established in me, and rule out of me all sin; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" It was also the first in my thought when I awoke in the morning, and I lay some fifteen minutes before realizing that my room was filled with gas. Then I arose, not in a hurry (for no sense of danger had entered my thought), and opened my windows, then turned to find the cause of the smell of gas. I found the screw turned about half round, which I turned off, then dressed, and went to breakfast. After breakfast, I was walking on the street talking with a young man about Christian Science, and related my experience. He thought it was something wonderful that I had not been overcome by the gas. In the evening I related it to a few in the parlor, by first saying I thought I was the happiest man in Lowell. They asked me various questions like these: "Were not your lungs filled with gas, and didn't your head feel strange?" etc. To all of which I answered in the negative, that I never felt better in my life, and no sense of danger had touched my thought. My room was closed, and that was filled. The large hall, bath-room, lower hall, sitting-room, and kitchen were partly filled.

Now the question is, Can I be blamed for thinking I am the happiest man in Lowell? I think not; and my heart goes out in thanksgiving and praise to our beloved Mother for giving us "Science and Health with Key to the Scriptures." I have read and heard some say that Science and Health cost too much; that it ought to be sold for less

money. But for myself I don't think its value can be estimated by money. Its real value can only be seen when our consciousness is so filled with the Truth as taught therein, that no evil shall befall us, no plague come nigh our dwelling.—*N. D. Streeter, Lowell, Mass.*

IN conversation with an intelligent gentleman who is just becoming interested in Christian Science, he expressed the opinion that the price of "Science and Health with Key to the Scriptures" was too high. I asked him if he had rated it with other works of its class, such as standard medical works, or law books, that had required, perhaps, years of study and research to produce. He replied he had not; but immediately remarked that Mrs. Eddy was getting to be a very rich woman. I replied, "Do you know that Mrs. Eddy is founding this Science in and for the world, for all future generations to demonstrate and receive its infinite blessings, and it takes money to do it? Do you know of her beneficence? She has given away as high as eighty-eight thousand dollars a year, as her accounts show." Then I said, "What do you think would be the result if she should throw this work out broadcast to the world at this time, cheapen it, bring it down to the level of an ordinary work of fiction? Wouldn't she lose her right to control it?" "Yes," he said, "I believe she would. I had not thought of it in that way before."

Thinking of the conversation later, another thought also became very clear to me. If mental labor, study, and research command the very highest price, what price could ever be put on such a volume as "Science and Health with Key to the Scriptures"? Three years, shut out from human companionship, struggling alone with the mightiest problems ever presented to human consciousness—the how, the when, and why, of Being; the mystery of human life. Who among the most reverent students of this "little book" can to-day conceive of the nights and days of toil, that mortal sense endured to bring it forth? Shall people object to a fair price for this interpretation, which is giving them true and demonstrable instruction that will gain for them permanent peace, happiness, and freedom—gained for them at such a price of unselfish toil and sacrifice as very few, if any, can comprehend?

N. B. E., Lincoln, Neb.

I WISH to tell of some beautiful demonstrations of Truth over error, in hopes it will encourage some other sister struggling alone. I live in a place where there are no Scientists but myself, in fact, most of the people have never heard of Christian Science, but mesmerism and hypnotism are practised freely. My little boy came home from school the other morning very sick. One of the boarders in the house ran across the street to the drug store and got him some medicine, and insisted on his taking it, but he stoutly refused. A mesmerist was boarding in the house at the time, and he commenced with his way of treating. When the little fellow realized what was going on, he cried out, "O go way, and don't do that, and please call mamma." I was in the other part of the house at the time, and knew nothing about his coming home sick, and he was too sick to come to me. I put him in bed and gave him a treatment. In a little while he went to sleep, in about two hours he got up and asked for something to eat. He ate heartily and went out doors and played. He went to school the next day and has been perfectly well ever since.

The other day while playing at school he was hurt very badly in the eye. He came home at noon with his eye swollen shut, and all red and inflamed. I realized the Truth for him, and before he went back to school his eye was open and the swelling had nearly gone, so it was hardly perceptible. When he came home in the evening one could not tell which eye had been hurt.

I have never had class instructions. I owe all to "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and my heart overflows with love and gratitude to her for what little understanding I have. I feel and know that I am guided by Truth in the midst of much seeming error. God will protect and guide us if we trust Him, never doubting.—*I. H. M., Harvard, Neb.*

WHEN I first came into Christian Science I was raised, I may say, very nearly from the grave. I had about as many troubles as one could have and live. I had stomach, heart, brain, kidney, and other troubles; my heart and stomach seemed to be the worst. Myself and two sons lived on a farm; those boys were as dear to me as children can be to a mother, yet many nights I would go to sleep praying that I might never wake in this life, and

have to go through such agony again as I was continually suffering. I was taking medicine at least three times a day. I doctored with ten doctors in all, and got worse all the time. Sometimes when I changed doctors and medicine, for a short time I would feel better, only to drop and be worse than before. I did not pray to God, for I did not love Him. I thought of God as a cruel king. I felt that I must obey and fear; but for me to love, I could not. All readers know what we were taught about God and His will. I thought His will must be done, but thought it a very cruel will that He used. Oh! so many times I would wonder why it was God's will that such a one should be taken away from their family. An earthly parent could not have the heart to do so. No, it was our blessed Master that I prayed to and loved. I do not think I would ever have accepted Christian Science if I had not felt afraid to die and not know more about God. Finally my daughter, who had been healed by Christian Science, wrote me and said, "For my sake, if nothing more, come up here [to Grand Forks], and try Christian Science. It certainly will not harm you." So I did come up here, where I am now living, to try Christian Science, just to please my daughter, and to try to learn if possible more about God, which I did, and words or pen cannot express my thankfulness; either is inadequate. Christian Science has not only restored me to health, but has taught me what God is.—*Mrs. M. A. Massette, Grand Forks, N. Dak.*

FOUR years ago last September, after having come home, a supposed incurable, from a sanitarium, I was perfectly healed of many ills, simply through the reading of the Christian Science text-book.

I did not study the book with any thought of receiving physical benefit. I had been told that its doctrine was of the devil, and fully believed in the wisdom of my informant. Many were advising me to try this Science for its healing power, and it was to enable me intelligently to reason with them, and point out to such advisers the fallacies of its teaching, that I began to read *Science and Health*. Its first effect on me was to make me angry. What its next one was I cannot tell, for I lost sight of the "me" entirely, through the wonderful light which came to me from the thoughts expressed in that book.

One morning, just two weeks after beginning to read

this Science, it dawned upon me that I was out of pain, that all sense of weakness was gone; and the thought came, Why not get up? I did get up—perfectly healed—and in a very short time, about four or five months, instead of being a family composed of invalids, ours was one of perfect health.

Among the ills which seemed to be consigned to us were consumption, dyspepsia in one of its worst forms, nervous prostration, heart disease, need of three operations, and poor sight. I had worn glasses for many years and both my children were wearing them. This claim was overcome for us all in a very few days, and to-day perfect sight is ours.

In my case, surely, much has been forgiven, and therefore I love much. I love this grand, uplifting, and glorious Truth which was revealed to me in "Science and Health with Key to the Scriptures," through the unselfish, faithful, and untiring efforts of Mary Baker G. Eddy.

Isabella F. Stein, Aurora, Ill.

FROM my earliest recollection until the dawning of Truth in my thought, I was in continual fear and doubt, and not one hope or desire of my heart was realized in a way that gave assurance of permanency.

I know not how I can tell of the deep gloom and despair that was enveloping my whole known existence when the first ray of light came to me from Christian Science, to give me hope and courage; much less can I express the depth of gratitude I feel toward our dear Mother, who made it possible for my darkened sense of Life to be transformed into one of light and happiness.

While I was in the condition of gloom I have spoken of, a lady in Lima, Ohio, handed me a tract on Christian Science. The only thing in it that I can recall was that "God is Truth, and that Truth never changes." Reflecting on this, I caught a gleam of hope,—a hope that there was somewhere in the universe, an unchangeable something. I clung to this thought for two or three years, when I found a copy of "Science and Health with Key to the Scriptures" in the home of a friend with whom I was boarding. While reading it one Sunday afternoon, it dawned upon me again, in a clearer way than before, that God is a present help to those who trust Him. This was about nine years ago. I have since gone through a class,

and I am learning more and more of what the teacher meant when she pointed me to divine Principle as the only Saviour. I have been healed from kidney trouble, sick headache, and catarrh, but above all these is the spiritual uplifting that cannot be told in words.

I wish also to express my appreciation of the faithful work done by the workers at headquarters, for I verily believe they are disseminating the purest and best literature on earth to-day, except the Bible.

Frank R. Davis, Waterloo, Ia.

LESS than one year ago I was led to commence the study of Christian Science. For many years I had been a sufferer from catarrh and dyspepsia, and for forty years I had been a steady user of tobacco both chewing and smoking, and of liquors in moderation for many years.

For ten years I had been constantly doctoring for catarrh, trying many remedies and getting but little relief. I also continually dieted for dyspepsia. The understanding that I gained from reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, healed me of my diseases, catarrh and dyspepsia, and also of the tobacco and liquor habit. The wonderful thing in regard to the tobacco and the liquor habit is, that those habits simply left me; there was no self-denial on my part; and when I think of the happiness and comfort I have got in one short year from reading Science and Health, knowing as I do that my experience is the experience in a measure of hundreds of thousands of others, is it any wonder that we love Mary Baker Eddy? I know that she is God's chosen instrument of help to a suffering world.

My wife has also been much benefited by Christian Science. Whereas, in former years, it had been drugs, doctors' bills, and liniments continually, for the past year there has been nothing of the kind. In my wife's case, the doctor's verdict was heart disease, and that she would be with us but a short time. Now her health is perfect. The understanding that I got from reading Science and Health that God is All-in-all, that God is Life, leaves no room for catarrh, dyspepsia, the tobacco or the liquor habit. Another thing, I hardly ever receive a copy of the *Sentinel* or the *Journal* that I do not find some article that is alone worth the subscription price to me. No money would buy my Science and Health if I could not get another copy.—*J. A. Brewer, Irvington, Alameda, Co., Cal.*

[The following extract from a letter was sent us from a Christian Science practitioner. The gentleman at first did not feel that he could conveniently spare the necessary three dollars for the book. The result speaks for itself.—Ed.]

That book! How can I express my reverent regard for that precious volume! I long to talk with you about its merits, its worth, its excellence.

Was ever another such compilation of irrefutable argument, upon Scriptural grounds and in a religious cause, brought to human ken?

On each page the rhetorical brilliance of the writer holds me spellbound. Such wondrous imagery! Such beautiful figure! Weariness never attends its perusal. I turn its leaves only to find some newer gem of added luster. Do you wonder that the minutes, aye, the hours, pass unnoticed, as I study its theme with increasing fascination and delight?

Not a line but sparkles with radiant thought, couched in language so pithy, and withal, so plain, that I marvel at its being read and not understood. As I proceed I am astonished that its exquisite charm in grandeur of figure, and triteness of utterance, shows no abating.

Strange to say, although I felt that I was practising a poignant self-denial at the time of its purchase, I have *never missed it*.

Of course I read every line thoughtfully, and, thus far, have not had the slightest trouble in discerning the meaning and import of the writer; although I do find myself confronted with a "stunner" in trying to grasp the fact that matter is not substance. I have no doubt that it will become plainer and easier as I advance.

It would be ungrateful for me longer to accept of the help I have received from the *Journal* and not contribute, through its pages, an encouraging word to others.

About four years ago Science and Health was given me to read. I must have been ready for the Truth, so sure was I that it *was* the Truth, although little of it could I understand at the time. Since then not one material remedy in any way has been used by myself or two children. By constant study of the Bible and Science and Health it grows clearer and clearer to my consciousness, and many and beautiful have been our demonstrations of its Truth.

Here let me give one that was very quickly made.

My little girl, six years old, was putting on her shoe, into which a darning needle three inches long had found its way.

It went into her heel so far that I had to pull hard to get it out, at the same time telling her she was God's child and nothing could hurt her; she stopped crying instantly and put on her shoe, but when she started to walk she walked on her toes. I told her to put her foot *down* and *walk for the Truth*, which she did in a perfectly natural manner.

While it is gratifying to overcome the physical claims, the material benefit is nothing compared to the spiritual uplifting, carrying one far above the trials occasioned by envy, ingratitude, sensitiveness, hate, etc. Through this understanding we are enabled truly to love our neighbor, and prove our faith by our works.

G. A. H., Worcester, Mass.

I AM prompted to give to the Field an experience through which I have become very conscious of the beauty, power, and protection of God as set forth in the Ninety-first Psalm.

On January 2, I boarded an electric car in our city. On account of the car being very much crowded, I found standing room on the platform only, which also was very full. The car started at a fair speed, and after having gone a number of blocks, it was suddenly brought to a standstill to prevent a collision, which in some way caused an explosion and burning out of a fuse. I beheld in the front of the car an electrical display of fire, and felt that it was best for me to leave the car; but, on account of the number of people on the platform, I could not make any headway at all in getting off, as I was jammed in one corner, and had hold of a bronze hand-bar with both hands, thinking it perfectly isolated. However, in some way the electric current reached the hand-bar at the time I had hold of it, causing a portion of the metal to melt away under the intense heat, and my overcoat to take fire; otherwise I was not harmed. I did not in the slightest degree feel the current, and must confess that since I have had the above experience the only reason which I can give for my being accounted an inhabitant of this planet at this time is entirely due to the protective power which lies in God, and in understanding Him as Life Eternal.

I cannot help but add that I owe everything to Christian Science, and rejoice that I am in a way to serve the living God.—*Otto C. Nordhoff, Baltimore, Md.*

FOR some time I have been impressed to note some of the experiences told of benefits received at the church services, notably the Wednesday evening testimonial meetings.

One gentleman who was suffering from an attack of grip, decided, on seeing his wife preparing for the meeting, to go with her, and to his great joy and relief found at the close of the service that his head was clear and his bones did not ache, and he suffered no more with that claim.

A lady asked, the day following a Wednesday meeting, "Do people ever get healed in your church at meetings?" on being told that that was not an infrequent thing, she said, "Well, that accounts for it. An old trouble which I have had for years left me last night."

Another wrote, "The beautiful testimonies at the meeting we attended in Buffalo have been an inspiration to me ever since. One cannot help being lifted up above the clouds of error by the power of Love at those meetings. It gives one fresh courage to go on rejoicing in the uphill path."

So we are encouraged to tell of the healing and what Mind has done for us through Christian Science, and our desire each day is to put out all evil and become true transparencies for the Love light to shine through. Love's hand is upon the hour and time is passing and the new ideas which express Good are coming into the Light to be seen of men.—*R. Moderwell, Buffalo, N. Y.*

WHEN our little boy was five months old a strange and terrible disease seemed to take possession of him. It began in his right knee and leg and affected the entire side. Over his eye and on the right side of his head large lumps formed which had a bruised or purple appearance; from his knee down, his leg was swollen, discolored, and as hard as stone; it was paralyzed. For the eight long months that baby suffered he hardly slept three hours out of the twenty-four. All thought he would die. The doctor could do no more.

One day I met a lady who told me of the healing done by Christian Science. I told my husband that night, and

he decided to call a healer. One came to us one Saturday morning, and gave our child a treatment. She told me that my little son was all right. It seemed hard to believe, after seeing him suffer so many months. But when my husband came home that evening after the treatment, baby was in his crib kicking up *both* feet. The relief was instantaneous and he slept soundly all that night and every night since, much to the relief of us all.

We continued treatment two weeks, and no parents could desire a more lovely, healthy child than we owe to Christian Science.—*Mrs. Mary Keston, Poughkeepsie, N. Y.*

ABOUT two years ago I was healed of a most painful disease, considered by physicians to be very dangerous. But through the clear realization of Truth by my teacher and my own understanding and trust in the divine way of healing as taught through the sacred and healing pages of "Science and Health with Key to the Scriptures," I can say, in six weeks I was healed, not only morally and spiritually, but physically. The joy and influx of light that I experienced after it, was something beyond words to express. A very disfiguring disease that appeared when I was a young girl, which was in the form of moth-patches or ugly brown splotches on my face and arms and hands. disappeared during the treatment, also a birth-mark that was very noticeable on the side of my face and neck. This is something that was never known to be removed by a material remedy. My complexion and skin are now without spot or blemish, and clear and fair. It is often spoken of as a most wonderful demonstration. Truly "now ye are clean through the word [Christian Science] which I have spoken unto you" (John, 15 : 3).

Martha Sciple Beach, Atlanta, Ga.

I HAVE often felt it a duty to express my gratitude to Christian Science for the blessing which the world can neither give nor take away. My attention was drawn to Christian Science through the healing of a friend; it seemed so miraculous I resolved to learn the Principle it taught. The opportunity presented itself, and I took a course of lectures, and have read the *Journal* for ten years, with the exception of a few months. Have most of Mrs. Eddy's writings. Was seventy years old when I commenced the study, and a few weeks ago passed the eightieth mark of

time. Have had many convincing demonstrations for others as well as myself. I have never enjoyed better health; perhaps not the same strength to endure as at forty, but I am a marvel to my acquaintances, going about home duties daily. Still they are not willing to give Christian Science the credit. I have been widowed for twenty years, beset with cares and hardships of various kinds; but Truth and Love have sustained me under them all.

S. A. Spaulding, Lexington, O.

I SHOULD like to tell your readers how I proved Christian Science to be a Comforter.

When the time came for me to study the Lesson-Sermon, "Christian Science," I was feeling in great need of a comforter. So the first time I went over the lesson, I tried to apply it as a balm to mental wounds. I felt soothed. Every day I took the study with increasing diligence, every day getting nearer the Comforter. At the end of the week I was healed. Of course the last lesson of 1899 was easier. In studying I felt nearer to God in consciousness than ever before.

I have been able to dispel a chronic physical claim, of chilblained heels which had annoyed me since childhood, over fifty years. We have to be awakened from a lazy acceptance of the teachings of our Leader to a vigorous application of them to our every-day needs. She has told us that nothing is gained without labor, and that it is not in vain we labor.—*Mrs. S. A. McAtee, Horton, Kan.*

I WAS a great sufferer for more than fifteen years, considered an invalid by relatives and friends, with diseases too numerous to mention. I received treatment from many physicians without benefit. I went South seeking health in winter, and returning North in summer.

Three years ago I was taken with consumption. My cough was terrible. I wanted to die. My sister, a resident of the South, learning of my illness, wrote me that she had just been healed in Christian Science of a chronic trouble, and asked me to try it. She also sent me the name, through the *Christian Science Journal*, of the First Reader in the church in my locality, who healed me perfectly in two weeks present and two weeks absent treatments. I thank God continually for Christian Science.

G. B. G., Oak Park, Ill.

THE thought has come to me that I might write a few lines to the Christian Science Publishing Society in just acknowledgment of the benefits received by me from this blessed Truth—Christian Science. I had been suffering for more than three years with stomach and nerve trouble (a belief of heredity) which it seemed I was not able to meet and overcome for myself. So I applied to a Scientist of Chicago, and after six weeks' treatment the trouble disappeared along with others.

But there are other benefits far greater than the physical healing which I have derived from a knowledge of this Truth. I am a stepmother, and I know that the demonstrating of this divine Principle has enabled me to be a better, truer mother to the children whom God has committed to my trust than I would otherwise have been. I thank God every day for "Science and Health with Key to the Scriptures."

Mrs. M. E. Shonkwiler, Raub, Ind.

I AM a little girl nine years old, and I like to hear the demonstrations of the little children. I look for them every month. I have a six-dollar Science and Health which I earned all myself by getting a penny for every verse learned from it and the Bible. I learn in Sunday School how to do my own work and have had many demonstrations, one of them was over a sty on my eye. All the way to school I was declaring, "Clad in the panoply of Love, human hatred cannot reach you;" (Science and Health with Key to the Scriptures, p. 563), and the sty was gone by the next morning.

Marguerite Foote, Washington, D. C.

A LIFE prisoner in the state prison here told me on one of my visits to the institution, where I go once in a while to take Christian Science literature, that he had suffered nearly all his life with the most terrible headaches that a man was ever subjected to; that if he did much mental work it was sure to bring it on, but that about two months' close study of Science and Health had given him an understanding whereby he was enabled to heal himself completely.

W. P. Aikin, Nashville, Tenn.

EDITOR'S TABLE.

OLD CREEDS AND NEW BELIEFS.

WE have read with much interest an article bearing the above title in a recent number of the *Banffshire Journal*.

This ably edited Scottish newspaper, brimful of solid matter and important news, carries with it, in its own land and among its own people, the weight that it deserves.

The article referred to is in the nature of an editorial review of a book written by Rev. W. H. Gray, D.D., and the *Banffshire Journal*, referring to a book written by the same author, to which this one is a kind of sequel, says:—

"In that volume attention was naturally directed to changes during the previous fifty years in the religious sphere and in characteristics of modern thought; and in reponse to a request that the author should deal with such subjects in greater detail we have this thoughtful and exceedingly useful book, in which are stated some of the experiences of the past half century in the country in general on subjects that by humanity at large are considered all-important. That changes in beliefs have taken place it is needless to say. Most people have had personal experience of them. They may have been very gradual, and may have grown on one almost unconsciously, but they are there."

The editor then says Dr. Gray strongly urges that theology is a progressive Science. It used to be said it was not so, but now it is admitted by theologians that "there is a volume of Providence which is still being written, so that new revelations are still being made to us in it."

In fundamental matters, the old and essential beliefs are held; but in many points there has come a change. The following change is instanced:—

"Formerly the story of the Creation—of its manner and its period—was believed in literally; there was a real Garden of Eden; a real Devil that came in the form of a serpent; a real tree of forbidden fruit, and a real transgression which brought our first parents and all their descendants

into an estate of sin and misery. On such points as these, modern beliefs have been greatly modified."

The editor further comments:—

"As Dr. Gray points out, the old belief was as a whole, 'a terrible theological structure,' and he urges with force that even the writer or writers of these chapters may have themselves intended them to be figuratively understood, may have meant them to be regarded as parables, teaching in figurative language important spiritual truths. That they do teach such truths Dr. Gray proceeds to point out in some detail."

The editor proceeds:—

"The Trinity of the Godhead is still a matter of Christian belief; but Dr. Gray refers to some modifications in modern thought regarding it. Previously the Father was looked upon as strict in justice and terrible in judgment. 'Men thought of Him sometimes as a hard Shylock, who must have His pound of flesh from some one before He could be satisfied or show His favor. He was a great King, demanding strict obedience; and visiting the slightest acts of disobedience with awful penalties.' On the other hand, the Son of God was regarded as infinite in love, ready to suffer so that evil-doers might be rescued from the Father's wrath and curse. These views have, of course, been greatly modified. There is more faith in the Father's love and willingness to pardon; and also in the Son's hatred of evil. The Trinity is regarded as a Godhead of Holy Love."

These changes of thought, viewed from the standpoint of the religious theories of a century, or even a half century, ago, are truly remarkable. They show a healthful emergence from ancient trammels into a more hopeful ecclesiasticism; a clearer and brighter religious atmosphere. They corroborate the many evidences of general advance toward the universal acceptance of a Christianity based upon God as Infinite Love, and Jesus Christ as the greatest earthly representative and demonstrator of that Love.

These advanced ideas are all the more impressive because they have found utterance in the land of the staunch old Scottish Covenanters, with whom religious conviction meant everything, even the sacrifice of all earthly pos-

sessions and burning at the stake. Not less firm in their adherence to religious principles will be found their descendants, in their larger perception of God and the Son,—of the Trinity of Holy Love, which, in our Christian Science terminology, is Life, Truth, and Love; the Godhead is Holy, or Whole, and this wholeness consists of Life, Truth, Love; these three being *One* in essence.

The Christian Science text-book, "Science and Health with Key to the Scriptures," very clearly brings out this conception of the Godhead on page 227, and in many other places.

The interesting editorial continues:—

"Dr. Gray also believes that now more than formerly the perfectness of Christ's character is insisted upon as a revelation of supreme importance. Fifty or more years ago it was said that he had paid the debt of the elect, and therefore they had nothing to pay. It was forgotten, says Dr. Gray, that there is a debt which must be paid by every man for himself. . . . There is a loving chastisement as well as a forthgiving of love; for 'every sin receives its own punishment,' to the greatest extent perhaps in the conscience of the sinner."

How analogous is this to the teaching of our text-book! If Dr. Gray's theology is a fair index to the present theological thought of Scotland, how apt are Judge Ewing's remarks in this connection. Judge Ewing is descended—as is the writer hereof—from the old Scotch Presbyterians, and therefore speaks with an especial depth of feeling upon this subject. In his lecture, "Christian Science, the Religion of Jesus Christ," he says:—

"The great difficulty in presenting any new phase of religion to the world is the peoples' inherited religious beliefs, the opinions of their fathers. No one thinks it strange that we should discard our fathers' thought respecting dress, habitation, or form of government; yet the idea seems to be almost universal that filial duty demands that the child shall think religiously, think of God, only as his fathers thought. And yet we know indeed that our fathers questioned the beliefs of their fathers and made us happier by it; that their fathers questioned the beliefs of their own fathers and made the world brighter by it.

"No one can know better than I how very difficult it is for one to forsake the traditions of his fathers; I speak

from experience, for my ancestors were Scotch-Irish Calvinists, with much of the assertive impetuosity of the Irish; with some of the solemn piety, and all the dogged stubbornness of the Scotch; in that faith I was born and educated, and have yet the profoundest respect for the learning, high character, sublime faith, and sincere, though awfully solemn, piety of the great Presbyterian Church; in infancy I received its baptism; for more than a quarter of a century I was in its communion, and so tenaciously do the teachings of youth abide with the man that it was years after I had been rescued from the cold clutch of death, by Christian Science, before I could give up the early lessons learned of God, life, death, hell, and Heaven. My mother's sublime and beautiful *faith* in the measureless goodness of God I have not surrendered, nor shall; its simple memory is an abiding benediction, jeweled with joy and luminous with love. My own experience awakens the profoundest sympathy for the man or woman who struggles with a sense of present duty in conflict with adhesion to long-cherished ancestral opinion. However, reflection satisfied me, and doubtless will satisfy you, that every advance in religion, as in liberty and morality, for centuries, is the result of the children battling the beliefs of their ancestors. If John Calvin had not questioned the beliefs of his fathers, there would have been no Presbyterian Church; if Martin Luther had not raised his mighty voice against the beliefs and practices of his fathers, the world would never have rejoiced in the light and glory of the Reformation; if the Wesleys had not forsaken the tenets of their fathers, the sublime devotion and heroic sacrifice of the Methodist circuit-rider would never have gladdened, purified, and sanctified the humble homes of England and America. God be praised, say I, for the moral courage, the intellectual integrity, that places duty before sentiment. The history of the Christian Era is replete with demonstration that rebellion against the religious beliefs of the fathers, not less than "the blood of the martyrs," is "the seed of the church." . . . God be praised for the moral courage, the intellectual integrity, that enables men and women to discharge the duties of to-day in the light of to-day, rather than by the mere pride of ancestral opinion; for the important question is not what was our fathers' concept of the mission of Jesus, but what, in fact, was that mission, and what duty does it impose upon us."

Christian Scientists will also heartily endorse Dr. Gray's grand summing up of the Bible. The editorial thus refers to it:—

"Dr. Gray points out how it is admitted now by competent anti-Christian inquirers that there is a substantial element of trustworthiness in all the sacred parts of our Sacred Book. Christians of course believe also in its inspiration. These Scriptures were written in different languages, and they extend over many hundreds of years, . . . and yet how marvelous is their unity of teaching. They reveal the same God, . . . infinite in Power, in Wisdom, in Love, and in Holiness."

This, after all, is the same God whom the worthy old Covenanters worshiped according to the best light they then had, and none could have been truer to that light; the same God whom all true Christians desire to worship; the same God whom Christian Scientists are worshiping, and whose Power and Wisdom they are striving to prove to the world in practical works,—healing the sick, the sorrowful, and the sinful.

ORDER OF COMMUNION SERVICE.

THE following is the order of service for Communion Day, as revised:—

1. Organ voluntary.
2. Hymn.
3. Reading a Scriptural selection.
4. Silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing notices.
7. Reading Tenets of the Mother Church.
8. Reading Sec. 1, Art. XXXII., of Church Manual.
9. Collection and solo.
10. Reading the explanatory note on first leaf of *Quarterly*.
11. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
12. Reading the Scriptural selection entitled "Responsive Reading" alternately by the First Reader and the congregation.

13. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I shall read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
14. The First Reader briefly invites the congregation to kneel in silent Communion. This is concluded by the audible repetition of the Lord's Prayer (spiritual interpretation omitted).
15. Singing the Doxology given in the Church Rule.
16. Reading Scientific Statement of Being and pronouncing benediction.

This is the order of service of the Mother Church, and the branch churches shall adopt this form of service.

The Church Tenets shall be read at the Communion service in the branch churches.

Of course, it is well known that there is usually an address from our Leader to be read at the Communion service in the Mother Church. The order is changed accordingly.

FORMER REQUESTS RENEWED.

CIRCUMSTANCES make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and Church notices, should be sent direct to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent direct to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

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INDEX TO VOLUME XVII.

INDEX TO VOLUME XVII.

ACCOUNT of an Accident,.....	341
Addresses, Rev. Mary Baker G. Eddy,.....	1, 239
Adverse Criticism, As to.....	557
Allphin, J. R.....	488
Annual Church Meeting, The.....	238
Angel Thought, An.....	191
Answer, Mrs. Eddy's.....	76
Akron, Ohio, Christian Science in.....	493
BARNES, Margaret A.....	570
Becker, Keyes.....	252
Beholding the Man,.....	401
Belief <i>vs.</i> Understanding,.....	768
Bible Practical, The.....	88
Bishop, Mattie C.....	39
Blackler, A. P.....	768
Board of Education.....	560, 636
Bryant, William Cullen.....	829
Buckham, James.....	224
By-Laws, Rev. Mary Baker G. Eddy,.....	702, 771
Amended	356
Church	78, 835
New	356
By Their Fruits Ye Shall Know Them. A Lawyer's Views,	338
CADY, Calvin B.....	178
Carry, Mabel Brown.....	411
Carveth, Hon. John.....	557
Chamberlin, Jessie C.....	550
Christianity made more Practical through Christian Science,	253
Child, The.....	224
Christian Science,.....	604, 671
and Some of Its Allies.....	688
and the World's Great Need of it,.....	380
Healing being "Of the devil," As to.....	335
History, Rev. Mary Baker G. Eddy,.....	835

Christian Science,	
in Akron, O.,.....	493
in its Historical Relations,.....	550
in its Application to Business,.....	171
in the Schoolroom,.....	491
Is it Christian?.....	307
Its Religion, Healing, and Philosophy,.....	111
its Worth and Work,.....	802
The Religion of Jesus Christ,.....	738
What it is and What it does,.....	453
Christian Scientists, To Rev. Mary Baker G. Eddy,	143
Church at London, Ontario, Opening of.....	475
dedicated at Atlanta, Ga.,.....	79
dedicated at Neligh, Neb.,.....	407
dedication (Sutherland, Florida),.....	35
Churches and Societies,.....	42, 132, 199, 269, 353
Clarkson, Judge Joseph R.....	671
Communion Service at the Mother Church, June 4,	
1899,	231
Clarke, Charles H.....	37
DAVIS, Luther M.....	766
Day of Judgment,.....	764
Dayton, Mary Alice,.....	187
Dawson, Thomas E.,.....	343
De Camp, A. P.....	171
Dedicatory Message by Rev. Mary Baker G. Eddy,	82
De Long, Al-Freddie.....	330
Dewey's "Perfect" Fountain Pen, Rev. Mary Baker	
Eddy,	834
Difference, The.....	183
Do Right,.....	41
Dunmore,.....	267, 379
EARTH'S Pilgrim,.....	267
Eastaman, J. S.....	193, 633
Easter Thoughts,.....	37
Eddy, Rev. Mary Baker G., 1, 75, 76, 77, 82, 143, 153, 221	
225, 239, 525, 526, 528, 702, 735, 736, 771, 801,	
834, 835	
Mary Baker, Birthplace of.....	772
Editor's Table,.....	215, 373
As to Questions,.....	797
Board of Lectureship, The.....	303

Editor's Table,	
Correction, A.....	602
Christmas Gift, A.....	669
Christian Spirit, The.....	793
Christian Scientists, To.....	796
Decalogue and Sermon on the Mount, The...	591
Erroneous Rumors,.....	73
Former Requests Renewed,.....	861
Is the Day of Miracles past?.....	446
Lesson-Sermons, The.....	144
New Pamphlet, A.....	734
Old Creeds and New Beliefs.....	856
Order of Church Services,.....	799
Order of Communion Service,.....	860
Price of Literature,.....	602
Resigned to the Will of God,.....	69, 152
Resurrection Morn,.....	74
Recent Pamphlets,.....	292
Request from our Leader, A.....	524
Retrospect and Prophecy,.....	727
Scripture Fulfilled,.....	301
Tomlinson, Mr., Relieved,.....	602
"What is that to Thee?".....	519
Edwards, Elinor F.....	191
Englishmen, To.....	343
Erwin, Minnie E.....	418
Expression of Gratitude, An.....	222
Expression of Love, An.....	526
Ewing, Hon. William G.....	738
FACE of the Sky, The.....	822
Farlow, Alfred.....	253
Fluno, F. J.....	380
Friendly Words,.....	633
Friendship, (Poem).....	703
From our Leader, Rev. Mary Baker G. Eddy,.....	801
GODBE, Samuel T.....	759
God is Love,.....	195
Golden Key, The (Poem).....	200
Goodman, Jeanette R.,.....	827
Gratitude,	630
Guard Thought,.....	759

HAMILTON, Lieutenant-Colonel George V.....	764
Hammond, Edward H.....	453
Hanna, Septimus J.....	222
Health-Giving Theology of Christian Science, The.....	4
Heart's Content, (Poem).....	411
Heaven, (Poem).....	410
Hegeman, Mary L.....	821
Hereditary Disease Healed.....	421
Hildum, Clifton N.....	410
Hodnett, Ida.....	131
Hold Thou My Hands! (Poem).....	34
INGRATITUDE, (Poem).....	31
In the Mire of Ignorance.....	222
It is Morning Now.....	418
JENKS, Edward A.....	31, 183
Jesus' Sermon on the Mount.....	326
Johnson, William B.....	488
Joy of the Master Fulfilled in us.....	489
KANE, R. W.....	338
Kimball, Edward A.....	89
Knott, Mrs. Annie M.....	156, 630
L. B. B.,.....	341
Lathrop, John Carroll.....	561
Leadings of Truth, The.....	570
Lead Thou Me, (Poem).....	821
LECTURES,	
Clarkson, Joseph R.....	671
Ewing, William G.....	738
Farlow, Alfred.....	253
Fluno, F. J.....	380
Hammond, Edward H.....	453
Kimball, Edward A.....	89
Knott, Mrs. Annie M.....	156
McKenzie, William P.....	4
Miller, William.....	604
Mims, Mrs. Livingston.....	307
Norton, Carol.....	111
Sulcer, A. A.....	530
Limb, Kate A.....	493
Loudon, Florence Swaine.....	753

Loving Greeting, A.....	487
Love is Life,.....	196
Love's Kingdom Restored,.....	569
Love's Reflection,.....	252
M. G. B.,.....	484
Manual—Notice,.....	22
Massachusetts Metaphysical College, The.....	703
Maynard, Gilbert W.....	412
McKee, David N.....	569
McKenzie, Rev. William P.....	4, 196, 603, 619
Medicine, Theology, Law,.....	619
Message of the Pastor Emeritus, Rev. Mary Baker G. Eddy, June 4, 1899,.....	225
to the Concord Church. Rev. Mary Baker G. Eddy,.....	736
Miller, Ada J.....	23
William.....	604
Mims, Mrs. Livingston.....	307
Moore, Ida Fuller.....	48
My Questions Answered,.....	412
My Soul and I, (Poem).....	305
NEW Life in Christian Science, The.....	27
Norris, Anna Louise.....	32
Norton, Carol.....	111, 703, 756
Notes from the Field, 49, 134, 201, 272, 357, 426, 495, 577, 640, 708, 773,.....	836
Notice,.....	22, 488, 639
Not Matter but Spirit, Rev. Mary Baker G. Eddy,..	153
OF Great Price,.....	833
Ogden, David B.....	822
One by One, (Poem).....	756
On the Heights, (Poem).....	556
Open Letter to a Christian Sociologist,.....	178
Our Petition, (Poem).....	568
Our Redeemer,.....	704
Our Refuge, (Poem).....	829
PAMPHLETS, The.....	763
Pearl of Great Price, The.....	769
Perlita,.....	489, 830
Physician's Reasons, A.....	321

Pilgrim's Progress, The.....	39
Poole, Bert.....	27
Prayer of Understanding, The.....	32
QUESTIONS and Answers,.....	561
RADZINSKI, Louise Delilse.....	833
Randall, William F.....	769
"Receive Thy Sight," (Poem).....	829
Reformers, To.....	268
Reid, Ezra W.....	480, 761
Rendering Dues,.....	753
Reply, The.....	170
Resolutions of the Branches,.....	703
Resurrection Day,.....	48
Robertson, Annie Louise,.....	565
Roe, James H.....	335
SATISFIED, (Poem) Rev. Mary Baker G. Eddy,.....	735
Science of Christian Science, The.....	530
Second Coming of Truth, The.....	402
Self-Righteousness,	484
Service and Stipend,.....	415
Significance of Easter, The.....	23
Signs of the Heart. Rev. Mary Baker G. Eddy,.....	221
"Simplicity that is in Christ, The".....	187
Smith, Gertrude.....	200
Soldier's Victory, The.....	379
Spaulding, Claude M.....	326
Speakman, Mary E.....	491
Standard of Value, The.....	757
Steps Heavenward,.....	637
Stetson, Augusta E.....	170
Sulcer, A. A.....	530
Sunday School Children of the First Church of Christ, Scientist, New York City, To the, Rev. Mary Baker G. Eddy,.....	75
Surgical Case, A.....	193
Sutton-Thompson, Martha.....	185
Sylvester, Evelyn.....	402
TAKE Notice. Rev. Mary Baker G. Eddy,.....	525
Teuteberg, Matilda A.....	423
"That Prophet,"	761

Thoughts, (Poem).....	629
Timely Action,.....	527
To a Jewess,.....	830
Torment Us Not, (Poem).....	603
To the Public. Rev. Mary Baker G. Eddy,.....	77
Tribute of Gratitude, A.....	423
Truth's Certain Triumph,.....	766
Tupper-Bendit, Emily.....	629
Twenty-Third Psalm in Verse, The.....	131
V. M.,.....	637
Vickers, W. W.....	574
Visit to Boston and Pleasant View, A.....	185
Vosburgh, Rev. Arthur R.....	415, 757, 821
WANTED: A New Faith,.....	348
Warren, Waldo Pondray.....	41, 268, 401
Washington News Letter, The.....	306
Watres, Rebie E.....	346
Way to True Happiness, The.....	827
Wednesday Evening Meeting, June 7, 1899.....	248
What does Christian Science Reveal to us To-day?..	480
What is Life?.....	346
White, James T.....	34, 556
Whitney, M. Fannie.....	197
Whittier,	305
Whittier, J. Clarke,.....	321
Who are the Pharisees?.....	197
Who Shall Roll the Stone Away?.....	488
Willis, J. B.....	688
Wilmot, Grace H.....	421, 704
Wise Counsel vs. Human Advice,.....	330
Worden, R. C.....	568, 829
Word for the Manual, A.....	574

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BUFFALO, N. Y.—Third Church of Christ, Scientist.—First Reader, Edmund B. Hardy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Elmwood School Hall, 213 Bryant Street.
Reading Room, 524 Ellicott Square. Hours, 10 A.M. to 5 P.M.

BUNCH, IA.—Fox River Church of Christ, Scientist.—First Reader, Peter I. Kinsinger.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—216 North Third Street.
Reading Room open daily from 2 to 4 P.M.

BURLINGTON, IA.—Second Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services: 10.30 A.M.; S. S. 11.30 A.M.; Wed., 7.45 P.M.—Linder's Hall.

Reading Room, Linder's Building, between 3d and 4th Streets; open daily from 10 A.M. to 4 P.M.

BURLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Bell.—Services: 10.30 A.M.; Wed., 8 P.M.

BURLINGTON, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Alma Porter Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 4, Masonic Temple.
Reading Room open Monday and Wednesday 2 to 4 P.M.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Anna C. E. Crowley.—Services: 11 A.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—Bee Hive Block, Room 21, 46 E. Broadway.
Reading Room open from 11 A.M. to 5 P.M.

CALAIS, ME.—First Church of Christ, Scientist.—First Reader, L. Annie Venzey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—McAllister Block, opp. St. Croix Exchange. Reading Room open daily 2 to 4 P.M.

CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, William P. McKenzie.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square. Reading Room, 1382 Massachusetts Ave., Harvard Sq.; open every day, 3 to 5 P.M., every evening, except Wednesday, 7.30 to 9 P.M. Christian Science literature on sale.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Lella M. Bucklin.—Services: 2 P.M.; Sunday School, 3 P.M.; Wednesday, 7.15 P.M.—Universalist Church Edifice.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Rev. Geo. Tomkins.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—310 Market Street. Reading Room open from 9 A.M. to 5 P.M. daily except Sundays.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Miss Perita Wolff.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and 5th Street. Reading Room in Church Building, 5th Street, corner Main Street.

CANTON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Danner.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third Floor. Reading Room open Tuesdays, Thursdays, and Saturdays 2 to 4 P.M.

CARROLLTON, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Jarboe.—Services: 11 A.M.—402 South Main St.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist.—First Reader, Charles B. Weeks.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—At new A. O. U. W. Hall, over 213 and 215 First Avenue.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Euphemia E. Mason.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—S. W. corner 2d and Moshead Streets.

CHARLES CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. John Kuck.—Services: 10.30 A.M.

CHARLESTON, S. C.—First Church of Christ, Scientist.—First Reader, Wm. James Yates.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.—370 King Street. Reading Room open Mondays, Wednesdays, and Fridays at 4 P.M.

CHATTANOOGA, TENN.—First Church of Christ, Scientist.—First Reader, Edward E. Norwood.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Georgia Avenue and Market Square.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, Henry S. Fliske.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—215A Shurtleff Street. Reading Room open daily from 3 to 5 and 7.30 to 8.30 P.M.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, John H. Cameron.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Blvd., between 40th and 41st Streets. Reading Room, Western Bank Note Bldg., 6 Madison St., Cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, B. Bicknell Young.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Jewish Temple, corner La Salle Avenue and Goethe Street.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Rev. Jesse L. Fonda.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Jewish Temple, Ogden Ave. and Wash. Div.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Isai T. Kahn.—Services: 10.30 A.M.; S.S., 11.45 A.M.

CHILLICOTHE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. H. E. Van Tyne.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 2.30 P.M.—818 Jackson Street. Reading Room, same address.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Miss Emma A. Estes.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Auditorium Odd Fellows Building. Reading Room, Rooms A, B & C Mitchell Building, West 4th Street.

CINCINNATI, O.—Church of Christ, Scientist. Organized May, 1892.—First Reader, Mary A. Ryland.—Services: 10.30 A.M.; Sunday School, 10 A.M., Hall D; Wednesday, 7.30 P.M.—Hall C, Odd Fellows Temple, Elm St. Reading Room, Room 306 O. F. Temple.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Edward A. Merritt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M., standard time.—Pythian Temple, Huron Street, East of Erie Street. Reading Room, Room 33 Pythian Temple; open daily, except Sundays, from 9 A.M. to 3 P.M. All Christian Science literature on hand.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet A. Crider.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday 7.30 P.M.—New Church Edifice, 3d Avenue, between 3d and 4th Streets.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Frederick S. Ellis.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Cor. Wahsatch and Pike's Peak Avenues. Reading Room in Rear of Church; open from 9 A.M. to 12 M. and 2 to 5 P.M.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, Melville C. Spaulding.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Wells Post Hall, 633 S. High Street. First Reader's residence, 408 Oak Street. Reading Room, Schultz Bldg., 232 N. High St. Hours, 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Irving C. Tomlinson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 25 N. State St.

CORTLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary C. Piper.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—Samson Block, Main Street.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Carrie A. Crocker.—Services: 11 A.M. and 7.30 P.M.—Central Hall.

CRANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. See.—Services: 11 A.M.; Sunday School, 12 M.—Royal Arcanum Hall; Wednesday, 8 P.M. at Main Street.

CRAWFORD, NEB.—First Church of Christ, Scientist.—First Reader, Lewis N. Freeman.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Moyer Hall.

CRIPPLE CREEK, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine T. Moore.—Services: 11 A.M.; Sunday School, 12 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and Third Street.
Reading Room, corner Carr Avenue and 3d Street, corner room Collins' Hotel; open daily from 9 to 11 A.M. and 2 to 4 P.M. Literature on sale.

DALLAS, TEX.—First Church of Christ, Scientist.—First Reader, Peter N. Trahn.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—251 Elm Street.
Reading Room, same address.

DALLAS, TEX.—Church of Christ, Scientist.—First Reader, Miss Katherine Garrett.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 S. Ervay Street.
Reading Room, same address.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, Miss Amy L. Mandeville.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Columbian Hall, 105½ E. 3d Street.
Reading Room, E. of F. Hall, 105½ E. 3d Street, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, John R. Hatten.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—12 Central Block.

DECATUR, ILL.—Church of Christ, Scientist.—First Reader, Mrs. Sarah A. Durfee.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Open daily from 2 to 4 P.M.—Review Bldg.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Cornwall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—At McKim Hall.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, William Griffith.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—1751 Logan Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Rooms 516-517 Opera House Block, 16th and Curtis Streets.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Miss Mary Stewart.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Y. M. C. A. Auditorium.
Reading Room, 410 Equitable Building.

DETROIT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Annie M. Knott.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, near Woodward.
Reading Room, 500 and 511 Chamber of Commerce Building.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Edgar La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 5th and Arnold Avenue.

DURBUQUE, IA.—Church of Christ, Scientist.—First Reader, Robert G. Broadbent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Temple Hall, 9th and Lowest Streets.

DULUTH, MINN.—First Church of Christ, Scientist.—First Reader, John G. Owen.—Services: 11 A.M.; Wednesday, 7.30 P.M.—In Church Building, 322 E. Superior Street.

EAST TAWAS, MICH.—First Church of Christ, Scientist.—First Reader, David O. Lowe.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Lowe's Hall.

EAU CLAIRE, WIS.—Church of Christ, Scientist.—First Reader, Laura C. Nourse.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Farwell and Gray Streets.

EDINBURGH, SCOT.—First Church of Christ, Scientist.—First Reader, Mrs. E. Rose Cochran.—Services: 11 A.M.; Wednesday, 8 P.M.—At Reading Rooms, 18 Duke Street.

EL DORADO, KAN.—Church of Christ, Scientist.—First Reader, Mrs. Harriet K. Turner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Reading Room open daily 9 to 11 A.M.

ELGIN, ILL.—First Church of Christ, Scientist.—First Reader, James G. Cameron.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—In the Spurling.

ELKHART, IND.—First Church of Christ, Scientist.—First Reader, Charles T. Greene.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—Shiloh Post Hall.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Casper.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, South Anderson Street.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, M. Theresa Brush.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—Room 407, Elyria Block.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Olive P. Holmes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chase's Music Hall.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Julia S. Childa.—Services: 11 A.M.; Wednesday, 8 P.M.—17 Dean Street.
Reading Room open daily 9 to 11 A.M., 4 to 6 P.M.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Alice M. Carey.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—725 State Street.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Hannah.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Laura E. Evans.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.; Sunday School, 2.30 P.M.—106 Washington Street.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, Holmes Hoge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Y. M. C. A. Building.
Reading Room, same address.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Almada Pendleton.—Services: 11 A.M., Carpenter Hall, Hewitt Avenue; Wednesday, 7.30 P.M., Guild Hall, Wetmore Avenue.

EXIRA, IA.—First Church of Christ, Scientist.—First Reader, John G. Gates.—Services: 10.30 A.M.; Sunday School at close of service; Wednesday, 7.30 P.M. Res. J. G. Gates.
Reading Room same address.

FAIRBURY, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jeannette Moore.—Services: 10.30 A.M.; Wednesday 2.30 P.M.—G. A. R. Hall.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe L. Haines.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.40 A.M.; Wed. 7.30 P.M.—Reading Room, Church Building; 10 to 4.

FALL RIVER, MASS.—Church of Christ, Scientist.—First Reader, Mrs. Mary P. Anthony.—Services: 2 P.M.; Wednesday 8 P.M.—130 S. Main Street.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, John H. Williams.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 7 P.M.—Church Edifice, Main and Ocmulgee Streets.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, W. R. Rathvon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rogers Bldg., Main St., Cor. Petroleum Av.

FORT DODGE, IA.—First Church of Christ, Scientist.—First Reader, Kaud Storm.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Mason Building.
Reading Room, Mason Building, Central Avenue.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Bleecker Luce.—Services: 11 A.M.; Wednesday, 8 P.M.—704 Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Louise J. Woods.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, 19 West Berry Street.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie H. S. Roe.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Houston Streets.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Van Duser.—Services: 10 A.M. and 8 P.M.; Wednesday, 7.30 P.M.—Newell's Hall, Main Street.
Reading Room, same address.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Margaret S. Janlon.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—C. M. B. A. Room of Exchange.

FREEMONT, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. S. C. Porter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Room over postoffice.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. C. Lulu Blackman.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Pythian Hall.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Adelle J. Hodge.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Evangelical Hall.

GALESBURG, ILL.—Church of Christ, Scientist.—First Reader, Mrs. Jeannette A. Tilden.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—S2 North Cherry Street.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Chauncey G. Sweet.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—S. E. corner 22nd Street and Ball Avenue.
Reading Room open daily.

GARDINER, ME.—First Church of Christ, Scientist.—First Reader, John P. Dorr.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—A. O. U. W. Hall.
Reading Room, Danforth Block, Room 6.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—City Hall.

GLOUCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.45 P.M.—Bergengren's Block, Cor. Middle and Center Streets.
Reading Room open 2 to 4 P.M.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist, First Reader, Mrs. Martha Sutton Thompson.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Security Trust Building, 4th Floor.
Reading Room open daily from 2 to 5 P.M.
Christian Science literature on sale.

GRAND ISLAND, NEB.—First Church of Christ, Scientist.—First Reader, E. F. Bruce.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 12, Independent Building.
Reading Room open daily from 2 to 5 P.M.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Etta Carpenter.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—At new Church edifice on First, near Main St.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Studley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—The St. Cecelia, Ransom Street.

Reading Room open daily, except Sunday. Hours, 12 M. to 5 P.M., and on Tuesday and Friday evenings from 7 to 9. All C. S. literature on sale. Rooms 417 and 418 Houseman Building, entrance on Pearl Street.

GREEN BAY, WIS.—First Church of Christ, Scientist.—First Reader, Hugh McDonald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Shayler Bldg., Adams and Pine Streets.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Ellen A. Phelps.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—18 East Otterman Street.
Reading Room, same address.

GRINNELL, IA.—First Church of Christ, Scientist.—First Reader, James W. Hulsizer.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, Main Street.

GUELPH, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Christina Wickham.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Castle Hall.

GUELPH, ONT.—Second Church of Christ, Scientist.—First Reader, James R. McDowell.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Over rear Dominion Bank.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, William D. Hinchall.—Services: 11 A.M.; Wednesday, 8 P.M.—Over 124 W. Oklahoma Avenue.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Charles E. Wilson.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Unitarian Church, James Street, 8.

HANNOVER, GER.—Erste Kirche Christi des Scientisten.—First Reader, Frau E. Gunther-Peterson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Mussman's Hotel.

HART, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella V. Cheney.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, John O. Bartlett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Y. M. C. A. Building, 315 Pearl Street.
Reading Room, Room 201.

HAYVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Miss Ada B. Berry.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Bartlett, Main Street.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Soper.—Services: 11 A.M.—Mann Building.

- HOUSTON, TEX.**—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Myers.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1007 Ruak Avenue, near Main Street.
- HOUSTON, TEX.**—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 1007 Main Street, between McKinney and Lamar Avenues.
- HOWARD, PA.**—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 2.30 P.M.; Sunday School, 2 P.M.—West Main Street.
- HUDSON, MASS.**—First Church of Christ, Scientist.—First Reader, Harry S. Waterhouse.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
- INDEPENDENCE, IA.**—First Church of Christ, Scientist.—First Reader, Miss Mary A. Hughes.—Services: 10.30 A.M.
- INDIANAPOLIS, IND.**—First Church of Christ, Scientist.—First Reader, Mrs. Annie B. Dorland.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Propylaeum, North Street, between Penn and Meridian Streets.
- JACKSON, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Eliza C. Hickox.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Richard's Block, Courtland Street.
- JACKSONVILLE, FLA.**—First Church of Christ, Scientist.—First Reader, Mrs. Annie E. Wood.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—1 West Monroe Street, Corner Main.
- Reading Room; all Christian Science literature on sale.
- JACKSONVILLE, FLA.**—Jacksonville Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Wildenhain.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Room 8, Hubbard Building, Maine Street.
- Reading Room, 2 to 5 P.M.; room 7.
- JAMESTOWN, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Rose E. Kent.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner Prendergast Avenue and East Fourth Street.
- Reading Room, vestry of Chapel.
- JANESVILLE, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Clara J. Persels.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Williams Block, Corn Exchange Sq.
- JEFFERSON CITY, MO.**—First Church of Christ, Scientist.—First Reader, Stuart C. Davis.—Services: 10.45 A.M.—318 Monroe St.
- JERSEY CITY, N. J.**—First Church of Christ, Scientist.—First Reader, Edith M. Watson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hasbrouck Institute, corner Harrison and Crescent Avenues.
- JOLIET, ILL.**—First Church of Christ, Scientist.—First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Rooms 7 and 8, Fargo Building.
- JOPLIN, MO.**—First Church of Christ, Scientist.—First Reader, Sigel Reed.—Services: 11 A.M.; Wednesday, 8 P.M.—620 Main St.
- JOPLIN, MO.**—Second Church of Christ, Scientist.—First Reader, Mrs. Mary C. Gregory.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. corner 8th and Wall Sts.
- JUNCTION CITY, KAN.**—First Church of Christ, Scientist.—First Reader, J. E. Willes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—West 7th Street.
- KALAMAZOO, MICH.**—First Church of Christ, Scientist.—First Reader, Cora Evelyn Downer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Parsons Business College, corner Main and West Streets.
- KANKAKEE, ILL.**—First Church of Christ, Scientist.—First Reader, Miss Ida G. Vanderwater.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Public Library Building.
- KANSAS CITY, MO.**—First Church of Christ, Scientist.—First Reader, John H. Wheeler.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
- Reading Room open daily from 9.30 A.M. to 5 P.M. Tuesday and Friday evenings in the church edifice.
- KANSAS CITY, MO.**—Second Church of Christ, Scientist.—First Reader, Amanda J. Baird.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Pepper Auditorium, N. W. corner 9th and Locust Streets.
- Reading Room, Rooms 510 and 511 Keith & Perry Building, S. W. corner 9th and Walnut Streets.
- KEARNEY, NEB.**—Church of Christ, Scientist.—First Reader, Mrs. Carrie B. Wilson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At C. S. Hall, cor. 1st Ave. and 23d St.
- Reading Room at C.S. Hall; 2 to 5 P.M.
- KEOKUK, IA.**—First Church of Christ, Scientist.—First Reader, Miss Jennie C. Benson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 7, Ayer's Building, 513 Main St.
- KINGSTON, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—40 Sterling Street.
- Reading Room, same address.
- KINGSTON, ONT.**—First Church of Christ, Scientist.—First Reader, Thomas J. Kinnear.—Services: 11 A.M.; Wednesday, 8 P.M.—Chosen Friends Hall, Princess Street.
- KIRKWOOD, ILL.**—First Church of Christ, Scientist.—First Reader, Kate N. Cave.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.
- LA CROSSE, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Elma I. Lowry.—Services: 10.30 A.M. and 7.30 P.M. Jewish Synagogue, S. 4th Street; Wednesday, 7.45 P.M. In Synagogue and Fjelstad's Hall, N. La Crosse.
- LA FAYETTE, IND.**—First Church of Christ, Scientist.—First Reader, James W. Jaynes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Kimball Hall, 618 Main Street.
- LA GRANGE, ILL.**—First Church of Christ, Scientist.—First Reader, Henry Werno.—Services: 10.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 8 P.M.—Conservatory Hall, Burlington Avenue.
- LANCASTER, O.**—First Church of Christ, Scientist.—First Reader, Estella M. Rigby.—Services: 10 A.M.; Wednesday, 7 P.M.—O. A. R. Hall.
- LANSING, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Kate Holbrook Pierce.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Lansing Woman's Club Rooms, Ottawa Street, West.
- LAWRENCE, KAN.**—First Church of Christ, Scientist.—First Reader, Marshal A. Edie.—Services: 11 A.M.—730 Massachusetts Street.
- LAWRENCE, MASS.**—First Church of Christ, Scientist.—First Reader, Miss Susie M. Lang.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
- Reading Room, same address; open daily 2 to 4 P.M. Tues. and Fri. evenings 7 to 9.

- LEAVENWORTH, KAN.**—First Church of Christ, Scientist.—First Reader, Edward H. Reach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—In Christian Church.
- LE MARS, IA.**—First Church of Christ, Scientist.—First Reader, Martha B. Seaman.—Services: 10.45 A.M.—Knights of Pythias Hall.
- LE ROY, KAN.**—Fairview Church of Christ, Scientist.—First Reader, Charles B. Norton.—Services: 10.30 A.M.
- LEXINGTON, MO.**—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Knights of Pythias Hall.
- LIBERTY, MO.**—First Church of Christ, Scientist.—First Reader, Mrs. Kate Petty.—Services: 11 A.M.; Wednesday, 2.30 P.M.—Room 1, Love Building.
- LIMA, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Florence Fullerton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 32 Cincinnati Block.
- LINCOLN, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Elgin.—Services: 11 A.M.; Wednesday, 7 P.M.—Room 4, Heisberg Block.
- LINCOLN, NEB.**—First Church of Christ, Scientist.—First Reader, Arthur C. Zelmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner K and 14th Streets.
- LINCOLN, NEB.**—Church of Christ, Scientist.—First Reader, S. Yates Ogden.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Mason's Hall, 15th and O Street. Take elevator.
- LITTLE ROCK, ARK.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna Robinson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Whipple Building, 4th and Scott.
- LIVERMORE FALLS, ME.**—First Church of Christ, Scientist.—First Reader, Carroll L. Pomeroy.—Services: 10.30 A.M.—Odd Fellows Block.
- LOCKPORT, N. Y.**—First Church of Christ, Scientist.—First Reader, Lixlie T. Harmony.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 7.45 P.M.—2 Main Street.
Reading Room, same address.
- LOCKPORT, N. Y.**—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—38 East Avenue.
Reading Room open daily.
- LOGANSPOUT, IND.**—First Church of Christ, Scientist.—First Reader, Mrs. Clarissa L. Prescott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—522 Broadway.
- LONDON, ENGLAND.**—First Church of Christ, Scientist.—First Reader, William N. Miller.—Services: 11.30 A.M. and 6 P.M.; Wednesday, 8 P.M.—57 Bryanston Street, Marble Arch, W.
- LONDON, ONT.**—First Church of Christ, Scientist.—First Reader, David S. Robb.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At the Church Edifice, Richmond Street, Princess and Park Avenues.
- LOS ANGELES, CAL.**—First Church of Christ, Scientist of Los Angeles.—First Reader, C. Lewis Lawrence.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Masonic Temple, S. Hill Street, between 4th and 5th Streets.
- LOS ANGELES, CAL.**—Second Church of Christ, Scientist.—First Reader, William Yates.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.30 P.M.—Auditorium of the Women's Club, Figueroa St., near 10th St.
- LOUISVILLE, KY.**—First Church of Christ, Scientist.—First Reader, Clara Lola Truman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Public Library Building, 4th Avenue, between Green and Walnut.
Reading Room open 3 to 5 P.M.
- LOUISVILLE, KY.**—Second Church of Christ, Scientist.—First Reader, Miss Ione Revebaugh.—Services: 11 A.M. and 8 P.M. Wednesday, 8 P.M.—628 1/2 4th Avenue. The Fonda.
Reading Room open 10 A.M. to 5 P.M.
- LOWELL, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Emeline A. Merriman.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Pollard's Building, Palmer Street.
Reading Room, 138 Merrimac Street, Room 9.
- LOWELL, MASS.**—Second Church of Christ, Scientist.—First Reader, James B. Harrington.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Odd Fellows Building, Middlesex Street.
- LUDINGTON, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Dianita M. Goodsell.—Services: 10.45 A.M.—Corner Della and Files Streets.
- LYNN, MASS.**—First Church of Christ, Scientist.—First Reader, M. Evelyn Towne.—Services: 10.30 A.M.; Sunday School at same hour; Wednesday, 7.30 P.M.—Christian Church, Silsbee Street.
- MACON, GA.**—First Church of Christ, Scientist.—First Reader, Miss Alice Jennings.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. 364 Second Street.
Reading Room, 362 College Street.
- MADISON, WIS.**—First Church of Christ, Scientist.—First Reader, Miss Isabella Lamont.—Services: 10.30 A.M.; Sunday School, 11.45 A.M. Wednesday, 7.30 P.M.—Jewish Synagogue, W. Washington Avenue.
Reading Room, same address.
- MALDEN, MASS.**—First Church of Christ, Scientist.—First Reader, Arthur H. Pope.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Marcus Hall, 142 Pleasant Street.
- MANCELONA, MICH.**—First Church of Christ, Scientist.—First Reader, Miss Eva Swan.—Services: 10.30 A.M.—Watson Hall.
- MANCHESTER, N. H.**—First Church of Christ, Scientist.—First Reader, James D. Sherwood.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—Rooms 504 and 506, The Kennard.
- MANSFIELD, OHIO.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary J. Drake.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 21, College Place.
- MAQUON, ILL.**—First Church of Christ, Scientist.—First Reader, Anna Eliza Housh.—Services: 10 A.M.—In K. of P. Hall.
- MARINETTE, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Josephine W. Pierce.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner Stephenson and Liberty Streets.
Reading Room, same address.
- MARION, O.**—First Church of Christ, Scientist.—First Reader, Miss Jeannette Quick.—Services: 10.30 A.M. and 7 P.M.; Sunday School, 9 A.M.; Wed., 7.30 P.M.—Farmers & Mechanics Bank Building, E. Center Street.
- MARLBORO, MASS.**—First Church of Christ, Scientist.—First Reader, Henry O. White.—Services: 10.30 A.M.—Red Men's Hall. Wednesday, 8 P.M., Estabrook's Hall.

MARQUETTE, MICH.—First Church of Christ, Scientist.—First Reader, Miss Katie H. Malone.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—109 Spring Street.
Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Balcom.—Services: 10.45 A.M.—120 State Street.

MARSHALL, MO.—First Church of Christ, Scientist.—First Reader, F. M. Hutton.—Services: 10.30 A.M.; Wednesday, 2 P.M.—Goodwin Building, S. E. corner Public Sq.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, James F. Starr.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Building, N. W. Corner Houston Avenue and La Fayette Street.
Reading Room open daily, except Sunday, 8 to 5 P.M. Same address.

MARSHALLTOWN, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Marcia E. Hole.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Church Street and Second Avenue.
Reading Room, hours, 10 A.M. to 4 P.M., except Sunday. Rooms 1 and 2 Kirby Block.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie Bell Shepard.—Services: 11 A.M.; Wednesday, 8 P.M.

MASON CITY, IA.—Church of Christ, Scientist.—First Reader, Mrs. Lily E. Markley.—Services: 11 A.M.—Second Floor of Union Block.

MCGREGOR, IA.—Church of Christ, Scientist.—First Reader, Miss Meranda I. Flack.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.

MCPHERSON, KAN.—Church of Christ, Scientist.—First Reader, Chester W. Dum.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Hall in McPherson Bank Building.

MEADVILLE, PA.—Meadville Church of Christ, Scientist.—First Reader, James A. Stone.—Services: 10.45 A.M.; Wednesday, 8 P.M.—C. S. Hall, Richmond Block.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Maria E. Tallman.—Services: 11 A.M.—Maccabee Hall, Water Street.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Samuel Tate.—Services: 10.45 A.M.—Room 89 Randolph Bldg.

MEMPHIS, TENN.—Church of Christ, Scientist.—First Reader, Mrs. Frances J. King.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—Odd Fellows Building.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Zella C. Wallace.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Liberty and Norwood Streets.
Reading Room open Sundays 4 to 6 P.M.; Tuesdays, 7.30 to 9 P.M.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Jesse C. Lewis.—Services: 10.45 A.M.—Eagle Hall.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie E. Sawyer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Building, corner Jefferson and Oneida Sts.
Reading Room open daily, except Sunday, from 9.30 A.M. to 12.30 P.M. and 2 to 4 P.M.

MILWAUKEE, WIS.—Second Church of Christ, Scientist.—First Reader, Charles Henry Clarke.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—At the Athenaeum, Cass and Biddle Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 400 and 401 Old Insurance Building, corner Wisconsin and Broadway.

MINNEAPOLIS, MINN.—First Church of Christ, Scientist.—First Reader, Miss Mary Brookins.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th St., between Portland and Park Aves.
Reading Room, 9 A.M. to 5 P.M., except Sunday, 718 N. Y. Life Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner 2d Avenue S. and 14th Street.
Reading Room open daily. 314 So 6th St.

MISSOURI VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Stoneking.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Erie Street, opposite P. O.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, James Wolf.—Services: 11 A.M.; Wednesday, 7.45 P.M.—105A East Broadway.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Charles W. Pearson.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Evening service omitted during July and August.—Karn Hall, 2362 St. Catherine Street.
Reading Room, 141A Mansfield Street.

MONTROSE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret E. Halley.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Corner Front and 4th Streets.

MORRISON, ILL.—Church of Christ, Scientist.—First Reader, William M. Burns.—Services: 10.45 A.M.—King's Hall.

MT. PLEASANT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Nelson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wed., 7 P.M. Standard Time.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, Charles Rockwell.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Ferguson Building, First Street and Sixth Avenue.

MUNCIE, IND.—First Church of Christ, Scientist.—First Reader, John D. Wood.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—112 W. Washington Street.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, Adolph H. Kohlhammer.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Corner Sixth and Walnut Streets.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Eliza A. White.—Services: 10.45 A.M. and 5 P.M.; Wednesday, 7.30 P.M.—Newbury Block.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Susan R. Hoyt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Whiting Building.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura B. Atkin.—Services: 10.30 A.M.—8 A. 12 M.; Wednesday, 7.45 P.M.—Willcox Building.
Reading Room, 403-404 Willcox Building.

NERRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Elolme Ireland.—Services: 11 A.M.; Wednesday, 7.30 P.M.—817 Central Avenue.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet E. Werner.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, four blocks north of depot.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Southworth.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—301 Bellevue Avenue.
Reading Room, 494 Broad St.; open daily, except Sunday, from 10 A.M. to 4 P.M.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie M. Fleek.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.

NEW BEDFORD, MASS.—Church of Christ, Scientist.—First Reader, James E. Brierly.—Services: 10.30 A.M.; Wednesday, 8 P.M.—109 Fourth Street.
Reading Room, same address.

NEWBURYPORT, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah T. Prime.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Room 8, Bank Building, 76 State Street.
Reading Room, open daily 8 to 5 P.M.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Miss Mary L. Hooper.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—156 Orange Street.
Reading Room open daily from 2.30 to 5 P.M.

NEW LONDON, CONN.—First Church of Christ, Scientist.—First Reader, Bella C. Hawkins.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—7 Masonic St.
Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEW LONDON, CONN.—Second Church of Christ, Scientist.—First Reader, Laura M. Cooley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Lyric Hall Building, State Street.
Reading Room open daily, except Sundays, 10 A.M. to 5 P.M.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Mary L. Twichell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—316 St. Charles Street.
Reading Room, same address.

NEW ORLEANS, LA.—Second Church of Christ, Scientist.—First Reader, Mrs. Ophelia Baldwin.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—4406 St. Charles Avenue.
Reading Room open from 10 A.M. to 4 P.M.

NEW PAYNESVILLE, MINN.—First Church of Christ, Scientist.—First Reader, Mary Gibson.—Services: 10.45 A.M.—Tuttle's Hall.

NEW WHATCOM, WASH.—First Church of Christ, Scientist.—First Reader, Hannah M. Buchanan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—18th Street, between H and I.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Augusta E. Stetson.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wed., 8 P.M.—137-143 W. 48th Street.
Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Laura Lathrop.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Madison Avenue, corner 29th Street.
Reading Room open daily from 9 A.M. to 5 P.M., Tuesday and Friday evenings, and Sundays 2 to 7 P.M., 96 Fifth Avenue, entrance on W. 15th Street.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Mrs. Carrie Harvey Snider.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—Ellerslie, Rooms 80 and 82 W. 128th Street, near Lenox Avenue.
Reading Room open daily from 9 A.M. to 5 P.M., 80 and 82 West 128th Street.

NEW YORK, N. Y.—West Side Church of Christ, Scientist.—First Reader, Mrs. Caroline W. Frame.—Services: 11 A.M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82nd St., between Broadway and W. End Av.
Reading Room open daily from 10 A.M. to 1 P.M.

NORFOLK, NEB.—First Church of Christ, Scientist.—First Reader, George N. Beals.—Services: 11 A.M.—At Odd Fellows Hall.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, Miss Mary Way.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library Building.
Reading Room, same address.

NORTH ADAMS, MASS.—First Church of Christ, Scientist.—First Reader, Walter D. Macdonald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner of Bank and Summer Streets.

NORWAY, WIS.—First Church of Christ, Scientist.—First Reader, Carrie A. Haugan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—At Christian Science Rooms.

OAKLAND, CAL.—First Church of Christ, Scientist.—First Reader, F. J. Fluno.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Loring Hall, 11th St., between Washington and Clay Sts.

OAKLAND, (East) CAL.—Church of Christ, Scientist.—First Reader, Mrs. Zebulline H. Schafer.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Washington Hall, 6th Avenue and East 12th Street.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Orrilla W. Day.—Services: 10.45 A.M.—Avenue Hall; Wednesday evening, Masonic Hall, Lake Street.

Reading Room open daily, Masonic Hall.

OCONTO, WIS.—Church of Christ, Scientist.—First Reader, Mrs. Lovina Millidge.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Christian Science Chapel.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Milberry H. Lincome.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—A. O. U. W. Hall, 2431 Washington Avenue.
Reading Room, 224 Loan & Trust Bldg.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary H. Danforth.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—City Building.
Reading Room open daily from 2.30 to 5 P.M., except Sunday.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Clarence W. Chadwick.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 2653 St. Mary's Avenue.
Reading Room, 544 Paxton Block.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, T. Waldo Stevens.—Services: 10.30 A.M.; Wednesday, 8 P.M.—159 Main Street.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Miss Nemi Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.—Berkeley Hall, Harrison Street and Railroad Place, East Orange; Wednesday, 8 P.M.—589 Main Street, East Orange.
Reading Room, open daily, except Sunday, 10 A.M. to 5 P.M., Rooms 16 and 17, 589 Main Street, East Orange.

- OSKALOOSA, IA.**—First Church of Christ, Scientist.—First Reader, Carrie D. Baughman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, E.
- OTTAWA, ILL.**—First Church of Christ, Scientist.—First Reader, Miss Sarah J. McCullough.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall over First National Bank.
- OTTAWA, ONT.**—Church of Christ, Scientist.—First Reader, Miss Eliza Living.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Victoria Hall, Albert St., near O'Connor St.
- OTTUMWA, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Rosalind D. Gehhart.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—At the Church Edifice, 4th and Market Streets.
- OWOSSO, MICH.**—First Church of Christ, Scientist.—First Reader, Myron E. Lepper.—Services: 10.45 A.M.; Wednesday, 8 P.M.—203 N. Washington Street.
- PANA, ILL.**—First Church of Christ, Scientist.—First Reader, Mrs. Alwilda C. Swallow.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rooms, Locust Street.
- PARIS, FRANCE.**—First Church of Christ, Scientist.—First Reader, Mrs. Lucy A. Brookins.—Services: 11 A.M.—Hotel Continental.
- PARSONS, KAN.**—First Church of Christ, Scientist.—First Reader, Mary F. Hibben.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Excelsior Hall, East Forrest Avenue.
- PASADENA, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Townsend Gee.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Auditorium.
- PEORIA, ILL.**—First Church of Christ, Scientist.—First Reader, Miss Jennie L. Bryan.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner North Bluff Street and Hamilton Boulevard.
Reading Room open from 9 A.M. to 12 M. Church Edifice.
- PETERBORO, ONT.**—First Church of Christ, Scientist.—First Reader, Mrs. Rhoda Parker.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—4144 George Street.
- PHILADELPHIA, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. D. Eloise Brownell.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—In Church Edifice, 21st Street, below Fairmont Avenue.
Reading Room, 1025 Arch Street.
- PHILADELPHIA, PA.**—Philadelphia Church of Christ, Scientist.—First Reader, John White.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Fuller Building, 10 S. 18th Street.
Reading Room open from 1 to 5 P.M., except Saturday and Sunday.
- PHILADELPHIA, PA.**—Third Church of Christ, Scientist.—First Reader, Mrs. Henrietta E. Chanfrau.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Odd Fellows Temple, Broad and Cherry Streets.
Reading Room O. F. Temple, Room 505.
- PHOENIX, ARIZ.**—First Church of Christ, Scientist.—First Reader, Miss Lulu B. Hall.—Services: 11 A.M.—Young Building, corner Center and Jefferson Streets.
- PIQUA, O.**—Church of Christ, Scientist.—First Reader, William M. Knox.—Services: 10.30 A.M.—Maccabees Hall, Cor. Wayne and Ash Streets.
- PITTSBURG, PA.**—First Church of Christ, Scientist.—First Reader, Charles Hunter Miller.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Chapel, 4000 Fifth Avenue, near Boquet St.
Reading Room: 10 A.M. to 4 P.M., except Sunday, Corner Penn Avenue and 5th Street.
- PLATTSBROUGH, NEB.**—First Church of Christ, Scientist.—First Reader, Silas Long.—Services: 11 A.M.—Fitzgerald Block.
- PLYMOUTH, MASS.**—First Church of Christ, Scientist.—First Reader, Edgar B. Pierce.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—17 Main St.
- PLYMOUTH, MICH.**—First Church of Christ, Scientist.—First Reader, Louis C. Hough.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
- POCATELLO, IDAHO.**—First Church of Christ, Scientist.—First Reader, John W. Harvey.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Rosenberg Building, Arthur Avenue, between Center and A Sts.
- PORTLAND, ME.**—First Church of Christ, Scientist.—First Reader, Mary E. Watson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—4844 Congress Street.
- PORTLAND, ME.**—Church of Christ, Scientist.—First Reader, Mrs. Jennie J. Churchill.—Services: 3 P.M.; Wednesday, 7.45 P.M.—New Jerusalem Church, High Street.
Reading Room open daily, except Sunday, 9 A.M. to 12.30 P.M., and 3 to 5 P.M. 559 Congress Street, Room 2.
- PORTLAND, ORE.**—First Church of Christ, Scientist.—First Reader, Mrs. Blanche M. H. Hogue.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Deckum Building, corner 3d and Washington Streets.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday; rooms 314 to 317 Deckum Building.
- PORTLAND, ORE.**—Portland Church of Christ, Scientist.—First Reader, Miss Lou Aldrich.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Auditorium, 3d St., between Taylor and Salmon.
Reading Room Hours, 10 A.M. to 5 P.M.
- POTTSVILLE, PA.**—First Church of Christ, Scientist.—First Reader, Henry T. Howell.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Eber Building, corner Center and Union Streets.
- POUGHKEEPSIE, N. Y.**—First Church of Christ, Scientist.—First Reader, J. Edward Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Masonic Temple, Cannon and Liberty Sts.
Reading Room, open daily from 9 A.M. to 5 P.M. 273 Main Street. Long Distance Telephone 113.
- PROVIDENCE, R. I.**—First Church of Christ, Scientist.—First Reader, Eugene H. Greene.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Building, 250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Howard Building, 171 Westminster Street, corner Dorrance St.
- PUEBLO, COL.**—First Church of Christ, Scientist.—First Reader, Mrs. Carrie M. Urbh.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Main and Seventh Streets.
- QUINCY, ILL.**—First Church of Christ, Scientist.—First Reader, Mrs. Martha I. Lambert.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner 8th and Hampshire Streets.
- RACINE, WIS.**—First Church of Christ, Scientist.—First Reader, William Van Arsdale.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.—Odd Fellows Hall, 421 Wisconsin Street; Wednesday, 8 P.M.—2nd Ward Hall, 5th Street.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Pearl P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Everett H. Hall.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.

Reading Room, 185 Main St., cor. Haven St.; open daily, 2 to 5 P.M. Open evenings, Tuesday, Thursday, and Saturday, 7 to 9.

RICE LAKE, WIS.—First Church of Christ, Scientist.—First Reader, Pardon H. Swift.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Leader Building.

RICHMOND, IND.—Church of Christ, Scientist.—First Reader, Miss Josephine Tyter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—7134 W. Main Street.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma S. Davis.—Services: 10.45 A.M.; Tuesday, 8 P.M.—O. F. Hall, Main and 9th Streets.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Sarah A. Pine.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—In Auditorium, 217 Cox Building, N. St. Paul Street.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Arthur R. Vosburgh.—Services: 10.30 A.M. and 5 P.M.; Sunday School, 11.45 A.M.—Christian Science Hall.

Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, George H. Scheldon.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—In Church Edifice.

Reading Room in vestry of church on 23d Street; open from 2 to 4 P.M.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, Alexander C. Duncan.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—E. P. Torrey Bk.

ROCKY RIVER HAMLET, O.—First Church of Christ, Scientist.—First Reader, Beale R. Gleason.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Residence, L. H. Wagar.

ROME, N. Y.—Church of Christ, Scientist.—First Reader, Miss Lizzie Moore.—Services: 11 A.M.—Hall 148 N. Washington Street.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, John W. Reuer.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.

Reading Room open daily except Sundays, from 10 A.M. to 6 P.M. Bradley Building, 54 Warren Street, corner Dudley, Room 3.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Hunt-Goodwin.—Services: 11 A.M.; Wednesday, 8 P.M.—Pommer Hall, 505 J Street.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate A. M. Hill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Brewer Building, 127 N. Franklin St.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah W. Shepard.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.—Chapel, Lynde Street.

Reading Room, 39 Church Street.

SALEM, ORE.—Salem Church of Christ, Scientist.—First Reader, Mrs. Sarah A. Wilson.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—At 299 Liberty St.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Lou R. Hatch.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—At C. S. Hall, corner Court and Liberty Sts. Reading Room, C. S. Hall.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10.30 A.M. and 7.15 P.M.; Wednesday, 7.15 P.M.—Christian Science Hall, Nisaly Building.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Mrs. L. Victoria Schenck.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1165 9th East Street.

SALT LAKE CITY, UTAH.—Church of Christ, Scientist (the first organized and incorporated C. S. Church in Utah).—First Reader, Lewis B. Coates.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 336 E. 8d South Street. C. S. literature for sale at each service and at 135 C Street.

SAN ANTONIO, TEX.—First Church of Christ, Scientist.—First Reader, Miss Belle Black.—Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.

SANBORN, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Velle.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Parker Building, Main Street.

SAN DIEGO, CAL.—First Church of Christ, Scientist.—First Reader, C. Henry Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, 2d and Beach Streets.

SAN FRANCISCO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Sue Ella Bradshaw.—Services: 11 A.M.; Sunday School, at same hour; Wednesday, 8 P.M.—Central Block, 223 Sutter Street, between Kearney and Grant Avenue.

SAN JOSE, CAL.—First Church of Christ, Scientist.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Louise Hall, corner 2d and San Fernando Streets.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, Alba J. Padgham.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 1064 4th Street.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Lorraine A. Cornish.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Old Methodist Church, corner Mission and Green Streets.

SANTA MONICA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Violet J. Carpenter.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Odd Fellows Hall, 3d Street.

SARATOGA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Spaulding.—Services: 11 A.M.; Wednesday, 8 P.M.—5 Washington Street. Reading Room, 3 Washington Street.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Bernard.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8.30 P.M.—Metropolitan Hall, corner Whitaker and President Sts. Entrance opposite new P. O. Building.

Reading Room open daily from 9 A.M. to 6 P.M.; Wednesday from 9 A.M. to 8 P.M.; Sundays from 2 to 7.30 P.M. 18 Oglethorpe Avenue, E.

SCHENECTADY, N. Y.—First Church of Christ, Scientist.—First Reader, Robert Richardson.—Services: 11 A.M.; Wednesday, 8 P.M.—Schubert Hall, 229 State Street.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, David N. McKee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Spencer Building, 519 Adams Avenue.

Reading Room open daily from 7 A.M. to 10 P.M. Same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, Allan H. Armstrong.—Services: 11 A.M.; Wednesday, 8 P.M.—At Holyoke Block, corner 1st Avenue and Spring Street. Entrance on Spring Street. Reading Room, Same address.

SENECA, KAN.—First Church of Christ, Scientist.—First Reader, J. H. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M.

SHARON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Irene Budd.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—6 South Water Street.

SHEBOYGAN, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Katie Bangs.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—At Church Edifice, Niagara Avenue. Reading Room, 609 Niagara Avenue.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Isadore C. Starratt.—Services: 10.45 A.M.; Wed., 7.30 P.M.

SHERBURNE, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Maria Follet.—Services: 10.30 A.M.—Over Follet Brothers' Store.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Miss Clara Shepard.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—10th and Jones Sts. Reading Room, 201 Iowa Building.

SIOUX FALLS, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie K. Gregory.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—208 12th Street.

SNOHOMISH, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Louisa Bakeman.—Services: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Wm. Bradford Dickson.—Services: Sunday and Wednesday, usual hour.—Auditorium.

SPEARFISH, S. DAK.—First Church of Christ, Scientist.—First Reader, John C. Ryan.—Services: 11 A.M. and 8 P.M.—Odd Fellows Hall.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Fred E. Goodall.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—At Jewish Temple, corner Third Avenue and Madison St.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Miss Etta Ackerman.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, North 5th Street.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Isabel S. Coleman.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. B. Memorial Hall.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Wm. H. Aldrich.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—29 W. Main Street, Room 2.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Mary I. De Groff.—Services: 10.30 A.M. and 8 P.M.; Wednesday, 8 P.M.—In Masonic Hall, Fort Richmond, N. Y. Reading Room open 1 to 5 P.M. daily.

STELLA, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Grisell P. Lawson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Lars Mikkelsen.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

ST. JOHNSBURY, VT.—First Church of Christ, Scientist.—First Reader, Byron S. Burt.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—Odd Fellows Block, Railroad Street.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Chas M. Howe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Tootle Opera House.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, James A. Logwood.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 2728 Pine St. Reading Room, 10 A.M. to 5 P.M., except Sundays. Church Edifice, 2728 Pine Street.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Randenbush Hall, Sixth and St. Peter Streets. Reading Room, rooms 207 & 208 N. Y. Life Ins. Building, 6th and Minnesota Streets.

STILLWATER, OKLA. TER.—First Church of Christ, Scientist.—First Reader, Robert J. Mitchell.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—At Christian Science Church.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, T. Dwight Felt.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Jory's Hall, 415 E. Weber Avenue.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Charles I. Ohrenstein.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—704 E. Fayette Street. Reading Room open 2 to 5 P.M.

TACOMA, WASH.—First Church of Christ, Scientist.—First Reader, Ella Loraine Weaver.—Services: 11 A.M.; Wednesday, 8 P.M.—1113½ Tacoma Avenue.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Maria B. C. Newcombe.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—Columbian Hall, Main Street.

THOROLD, ONT.—First Church of Christ, Scientist.—First Reader, Miss Josephine McArthur.—Services: 11 A.M. and 7 P.M.; —Wednesday, 8 P.M.—Front Street.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Miss Sarah J. Clark.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe St. and Lawrence Av. Reading Room, 6 Spitzer Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Willis D. McKimstry.—Services: 11 A.M.; Wednesday, 8 P.M.—210 W. Sixth Street.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella M. Stewart.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Streets. Reading Room in Vestry of Church; open daily, from 1.30 to 4.30 P.M.

TORONTO, ONT.—Second Church of Christ, Scientist.—First Reader, Mrs. Dora F. Maybee.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Christian Science Hall, N. E. corner Yonge and Alexander Streets. Reading Room open daily, 10 A.M. to 12 M., 3 to 6 P.M.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Luther M. Davis.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Nalad Hall, Main Street.
Reading Room, 208 Main Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet L. Betts.—Services: 10.45 A.M.; 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Junction River St., Troy and 2d Ave., Lansingburgh, N. Y.
Reading Room open 10 A.M. to 4 P.M.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Philip Bradford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence James F. Blanchard.

TWEED, ONT.—First Church of Christ, Scientist.—First Reader, John W. Shaw.—Services: 11 A.M. and 7 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

UNION CITY, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Ava H. Gilmason.—Services: 11 A.M.; Wed., 8 P.M.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Marie M. Adams.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Valey.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Hall, 542 Granville Street.
Reading Room, same address.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Emeline F. Roberts.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main St.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, John F. Linscott.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—At Scottish Rite Hall, 1007 G Street, N. W.
Reading Room open daily, Sunday excepted, from 10 A.M. to 9 P.M. Christian Science literature on sale.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, Miss Helen L. Swasey.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall, 1213 Twelfth Street, N. W.
Reading Room open daily from 10 A.M. to 5 P.M.; Tuesday and Friday evenings; Sunday from 2.30 to 5.30 P.M. 716 11th Street, N. W.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen E. Everson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Streets.

WATERBURY, CONN.—First Church of Christ, Scientist.—First Reader, Leon I. Wood.—Services: 10.30 A.M.; Sunday School 11.30 A.M.; Wednesday, 7.30 P.M.—Corner S. Willow and W. Main Street.
Reading Room open daily 12 M. to 3 P.M.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Beem Davis.—Services: 10.30 A.M.—K. of P. Hall, Russell Lamson Block; Wednesday, 7.30 P.M., 3rd Floor, same block.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Belle A. Wait.—Services: 11 A.M.; Wednesday, 7.30 P.M.—7 Burdick Building.

WATERTOWN, S. DAK.—First Church of Christ, Scientist.—First Reader, John D. Carle.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.

WATERVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Hall.—Services: 11 A.M.; Wednesday, 8 P.M.—M. W. of A. Hall.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Miss Margaret A. Schofield.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—311 Third Street, up stairs.
Reading Room open daily from 2 to 5 P.M.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Florence E. Weaver.—Services: 11 A.M.—State Bank Building.

WEEPING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Silas V. Gerard.—Services: 11 A.M.; Sunday School same hour; Wednesday, 8 P.M.—At Christian Science Church.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Ray.—Services: 11 A.M.; Wednesday, 7.30 P.M.—C. S. Hall, over Bon Ton Bakery.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Anna F. Darlington.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Library Hall.

WHAT CHEER, IA.—First Church of Christ, Scientist.—First Reader, Miss Hope Moorman.—Services: 11 A.M.; Friday, 7.30 P.M.—Baxter Block.

WHITEWATER, WIS.—First Church of Christ, Scientist.—First Reader, Myra D. Stephens.—Services: 10.45 A.M.

WHITMAN, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Helen A. Baker.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Clifford Block.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Wm. E. McCune.—Services: 10.30 A.M.—Sedgwick Hall, 1st St.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Luman A. Field.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1152 Central Avenue.
Reading Room open Monday, Wednesday, and Friday, 2 to 5 P.M.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Hannah P. Baker.—Services: 11 A.M.; Wednesday, 8 P.M.—917 Gilpin Avenue.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Miss Margaret M. Ellison.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—183 Notre Dame St., E.

WINNIPEG, MAN.—Church of Christ Scientist.—First Reader, Milton Austin.—Services: 11 A.M. and 8.30 P.M.; Wednesday, 8 P.M.—S. O. E. Hall, 290 Portage Avenue.

WINTERFIELD, MICH.—First Church of Christ, Scientist.—First Reader, Jesse O. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Town Hall.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Reed.—Services: 10.45 A.M.—In G. A. R. Hall.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Wesson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall, 85 Pearl Street.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Ernie E. Richey.—Services: 11 A.M. and 7.30 P.M.; Sunday School at 12 M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.

Regular Sunday Services of Christian Scientists are as follows:—

- ALMA, MICH.**—First Reader, William J. Garrett.—Services: 11 A.M.—Adams Block.
- ALPENA, MICH.**—First Reader, Miss Maria Roberts.—Services: 10.30 A.M.—Culligan Bk.
- AMESBURY, MASS.**—First Reader, Mrs. Nellie L. Weeks.—Services: 10.30 A.M.: Sunday School, 11.45 A.M.: Wednesday, 7.30 P.M.—4 Sparhawk Street.
- ASHTABULA, O.**—First Reader, Mrs. Fanny A. Williams.—Services: 10.30 A.M.: Wed., 7.30 P.M.—At Reading Room, 220 Main St.
- AUGUSTA, ME.**—First Reader, Mrs. Mary Knowlton.—Services: 10.30 A.M.: Wednesday, 7.30 P.M.—5 Summer Street.
- BARRINGTON, R. I.**—First Reader, Alice G. Saywood.—Services: 3 P.M.—Town Hall.
- BERLIN, W. GER.**—First Reader, Mrs. Frances Thurber Seal.—Services: 10.45 A.M.: Sunday School, 12 M.: Wednesday, 5.30 P.M.—Habsburger Strasse 12 I.
- BOONEVILLE, N. Y.**—First Reader, Mrs. Emma J. Cook.—Services: 10.30 A.M.—Hayes & Cavanaugh Hall, Main Street.
- BOULDER, COL.**—First Reader, Mrs. Sarah M. Van Camp.—Services: 3 P.M.: Wednesday, 8 P.M.—At 2330 14th Street.
- BRYAN, O.**—First Reader, Charles E. Struble.—Services in rooms over old P. O. at 10.30 A.M.: Sunday School, 11.30 A.M.
- CADILLAC, MICH.**—First Reader, Miss Mary L. Russell.—Services: Sunday, 10.30 A.M.: Wednesday, 7.30 P.M.
- CARPENTER, IA.**—First Reader, Christian S. Ebbesen.—Services: 10.30 A.M.—Residence of C. S. Ebbesen.
- CENTERVILLE, IA.**—First Reader, Mrs. Anna Sandahl.—Services: 11 A.M.: Wednesday, 8 P.M.—319 No. Main Street.
- CHINO, CAL.**—First Reader, Milton S. Brown.—Services: 11 A.M.: Wednesday, 8 P.M.—Snyder's Hall.
- CLINTON, MASS.**—First Reader, George W. Goodwin.—Services: 10.30 A.M.—Room 12 Pierce Block, High Street.
- COLUMBIA, MO.**—First Reader, Mrs. Julia Hewitt.—Services: 11 A.M.—Residence of Mrs. Hewitt.
- CONSTANTINE, MICH.**—First Reader, Mrs. Martha W. Arnold.—Services: 10 A.M.—Residence Chas. Arnold, Washington Street.
- COUNCIL BLUFFS, IA.**—First Reader, Mrs. Mary D. Porterfield.—Services: 10.45 A.M.: Wednesday, 7.45 P.M.—Sapp Building.
- CRESTON, IA.**—First Reader, Lansing W. Hurlburt.—Services: 10.30 A.M.—Over Harsher's Bank.
- DEANSBORO, N. Y.**—First Reader, Benjamin L. Foote.—Services: 10.30 A.M.—Union School Building.
- DOUDS, IA.**—First Reader, William W. Jackson.—Services: 10.30 A.M.—Residence Wm. Jackson.
- DOVER, N. H.**—First Reader, Miss Annie Rutter.—Services: 3 P.M.: Wednesday, 7.40 P.M.—Room 8, National Block.
- DOWNS, KAN.**—First Reader, Mrs. Laura Crane.—Services: 3 P.M.—Res. Mrs. Morris.
- ELDON, IA.**—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.—Residence of Ira C. McCrary.
- EL PASO, TEX.**—First Reader, John J. Gilmore.—Services: 11 A.M.—705 N. Stanton St.
- ELROY, WIS.**—First Reader, Mrs. Carrie D. Loveland.—Services: 2 P.M.—Over E. N. Loveland's Warehouse.
- ESTHERVILLE, IA.**—First Reader, Mrs. Matilda Brown.—Services: 11 A.M.—O. Neville Hall, 6th and Lincoln Streets.
- FARGO, N. DAK.**—First Reader, Miss Adelaide M. Kinnear.—Services: 3 P.M.—Unitarian Church.
- FENTON, MICH.**—First Reader, Mrs. Violetta M. Deane.—Services: 10.30 A.M.: Wednesday, 7.45 P.M.—Ladies' Library Room.
- FERNDALE, CAL.**—First Reader, Martha L. Crabtree.—Services: 11 A.M.—I. O. O. F. Hall, Main Street.
- FLANDREAU, S. D.**—First Reader, Mrs. Helen M. Locke.—Services: 11 A.M.: Sunday School, 12 M.: Wednesday, 7.30 P.M.—N. W. Room, Galusha Block, up stairs.
- GALION, O.**—First Reader, Mrs. Mariba W. Boyer.—Services: 10.30 A.M.: Wednesday, 7.30 P.M.—Zimmerman Block, W. Main St.
- GENOA, NEB.**—First Reader, Arthur J. Smith.—Services: 11 A.M.: Sunday School, 12 M.: Wednesday, 7.30 P.M.
- HASTINGS, NEB.**—First Reader, Mrs. Nellie I. Zinn.—Services: 10.45 A.M.: Wednesday, 8 P.M.—Over 716 2d Street.
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